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messenger

CHURCH OF THE BRETHREN JANUARY 1977

GUATEMALA:

The Brethren response

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COVER: Director for Church World Service reconstruction programs in Guatemala, Chet Thomas (left) looks over plans for rebuilding in the Guatemalan village of El Progreso.

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letters

ON MESSING UP THE NAMES

It is hard for me to write this letter, but harder *not to.* Usually after reading MESSENGER I could easily write a letter of appreciation saying: It is good, all good. And so it was with the September issue. Good from front cover, which pictures Dan, 18, and Sister Anna, 83, on through In Touch, Outlook, Wichita, "Our Real Security," until—until—the last page. My reaction to that was: "Oh *no!* We *don't* want bumper stickers like *that.*"

We are Brethren. And when in 1908 we adopted the name Church of the Brethren, the hope was expressed (in *The Gospel Messenger*) that along with the former official name, that derisive name, too, would "die out." Now shall we, the Brethren, seek to revive it thus? God forbid.

Let us not *mess* up the names of Christopher Saur and Alexander Mack. Rather let us proclaim Jesus Christ the only "name under heaven given among men whereby we must be saved" (Acts 4:12). "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29).

"Behold, how good and pleasant it is when brothers dwell in unity" (Ps. 133:1). (Compare Rom. 14:19.)

I wanted to rip out page 39 of the September MESSENGER but then, on the other side is the editorial on "&." *And* that is good!

I might add that page 39 is not all bad. While some of the slogans proposed are definitely *un*-Brethren and *un*quotable, there are those that are characteristically Brethren *and* biblical, like, "Don't holler or honk (Matt. 6:2), just let your light shine" (Matt. 5:16), "Cure for Wealth-o-holics: Serve God and neighbor" (Mal. 3:8 and I John 3:17).

FLORENCE L. BRESHEARS
Omak, Wash.

STICKERS ANONYMOUS

We enjoyed MESSENGER'S article on "Dunker Stickers" (September) and were so amused by it, we made up a few stickers of our own. We submit them to you anonymously!

For our new, very capable moderator—

LEAVE IT TO BIEBER!

And some miscellaneous subject matter:

WHY BE A TEETOTALER WHEN YOU CAN ABSTAIN?

DOES RUSSELL (Bixler) SPEAK WITH TONGUE IN CHEEK?

BRETHREN IS BEAUTIFUL!

GO BRETHREN . . . IT'S THE PLAIN TRUTH!

And, YES, WE'LL GATHER AT THE RIVER, BRETHREN!

ANONYMOUS

LET'S LEAVE DUNKING BEHIND

"Dunk" is an ugly word not found in most dictionaries. I don't even use it in referring to doughnuts.

Baptism should be dignified, not derided. I never like to associate the word dunking with it nor to think of myself as a Dunker.

page one

Brethren is a beautiful word, is scriptural, and includes much more than baptism. It may not lend itself too well to graffiti or bumper stickers (September Messenger) but let's get dunking in all its form out of our church vocabulary rather than publicize it. Let's dunk it!

Chauncey Shamberger
Fruitland, Ida.

INVESTMENTS IN GOVERNMENT

A short time ago the General Board was selling its own US Government securities (some at a substantial loss) and pressuring Brethren congregations and church-affiliated organizations to do likewise.

Then last July 6 a letter from Donald Stern of the stewardship office seemed to offer a complete turn-around. It advocated considering the investment of church monies in Dreyfus Liquid Assets, Inc. Yet, accompanying Mr. Stern's letter was a current Dreyfus Fund Prospectus which states that as of 12/31/75 Dreyfus had 23.8% of its total assets ($195 million) invested in US Government securities.

Perhaps the General Board finally realized, belatedly, that its original stance on investments in government securities was ridiculous. Everyone knew the absolute impossibility of trying to keep investment funds out of government hands, regardless of whether funds went into bank certificates of deposit, stocks, bonds, real estate or what have you—or even if it was held in cash.

As a congregational and affiliated fund treasurer, I became the victim of indirect General Board pressure to dispose of US treasuries but the only thing accomplished, as I see it, was the taking of a substantial decrease in interest income.

John H. Myers
East Berlin, Pa.

PRECEDENT ON MT. HOREB?

As I listened at the Wichita Annual Conference to some of our brothers questioning involvement in political issues, I wondered if perhaps God had set a precedent when he told Moses to go and speak to Pharaoh. When, like many of us, Moses hesitated, God's reply was, "But I will be with you . . . " (Ex. 3:12).

Carol Smith
Biu, Nigeria

SPIRITUAL VALUES IN TRAINING

I'd like to respond to the Here I Stand statement by Lois Callihan in the September 1976 issue of Messenger, which concerned BVS.

As a BVSer I can readily agree with her point of view, that there is too little emphasis on spiritual values in BVS training. In fact, the wide range of beliefs was a shocker to me, some being fundamental, others agnostic, and some charismatic. Considering that the church sponsors BVS, it would make sense and be of vital importance if there was more of the spiritual emphasized in training. If this were so, the volunteer would have a stronger ability to cope with all the problems that come with the project.

Contrary to Lois Callihan's view, I believe non-Christians should be accepted into BVS also, but this should not be an excuse to de-emphasize spiritual values.

We are in BVS to serve people through Christ, and that's what it's all about.

David Enswiler
Bridgewater, Va.

HUMILITY BEFORE GOD

As I see the apotheosis of church leaders as a policy of letting their lights shine before men that men might glorify God, I conclude that men glorify men.

We have seen giants fall in the political sphere and in the church and I wonder whether they fell prematurely. Is there a sign of leaders unto death in which leaders forget that they, too, are children who get lost, who find security in the arms of the Great Shepherd, and who must kneel and confess in his presence?

Men of steel develop hearts of tin and bodies of cancer! Are men humbled unto death because they failed to show the proper humility in life? Church politics and schisms revolve about the vanities of member-gods who don't see themselves as sheep, but as shepherds, yet lacking the humility and contriteness of the One Great Shepherd.

The humility of the community church has given way to the vanity of the car church or the suburban church of the pure air. A humble search of truth in scripture has given way to the vanity of the god-scholar who picks and chooses what he wants to believe in the Bible. The humility of modest dress has given way to the sartorial splendor of the vain worldling and to weird hair styles. The humility of education for service has given way to education for better materialism and the enjoyment of things.

A nation is healed or a person is healed in absolute dependence upon God. Humanism as a philosophy has been discredited as long as we are sheep under God we flourish. When we become sheep under men, we die.

Myron C. Horst
York, Pa.

JUSTICE ISSUE SIGNIFICANT

Thank you for the superb article on the prison moratorium, and alternatives to incarceration (Messenger, August 1976). Criminal Justice is one of the most significant issues of this century. I am delighted that Messenger is aware and actively participating in the advancement of plenary justice for all.

My compliments and kudos to Terrie Miller for her sapient and insightful treatment of the moratorium/alternatives subject. Terrie is a most able wordsmith, and interpreter. I am sincerely appreciative of her sensitive approach to my personal experiences which were referred to in this article.

James McGaha
Pasadena, Calif.

Brethren have always responded well when disaster strikes their neighbors. The classic example from our heritage is the burned barn and subsequent barn-raising. Nowadays our neighbor is as likely to be around the globe as around the bend. In the last few years Brethren disaster response has become an efficient, organized network approach that can start dollars and Dunkers moving within hours after a disaster strikes. Our way is usually the ecumenical way, tying in with Church World Service, eschewing, as Jim Gittings says, the "denominational vanity" of going it alone.

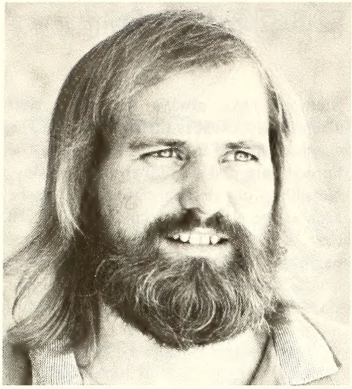
Gittings, United Presbyterian editor of *A.D.* magazine and Juniata College graduate, has visited Brethren disaster relief work in Guatemala. In his report he cites Brethren and Mennonite operations as prime examples in his convincing arguments for channeling relief aid through Church World Service.

Murray L. Wagner, who with his satirical pen rips apart all that is phony in religion today, is librarian and assistant professor of bibliography (as well as "humorist in residence") at Bethany Theological Seminary.

Bible study writer Walter Brueggemann is on the faculty of Eden Theological Seminary, Webster Groves, Mo. Katie Funk Wiebe writes for *The Mennonite*.

Terrie Miller, formerly of our staff, lives and works in Ithaca, N. Y. Writers from the General Offices staff for this issue include Merle Crouse, WMC Latin America representative; Ralph L. and Mary Cline Detrick, PMC consultants for life cycle ministries; and Norman Reber, BVSer on our Communications Team. Our media reviewer is Frederic A. Brussat of Cultural Information Service, New York.

Here I Stand contributors are Ken Brown, North Manchester, Ind.; Gordon W. Bucher, Hartville, Ohio; Robert Fritter, Elmhurst, Ill.; and Peggy Miller, St. Cloud, Fla. In Touch writers are Joyce Miller of Franklin Grove, Ill.; Vicky Dill, of the Prince of Peace church, South Bend, Ind.; and Ruth Custer of Defiance, Ohio.—The Editors.



Jon Strom: Art as valid expression

Fuzzy caterpillars and large orange butterflies may not necessarily remind you of a young blond man, but they do have a definite connection. The caterpillars and butterflies were part of the worship environment for the Study Action Conference at McPherson College last July, and the young man is Jon Strom, their creator.

Jon is a talented young artist from Worthington, Minn., who last year received his degree in art education from Southwest Minnesota State University.

Metal sculpture is Jon's favorite medium, and he enjoys creating very large pieces. His largest so far is 12 feet in diameter. He has also worked in many other media, including wood cuts, painting, and ceramics. Art pieces of his creation are in Puerto Rico and Australia as well as in the US. One of his paintings hangs as part of a collection at McPherson College.

Two years experience of BVS has been an important influence on Jon's work. He feels that inspiration and a firming of his Christian beliefs resulted from this service. One of his metal sculptures, purchased from the "Art for Hunger" exhibit at last year's Annual Conference by the Quinter, Kansas, church, expresses the idea that persons do have a caring concern for each other even when leaders of the world are in conflict.

Jon is convinced that art is a valid expression of Christian principles. He believes that art is as important as music, the speaking voice, or writing as a tool of communication. He feels good about his first opportunity to be involved in creating major art experiences for the church.

At this time Jon's plans are indefinite. He expresses a desire to work with young people, using art as a means of expression. But his big dream is to create for public places pieces of sculpture that might influence persons in their way of life. Pictures of his work will soon be available in the slide-cassette presentation of Brethren artists being prepared by Parish Ministries and the Association for the Arts in the Church of the Brethren.

The church and the world of art will hear more from this soft-spoken young man with a vision of service through his talent.—Joyce Miller

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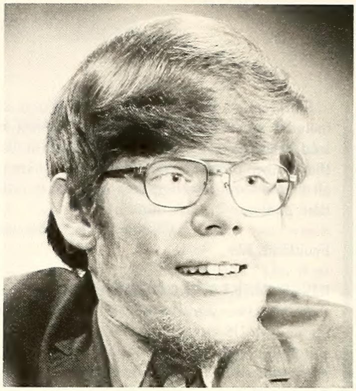


David Smith: Going all t

Airplane wheels, train wheels, Volkswagen bus wheels, chair wheels—all turn round and round in the circle of life for David Smith. While camping in the mountains, he's scheming mountainside scenery for his model train layout; while building that scenery, he's envisioning his next jaunt away from home.

Having to spend his days in a wheelchair hasn't kept David pinned down. With the continual support and help of his parents, brothers and sisters, and his many friends, David has filled his days at home with numerous activities, and on his days away from home has traveled to foreign lands.

David is the son of Lee and Glea Smith of South Bend, Indiana. When their travels took them to Castañer, Puerto Rico, where they were involved in Brethren Service, David easily adjusted to school life in a different culture. There, even as an eight-year-old, his fine memory and quick sense of humor made him a natural for the role of "Tiny Tim" in the school's Christmas play. The Smiths later returned to South Bend where David attended John Adams High School from which he graduated in 1973. At Christmastime of that year, the wheels began to turn again. This time David and his family visited his sister Carol in Nigeria.

"I love to fly," he commented on a recent trip, "but cars are best for sightseeing. When you're up among the clouds—that's great! But you miss so much that's happening on the

way for others

ground!" David loves to see it all, by whatever kind of wheels he needs to get there.

David is quick to volunteer his help to the church whenever possible. He has used one of his favorite hobbies, baking, to serve God's people by twice preparing the communion bread for love feast at Prince of Peace Church. David is a member of the church's Witness Commission, he occasionally tells the children's story in the Sunday worship service, and he is a faithful folder and stuffer of monthly church newsletters.

David's life is an inspiring study in resources well used. The turned-off light, the tightly-closed faucet, the gentle reminder to shut the door: these are the domestic applications of David's keen awareness of ecological demands. While he may not have the same opportunities to serve as do those who can walk, David seldom passes up an opportunity to which he can give of himself.

At the Annual Conference in Roanoke in 1974. David used his will power to contribute food to the hungry. "Yessir!" he recalls of that conference. "I went all the way! No food for 28 hours, only water. I fasted and others pledged and gave $120 to hungry people."

The world is hungry for people like David Smith—people who'll give all they have and are to go all the way for others.—VICKY DILL

Ephraim & Florence Travis: Life together

Although Ephraim is 96 and Florence is 98 years old, they had done nothing spectacular enough to be recognized in their local newspaper until August 29, 1976, their seventy-third wedding anniversary.

Nothing spectacular—just a long, rich life together, that would sometimes find verbal expression in poems that Florence wrote, verses filled with images from nature and bearing witness to the faith that supported them. For example, Florence could think of a new spring day and thank God that

"Every diamond-tipped blade of
grass
Is bathed in dew.
The plum tree blossoms as we
pass—
The world seems all created new."

When Ephraim and Florence were married in 1903, they immediately set up housekeeping on a rented farm with $500 he had earned as a carpenter. In addition they received a milk cow, a hog, 25 hens, a rooster, and a woven carpet as wedding presents from relatives. From then on they were on their own.

After three years and one child, they moved to the vicinity of the Poplar Ridge Church of the Brethren near Defiance, Ohio. There they continued farming until Ephraim was 84 years old. Ever since becoming members of the Poplar Ridge Church they have honored the promises they made before God to give of their time, talents, and means to his work. They provided a Christian home for their three children and witnessed to them and others, using the teachings of Christ as their guide.

Ephraim served as deacon, Sunday school superintendent, and Sunday school teacher for many years. Florence helped him in his Sunday school work. She also served as assistant Sunday school teacher and as president of women's work. She faithfully fulfilled her duties as a deacon's wife and helped to establish the church library.

While living now in their daughter's home, they are still able to take care of their personal needs and help with little chores about the house. Since Florence is nearly blind, Ephraim reads to her. In the evening after retiring to their room, he chooses a favorite selection from the Bible and occasionally she sings a hymn for him. Her memory serves her well. She can quote many scripture verses, recite poetry which she words of her favorite hymns. Since Ephraim doesn't hear well, she repeats the conversations of others and shares bits of news with him.

Although their steps are feeble and their hands are shaky, they spend much time taking these concerns to God in prayer. For as Florence put it once in a poem:

"Prayer is the channel that leads
From earth to sky . . .
Our part is to keep the channel
clear,
Unblocked by doubt, unbelief, or
fear."

—RUTH CUSTER

SHARE aids newspaper for Vietnam refugees

Đat Mới

Bộ 2 - Số 22 Tháng 10 - Kỳ 1 ✱ Thông t... ...ận – Văn nghệ xuất bản mỗi tháng 2 kỳ. ✱ Mỗi số 50 cents

Số Phận Đ... Bào V... Biển

Những vụ vượt biển của đồng bào ta từ Việt Nam đi tìm tự do trong những ngày tháng qua thật là những cuộc phiêu lưu đầy nguy hiểm. Không phải riêng vì sự canh giữ ngặt nghèo của cộng sản, vì sóng cao biển lớn mà vì thái độ lạnh nhạt của một số quốc gia tron... Đông Nam Á và sự từ chối tiếp một số tàu buôn gặp trên biển.

Thái độ của những quốc gia ghi nhận như sau :

Dat Moi*'s associate editor, Thanh Nam, and editor, Vu Duc Vinh.* Dat Moi *(New Land) was created in 1975 to aid Vietnamese in their adjustment as new American citizens.*

SHARE's first grant to an Asian-American program has gone to *Dat Moi,* a Vietnamese newspaper published biweekly in Seattle, Wash. The Church of the Brethren gift totaled $5000.

Dat Moi, translated "new land," was created in 1975 as a bridge between the new culture that the Vietnamese found in their new homeland and the ancient culture from which they came.

Ten of the newspaper's 12 pages are printed in Vietnamese and two pages carry a summary in English. Recently key articles have also been printed in Cambodian.

The editor, Vu Duc Vinh, was a journalist in Hanoi and Saigon for 20 years. Before coming to the United States he was editor of domestic news for the Saigon Press, an English newspaper, and editor of the Vietnamese edition of the VN Air Force magazine. He also produced a national radio news program.

The associate editor, Thanh Nam, who was well known as a magazine journalist in Vietnam, also writes for the paper, but he speaks little English.

The business manager, Nguyen Van Giang, speaks fluent English.

The publication is administered by a board of nine Vietnamese. There is also an advisory board comprised of church and business representatives and staff from US newspapers. The paper's primary source of funding is the Washington State Department of Social and Health Services and the Washington Council of Churches.

"Mr. Vinh and other leaders seem to have an innate penchant for self-sufficiency and self-determination," observed SHARE director Wil Nolen. "They realized they would need to have outside assistance to get started and have been aggressive in seeking that help."

Editor Vu Duc Vinh explains the periodical's five-year plan:

"The first year we knew the Vietnamese coming to the United States were confused, homesick, and not ready to think very far into the future. We gave them news of the world and our homeland. We offered counsel about resettlement and sources of help. We began to educate on how to get along in the new country: making out a money order, opening a bank account, getting around in the city. We interpreted the Bicentennial and the election.

"The second year I am emphasizing education, helping widen knowledge of our new country. I want to deal with recreation and offer short stories and poems to answer psychological needs, and invite readers to send us these things. We have to plan to stay for a long time and thus must prepare ourselves to accept the new life here.

"The third year we will contribute to community building and print more about the nation that is so big. We have a role to play in helping the Vietnamese become Americans.

"By the fifth year we expect to no longer be needed as a newspaper. We expect our people to read the English newspapers and plan to become more a magazine."

Dat Moi reports subscriptions from all 50 states, most of them from Washington, Oregon, California, and Idaho. Its readers are not accustomed to subscribing to periodicals; in Vietnam they bought single issues. Once an adequate circulation base is established the staff hopes the paper will soon pay its own way.

"We appreciate the help from the Church of the Brethren," the editor said in interview. "We will try to be deserving. The people do not understand many Occidental concepts and the religion. It is easy to be sensational, but we say no. I am trying to serve the refugees by being objective and honest about the news and not becoming involved in politics—but we are anti-communist."

The *Dat Moi* staff is interested in reaching Vietnamese everywhere in the country and becoming a bridge between the old land and the new. To this end SHARE has identified with and supported the newest of America's minorities.

Plan food consultations for farmers, consumers

A sincere and comprehensive search for facts in the many-sided farm and food controversy is coming up in to Farm and Food issues consultations. The first of the consultations will be held at Omaha, Neb., January 21-23 and the second at Louisville, Ky., February 11-13.

Joy Dull, Parish Ministries consultant for farm life, is in charge of arrangements for Brethren representation at the consultations, which are sponsored by the Working Group on Domestic Hunger and Poverty, National Council of Churches. Other co-sponsors include 22 denominations and agencies working on the problems of hunger and malnutrition.

Purposes of the sessions are to provide opportunities for farm producers of food and non-farm consumers to talk with each other rather than about each other, to allow hunger action leaders of the churches to listen to both farmers and consumers, and to develop suggestions for personal action as well as to shape recommendations on United States policy directions.

Through small group discussion participants will center on stewardship of natural resources, economic survival, problems for producers and consumers, agribusiness, and international food policy. Representation is to be comprised of persons in four categories: subsistence farmer, commercial farmer, low-income consumer (welfare-food stamps), and middle-income consumer.

Brethren interested in the sessions need to contact Joy Dull, 10404 National Road, Brookville, OH 45309.

Historic peace churches set conference date

The Friends, Mennonites, and Brethren are cooperating in "A New Call to Peacemaking" conference to be held on October 5-9, 1978 at the American Baptist Convention Conference facilities at Green Lake, Wis. More than 200 persons representing the three historic peace churches' traditions are expected to attend. Representatives of other denominations will be invited to the sessions as fraternal delegates.

At consultations in June and October last year, planners for the three denominations endorsed the following conference purpose: "Believing that we are called by our Lord to be peacemakers in our contemporary world, we seek a positive, creative, and practical approach to peace which is biblically based and spiritually sound, which would be a strong witness, and which would invite the widest possible participation."

In regional preparatory conferences in October this year and in April, 1978, there is envisioned a spiritual rededication to the peace witness central to the gospel; a search for means of international conflict resolution; development of institutional and structural alternatives to war and its causes; and witness to government against militarism. These conferences would be linked with the big Green Lake event in the fall of 1978.

According to plans recommended by the conference consultants, a Quaker, Robert Rumsey, who lives and works in Plainfield, Indiana, is giving half time as coordinator to work with a 1978 conference design committee and to facilitate coordination of the regional meetings with the Green Lake conclave.

Religion in schools in confused state

While teaching about religion as an academic course in public schools was ruled constitutional by the US Supreme Court in 1963, such programs are in a far from healthy state.

This is the view of some 50 teachers and scholars who this fall in the annual meeting of the American Academy of Religion observed

. . . there is mass confusion about the legality of education about religion.

. . . most high school officials shun such courses because they believe them illegal or a source of consternation from segments of the community.

. . . where courses are offered, religion study is shunted among various departments—English, history, social science.

. . . teachers assigned to such courses often have little or no preparation for them.

Academy members were told that more than 100 high schools in six upper Midwest states now offer such courses as introduction to world religion and the Bible as literature. Michigan, Wisconsin, and Vermont have a specific set of certification requirements for religious studies teachers.

Generally, however there are glaring omissions in instruction about religion. Many public high school students can graduate knowing no more about the Reformation than they get in one paragraph of a history text.

In 1963, the US Supreme Court decision of Schempp vs. Murray ruled 8-1 that instruction "about" religion was permissable in public schools. The court said that "when presented objectively as part of a secular program of education," and not for indoctrination, such religious studies were allowed, and might even be considered beneficial for a well-rounded knowledge of society.

The concern of the Academy of Religion parallels interest expressed by Annual Conference this past July in clarifying for Brethren what can and cannot be done "regarding the teaching of ethics and morals" in the public schools.

Named by Annual Conference to study that issue, and to suggest possible steps of action, were Jeffrey Copp, Columbia City, Ind., John B. Grimley, Brookville, Ohio, Ronald D. Spire, White Pine, Tenn., Marty Smeltzer West, Indianapolis, Ind., and John F. Young, Fort Wayne, Ind.

Jimmy Carter third Baptist elected President

Upon inauguration this month as the 39th President of the United States, Jimmy Carter will become the third Baptist to hold the nation's highest elective office.

Harry Truman, like Mr. Carter, was a Southern Baptist. Warren G. Harding was a member of the Northern Baptist Convention, now known as American Baptist Churches in the USA.

During the campaign last fall, Mr. Carter had indicated that if elected he would worship at the Baptist church closest to the White House. That congregation is Calvary Baptist, at 755 8th Street, NW. Like most of the Baptist churches in the nation's capital, it is dually aligned with the American and Southern Baptist denominations.

Calvary's pastor, the Reverend George W. Hill, is an American Baptist clergyman. Hill was the Saturday evening speaker at the Dayton, Ohio, Annual Conference in 1975.

According to Pastor Hill, in addition to Harding, another President who worshiped at Calvary Baptist was William Howard Taft, a Unitarian. Ironically, Pastor Hill said, President Taft was more regular in his attendance than was President Harding. President Truman attended the First Baptist Church, at 16th and O Streets, NW.

Jimmy Carter shares with Harding and Truman his Baptist membership.

outlook

IMPR: Puerto Rico's environment protectors

The modest suite of offices on a shabby San Juan square hardly seems a likely source of power to impact government and industry on environment defense. Yet out of those offices works IMPR (Industrial Mission of Puerto Rico, Inc.), a small group of Puerto Ricans who are doing something about the island commonwealth's increasingly polluted environment. IMPR works to raise public consciousness of industrial development that affects the ecology of Puerto Rico—its people, water, air, minerals, and land.

IMPR's Mario Roche: Doing something about Puerto Rico's pollution problems.

The Church of the Brethren, through its Latin American office, contributes $1,000 per year to IMPR. An additional $5,500 in 1976 helped support a Puerto Rican volunteer, Gilda Lopez. Gilda is active in informing the people of Arecibo, a coastal city, of damage to the environment produced by pharmaceutical industries and agencies unwilling to face up to the costs of environmental protection. John Forbes, a Brethren member living in San Juan, is a member of the IMPR board of directors.

IMPR director Mario Roche explains the organization's purpose: Puerto Rico is undergoing rapid industrial development. Forced by the US to accept reduced standards of protection and minimum wage rates, the commonwealth is vulnerable to exploitation of the worst sort. IMPR, with a small staff and budget, must choose the issues to pursue, then gather information and educate people to environmental dangers, occasionally carrying cases to court (for which purpose a lawyer is employed on the staff).

One example of IMPR action is its current campaign to help the workers at the Becton and Dickinson thermometer plant in the town of Juncos. There, for lack of appropriate safety measures, workers and their relatives have been exposed to mercury poisoning. One worker has died.

Through the press and meetings with the workers and the public, IMPR explains the risks to health of improper management of mercury. Members of the organization do scientific research on mercury levels and medical effects of mercury poisoning. Help is given to the workers in their case in court. Efforts are made to get the government agencies concerned to do a proper job of protecting the interests of workers and public.

Puerto Ricans are US citizens. The Castañer Church of the Brethren is located in an area threatened by copper strip-mining, an additional reason for Brethren to be concerned with the environmental exploitation rampant in Puerto Rico.

Three women appointed for staff and Ecuador

Next month Ruby Frantz Rhoades moves to the nation's capital as the Church of the Brethren's Washington representative after 16 months of service as MESSENGER's field representative.

Rhoades succeeds Ralph E. Smeltzer who died last May. Louise Denham Bowman served as acting representative during the interim and will return to her regular post as office manager/administrative secretary.

Why does MESSENGER publish political articles? This was a question raised by Brethren in Rhoades' field contacts. With the wealth of contacts in the church districts and congregations and experience as public relations director for a well-known publisher of religious books, Rhoades is uniquely qualified to interpret why and how Christians need to make their voice heard in government.

This is how the Washington representative-designate sees her new opportunity to serve: "I see all the intricacies and possibilities of our government on the one side and the concerns and aspirations of Brethren on the other. I would hope to open new channels so Brethren can be heard in committees and hearings and that our concerns for peace and justice will have influence on legislation. I would hope, too, that vital information would go from our office to stir action on Christian concerns and awaken us to renewed political responsibility."

Joan Moore Harrison is the new administrative assistant to the treasurer at the Church of the Brethren General Offices in Elgin. She succeeds Joanne Nesler Davis, the new director of volunteer services. A major assignment in the post is to handle the denomination's group insurance program for some 2,000 pastors, ministers, employees and retirees.

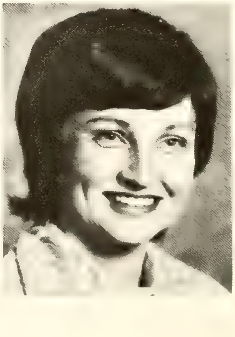
Harrison is a graduate of Florida State University. Elgin residents since 1971, she and her husband William are members of the Highland Avenue congregation.

BVSer Karen Naomi Haynes is on a two-year rural health assignment with Brethren United Foundatons in Ecuador. Her work will include health education and setting up dispensaries in at least three rural communities located too far from existing health centers.

Haynes is a registered nurse. While in high school she spent a year in The Netherlands through the International Christian Youth Exchange program (ICYE). She is a member of the Cedar Lake Church of the Brethren, Auburn, Ind.

R. Rhoades

J. Harrison



K. Haynes

'Intervention' rapped by North India church

Criticism of the emergency measures enacted by the government of India is looked upon as "unwarranted interventions" by the executive committee of the Church of North India.

In September the leaders of the six-year-old Church of North India termed recent statements of concern by the World Council of Churches and the Christian Conference of Asia as "controversial" and "condescending." To refute the criticism, the CNI leaders went on to "record their deep gratitude and appreciation for the dynamic leadership provided by Shrimati Indira Gandhi during her prime ministership."

The Church of North India resolution charged that the statements of the councils gave "a false, distorted picture of India" that was embarrassing to those who have rallied around the country's present leadership. The resolution maintained that the governmental measures were "for the good of all people of the land."

Meanwhile, Viyaya Lakshmi Pandit, who held some of the country's top diplomatic posts when her brother, Jawaharlal Nehru was prime minister, said she was "profoundly troubled" by the direction which the government led by her niece, Indira Gandhi, has taken in curbing dissent and other civil liberties.

Herself a front-line leader back in the struggle for independence, the 76-year-old Mrs. Pandit in a New York *Times* interview cited Mohandas K. Gandhi as a leader who "made us Indians into a big people. But when a man loses his right to speak out, he becomes a littler person, and we are now becoming a little people."

In recent weeks the lower house of the Parliament, dominated by Mrs. Gandhi's Congress Party, passed constitutional amendments giving the prime minister even more sweeping powers. The amendments, which Mrs. Gandhi's government says will speed socio-economic revolution and which the opposition says will legitimize dictatorship, were approved 366 to 4.

Among other things, the amendments curtail the power of lower courts and limits the Supreme Court's power to declare a law unconstitutional.

According to Religious News Service, most of the opposition lawmakers of the 532-member house either boycotted the vote in protest or were unable to attend because they were languishing in jail.

underlines

MODERATOR ... of a World Council of Churches committee to plan an action-oriented Program on Militarism and the Armaments Race is *H. Lamar Gibble* of the World Ministries staff. The committee will meet Jan. 18-22 in Geneva, Switzerland.

Gibble also chairs the International Affairs Task Group on Arms Control and Militarism of the National Council of Churches and the Historic Peace Churches Consultative Group.

SEVEN WOMEN ... from the Church of the Brethren were scheduled to participate in the Peace People's March Dec. 5 in Northern Ireland. They were *Louise Denham Bowman*, Fairfax, Va.; *Joan George Deeter*, North Manchester, Ind.; *Geraldine Zigler Glick*, Broadway, Va.; *Lois Teach Paul*, Elgin, Ill.; *Beth Glick-Rieman* and *Andrea Warnke*, Dayton, Ohio; and *Mary Blocher Smeltzer*, until recently of Washington, D.C. Approximately 100 other Americans were to join in the week-long Journey of Reconciliation planned by the National Council of Churches' Ireland program.

INDIA STUDY GROUP ... *Stewart B. Kauffman* and *Shantilal P. Bhagat* will lead an intercultural seminar in India Jan. 6-28, under General Board auspices. Participating will be *Bruce* and *Jolene Barwick*, Middlebury, Ind.; *Gerald* and *Ruth Huber*, Bluffton, Ohio; *Yvonne S. James*, *Helen M. Kauffman*, *Janice Martin*, *Carl E. Myers*, *Wilfred E. Nolen*, and *Annamae Rensberger* of Elgin, Ill.; *Robin* and *Jeanette Lehman*, Franklin Grove, Ill.; *Rebekah Martens*, North Manchester, Ind.; *Myrtle Puffenberger*, Petersburg, W. Va.; *Stanley R. Wampler*, Harrisonburg, Va.; *Gene E. Wenger*, Kansas City, Mo.; and *Eva I. Wright*, Dayton, Ohio; and *Everett* and *Joy Fasnacht* of India.

An Intercultural Seminar in Puerto Rico, also under General Board auspices, was slated Dec. 27--Jan. 4 with *Doris Cline Egge* or Roanoke, Va., as leader.

BVS BRIEFS ... Food specialist *Glenn Peterson*, Dayton, Va., is on a two-year Brethren Volunteer Service assignment in Jamaica, working in a rural school lunch program. . . . After 11 years as assistant BVS training director, *Annamae Rensberger* has resigned effective next September. . . . Directors and locations for current BVS training include *Dale Aukerman*, November Discipleship unit, Denton, Md.; *Carl Zuck* and *Cliff Kindy*, January Brethren Revival Fellowship unit, Greencastle, Pa.; and *Alan Kieffaber*, *Bonnie Kline*, and *Dale Dowdy*, January unit, Illinois and Iowa.

IN THE NEWS ... *Stanley J. Noffsinger*, Leola, Pa., and a 1976 graduate of Manchester College, is the new director of Mid-Atlantic CROP. . . . *R. Dean Wenrich*, Bartlett, Ill., is the new mailing supervisor at the General Offices beginning Jan. 1. . . . Wabash, Ind., church has granted a 13-week sabbatical leave to its pastor, *Phyllis Carter*, to be minister in residence at Bethany Theological Seminary next fall.

J. Stanley Earhart, after nearly three months hospitalization, expects to return to his duties as district executive in Southern Pennsylvania early in 1977. In August he underwent surgery and had two heart valves replaced.

update

CAMP CONSULTATION ... Representatives of 33 Brethren camps are invited to a Consultation on Camping and Outdoor Ministries, March 10-13, in Cincinnati. Walt Bowman of the Parish Ministries staff is the convenor; *Betty Vander Smissen* of Penn State the guest leader.

Indiana's Camp Mack, currently remodeling its kitchen-dining hall facility, has a development goal of $130,000. . . . Atlantic Northeast District voted this fall to increase its goal for support of Camp Swatara from $2 to $3 per member per year. . . . Woodland Altars in Southern Ohio is involved in two federal assistance programs, one related to the US Forestry Service and the other Title XX support of ADC children engaged in outdoor education.

HOMES EXPANSION ... Friendship Manor, Roanoke, Va., has purchased the 112-acre Lakeview Motor Lodge property for development. . . . Under construction by Florida Brethren Homes, Inc., is an adult retirement complex adjacent to the Sebring church. The 33-apartment unit is to be completed in the spring. . . . Exploration is underway in Indiana on the establishment of a second retirement facility in the state, perhaps by the two districts and another denomination.

In Atlantic Northeast, newly established guidelines divide the 61 congregations for fund solicitation among the district's three homes, Brethren Village, Lebanon Valley, and Peter Becker Community. Goal per member per year is $10.

In Southern Pennsylvania, Camp Eder and The Brethren Home, Cross Keys, have projected a coordinated capital funds campaign to begin in mid-January.

COLLEGE BEAT ... Under construction at La Verne College in California is a new law center, to house the school's five-year-old law program. Funds are being raised within the legal community. . . . Bridgewater College president *Wayne F. Geisert* is president of the Virginia Foundation for Independent Colleges. . . . *Paul Wagoner*, on the McPherson, Kans., College alumni, development, and financial aids staff since 1955, has resigned effective June 1. . . . Manchester College was recipient of a $125,000 National Science Foundation grant for support of faculty development and course revision. It was the only college in Indiana and one of 59 in the nation to receive NSF funding currently.

CONGREGATIONAL BRIEFS ... Eaton, Ohio, Brethren honored *Ellis* and *Ruth Guthrie* with a "This Is Your Life" celebration in honor of the couple's 25-year pastorate in the congregation. . . . An item received belatedly by Messenger was the September, 1975 recognition of the Beaver Creek, Va., church of *F. Wise Driver* and *Oscar R. Fike* for 50 and 54 years respectively in the Christian ministry.

Western Plains' Mont Ida church had its Junior High Times, the publication of the Junior High Fellowship, honored with a feature in the Cook story paper, "In Looking Ahead." . . . *James L. Houff*, pastor, St. Petersburg, Fla., invites names and addresses of Brethren moving into the St. Petersburg, Largo, and Clearwater communities. Contact him at 7040 38th Avenue North, St. Petersburg, FL 33710 (813 341-3561).

outlook

Upholding the hope that is enduring

The theme of hope set forth in Paul's letter to the Romans, 5:1-5, is the text for the 1977 Week of Prayer for Christian Unity, Jan. 18-25. Celebrations of unity around the globe build on the conviction set forth by Paul, that Christian hope is grounded in the victory of Christ over sin, suffering, and death.

In the United States, the theme is *"This hope does not disappoint us,* because God's love has been poured into our hearts through the Holy Spirit . . . " (Rom. 5:5). In Canada, the theme is "Together in Hope." "Enduring Together in Hope" is the translation commended by the World Council of Churches and the Vatican Secretariat for Christian Unity.

"The Apostle calls us to sing out the love with which God has already rescued us, in spite of our sinfulness," declares a World Council of Churches background statement. "He invokes the praise of the Spirit who is still at work in and through us in the churches, divided though we still are.

"He calls us honestly to face our wandering hope and our attempts to escape, encouraging us to cry out for renewed hope and endurance."

" . . . Ours is a time when it is imperative to learn again and again the art of endurance, . . . the very pivot and life-style of hope, its testing round in real life."

Youth explore structure, project 1978 conference

Two developments are in process in youth ministries, one the planning of a 1978 youth conference and the other explorations for an ongoing national youth fellowship.

The quadrennial National Youth Conference will be convened Aug. 22-27, 1978, at Estes Park, Colo., with accommodations available for 3,000 registrants.

A steering committee is being formed by Ralph and Mary Cline Detrick of the Parish Ministries staff to plan the event. Information regarding costs and registration details will be released late this spring.

Regarding an ongoing national youth fellowship program, a group of youth representatives will be meeting in the next several weeks to explore future directions. Members of the group were named by youth at Annual Conference in Wichita, and funding for the meeting was approved by the Parish Ministries Commission in October.

Representatives are Gwen Brumbaugh, Upper Marlboro, Md., Steve Flora, Long Beach, Calif., Dave McFadden, North Manchester, Ind., Jennifer Reinhold, Hummelstown, Pa., and Frank Selga, Long Beach, Calif. Dan Petry, youth member of the General Board from Marion, Ohio, will meet with the group.

Stimulus for the explorations came in the Study Action Conference of high school age youth last July at McPherson, Kansas. Among values such a program would serve, the youth said, would be to act as a liaison between local and district youth and the General Board; to nominate youth representatives for committee assignments; to help youth focus on issues of special concern; and to keep youth informed and interested in the program of the church at large.

Further study of the youth developments will be given by the Parish Ministries Commission at its February meeting.

GIVE
PEACE
A
CHANCE
WALK
FOR DISARMAMENT
& SOCIAL JUSTICE
SAN FRANCISCO
TO WASHINGTON DC

End of a long walk: *The Continental Walk for Disarmament and Social Justice passes through Hagerstown, Md., in mid-October, headed for Washington, where it ended October 16, eight and a half months and 3,800 miles from San Francisco, where it began last Jan. 31 (see June 1976 Messenger, page 9). Hagerstown Brethren, including pastor Dean Miller (second left) joined the march and a junior high class added the banner. The walk sought to raise the disarmament issue, educate about nonviolent resistance, and renew peace demonstrations.*

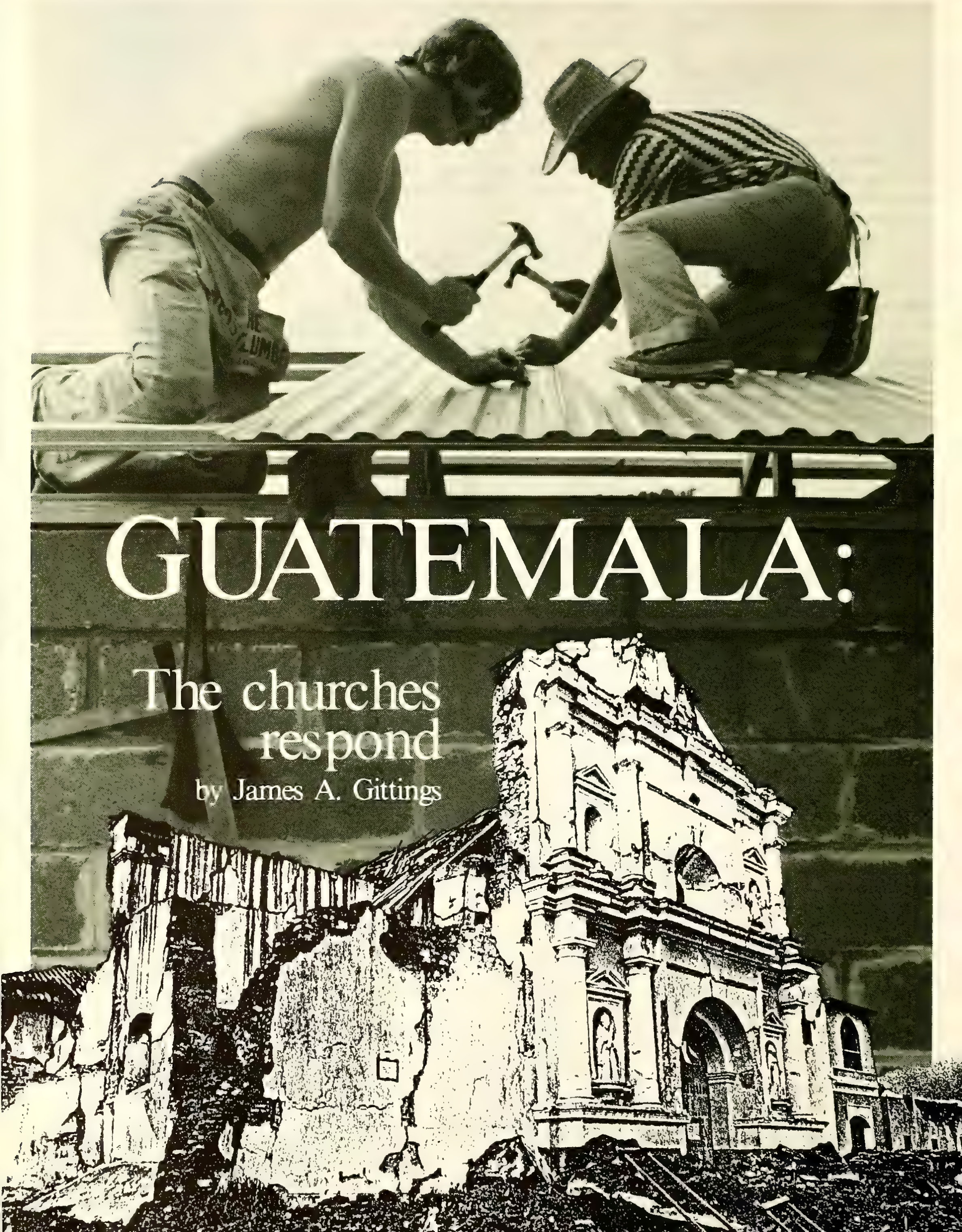
ABEC suggests 10 steps to lighten the crunch

Energy conservation is a matter not only of ecology and stewardship, but of ministry. Dollars saved in heating, for example, can be applied to program areas of the church.

This, coupled with the fact that church buildings often are among the worst offenders of energy waste, prompted the American Baptist Extension Corporation (ABEC) to outline ways congregations can trim energy use and heating costs. The tips, from the agency's newsletters include these ten steps:

- Check out the heating system. Make sure oil burners and gas burners are clean and adjusted. Gas burner pilot lights can be turned off during the summer months.
- Keep out drafts. Cold air coming into a building and hot air going out are an unnoticed but often major heating factor. Use storm windows, close cracks, tighten windows, fix door closers, add insulation where possible. Some churches use plexiglass over stained glass windows for protection and heat savings.
- Turn thermostats down. Only use heat when and where you need it. Supply colorful, warm afghans for use in the sanctuary for those who feel the cold more.
- Have one night a week for all meetings. By having simultaneous meetings, the church building can be heated less often. Furnish baby-sitters if parents have to come at the same time.
- What about the organ? Contrary to what some people think, musical instruments need not be kept at constant temperature. They *do* need to be warmed up before a service. But they need not be kept warm all week.
- Meet in homes. Many people like the informal atmosphere of homes—and they are heated already. Most of the time they take far less fuel than a church building.
- Rezone if you can. Some church facilities can be divided into smaller heating zone areas so that only office spaces or day care areas are heated on weekdays.
- If your congregation is small and your building large, consider joint use of facilities with another Christian group.
- Use the cheapest, most efficient fuel. Electricity costs two to three times as much per thermal unit as oil. It also furnished only 30 percent of the energy that was burned at the power plant. An oil burner, on the other hand, can be as much as 75 percent efficient.
- Be energy conscious. Turn off lights, close doors, drive a smaller car. Look for ways energy use can be reduced—and save precious Christian dollars for other uses.

The American Baptist Extension Corporation serves as a planning consultant to Church of the Brethren parishes as well as to the Baptists.



GUATEMALA:

The churches respond

by James A. Gittings

Within two weeks of this writer's return from Guatemala, the United States Comptroller General's office issued a 40-page report criticizing private relief agencies for a lack of coordination in their responses to the giant earthquake that struck the Central American country last February 4. On the same day the Comptroller General released the report, a consultant to a major American denomination called upon me to ask whether, in my opinion, his church's relief and development aid should be channeled through Church World Service or dealt directly to national church leaders in disaster-stricken or developing countries.

The two unrelated events serve to open-up two topics, much whispered-about, that ought long since to have been thoroughly aired. The questions: Is Church World Service the best means by which American Protestants can reach out to the world to do works of mercy and justice in the name of Christ? Should it be, apart from direct mission relationships, a denomination's principal means of mission? For me, observation in Guatemala of disaster and development work being done by representatives of two relatively small groups—the Mennonites and the Church of the Brethren—provide a kind of answer to the questions for the larger churches.

First, let's take a look at what is important to these two sets of churches. That is, let's ask the same questions about possibilities for witness through Church World Service that they are asking the giant agency. Both are so-called "peace" churches, committed to non-violence and the promotion of world and community harmony. Both stress a believer's priesthood, and watch the development of hierarchies—their own, and those of other churches—with no little nervousness. Both would insist that a religion which does not find its reflection in a life-style featuring simplicity, good works, and membership in a worshipping community is probably not a living faith at all. On the other hand, neither Brethren nor Mennonites have seen their "mission" as that of creating mirror churches overseas.

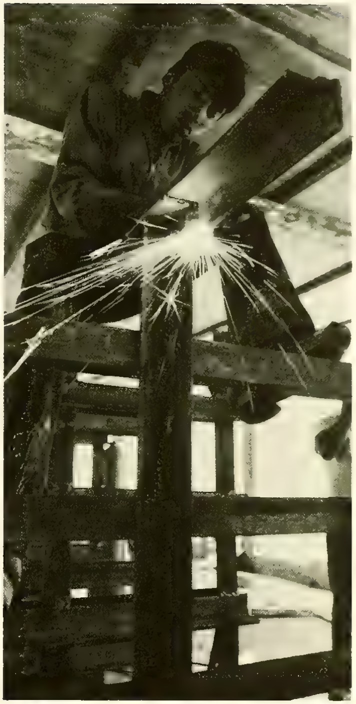
Now come to Guatemala in a time of post-earthquake reconstruction. What options were open to the two groups in doing the things they felt to be important? What choices did they make?

Certainly either of the churches might have chosen to register with the government, seek responsibility for the construction of a particular community or communities, send in or hire somebody to clear freight through customs, and put a sign out on a country road somewhere saying, "This Village Under Construction by the Mennonites," "A Church of the Brethren Project." Photographs might have been taken, stories might have been written, and next autumn's stewardship campaigns would have boomed.

These were live options. My photo file contains many pictures of such projects. But not one, thank God, bears the words "Mennonite" or "Brethren."

Instead, representatives of the two churches eschewed such denominational vanities. Small teams of Mennonites quietly crossed the border that separates their settlement in Belize (British Honduras, once) and Guatemala. Coming up the rift valley that was the great central point-of-fracture in the earthquake, the team members scattered into ruined villages. To their surprise (Mennonites don't coordinate very well internationally), they encountered other Mennonites—this time from Lancaster, Pennsylvania—who were engaged in distributing canned meat put up by their church's portable canning machine back at home. The meat was on the first mercy plane dispatched to Guatemala by Church World Service.

As the food-and-blanket aspect of disaster relief mutated with passing weeks into a reconstruction effort, the Mennonites became well-digging and construction



Above: A Guatemalan welder cuts excess steel from a cement block curing rack. Opposite: Brethren volunteer Ernest Imhoff assists a Guatemalan co-worker in roofing a new house in Tecpán village.

Is Church World Service the best means by which American Protestants can reach out to do works of mercy and justice in the name of Christ? Let's look at what the Brethren and CWS are doing.

Guatemalan workers toil endless hours ripping planks for house construction.

Brethren volunteer Mike Sipling demonstrates to a group of masons first-course block placement. A Guatemalan architect, Jorge Estrada (at right), helps with translation.

Below right: Many Guatemalan masons experienced with adobe construction techniques are employed in rebuilding projects. Called "albanils," they adapted quickly to the more precise skills of concrete block laying. Below left: Steel reinforcement rods will strengthen the new houses. Many workers are as young as 14, yet have the skills and stamina of much older men. Bottom: Heavy tile roofs caused many of the earthquake's deaths. This house, propped up against possible aftershocks, is typical of traditional Guatemalan architecture.

superintendents at the sites of new villages. Those from neighboring Belize sent for their families. Soon tow-headed, Germanic-looking Mennonite children were at play with Guatemalan youngsters in the rubble-littered streets, Once I saw a Mennonite hut surrounded by silent Guatemalan children, faces peering in at every window and door. The children were waiting for their Mennonite playmates to finish morning prayer, and it was, I thought, a supremely evangelical moment.

The Church of the Brethren began its Guatemalan earthquake work with a considerably developed experience of disaster relief in the Central American region. Such workers as Chet Thomas, the Johnstown-born Pennsylvanian who is the senior relief worker in the area, had cut their eyeteeth in the relief business during earlier earthquakes in Nicaragua, and in the colossal mess caused by Hurricane Fifi in Honduras during 1974. Very quickly Brethren Disaster teams came on the scene in Guatemala City and upcountry. At Tecpán, Patzicia and San Lucas, in particular, Church of the Brethren volunteers were among the first internationals to go to work.

But the reconstruction projects on which they labored were not their own. Brethren volunteers at Tecpán cut house frames in a shed that was all but obscured by a billboard proclaiming the project to be one of the Salvation Army. Elsewhere—at Tierra Nueva, an ecumenical housing project near Guatemala City—the Brethren worked for a World Council of Churches-related group. Though the Brethren were quite willing to place their names on Ministry of Reconstruction documents as guarantors of work undertaken by others, and did so, they preferred to have home-grown groups out front like the Calvary Pentecostal Church of Guatemala. This entering into partnership with local church bodies has long been the practice of Brethren service abroad.

Finally, in this brief survey, a further word is necessary about the one-time advertising man whom the Church of the Brethren seconded to Church World Service first as its regional advisor of disaster relief in Honduras, now as director for CWS reconstruction programs in Guatemala. Chet Thomas is an example of a growing number of disaster specialists, professionals almost, in the business of relief and reconstruction, who have developed since the Korean War.

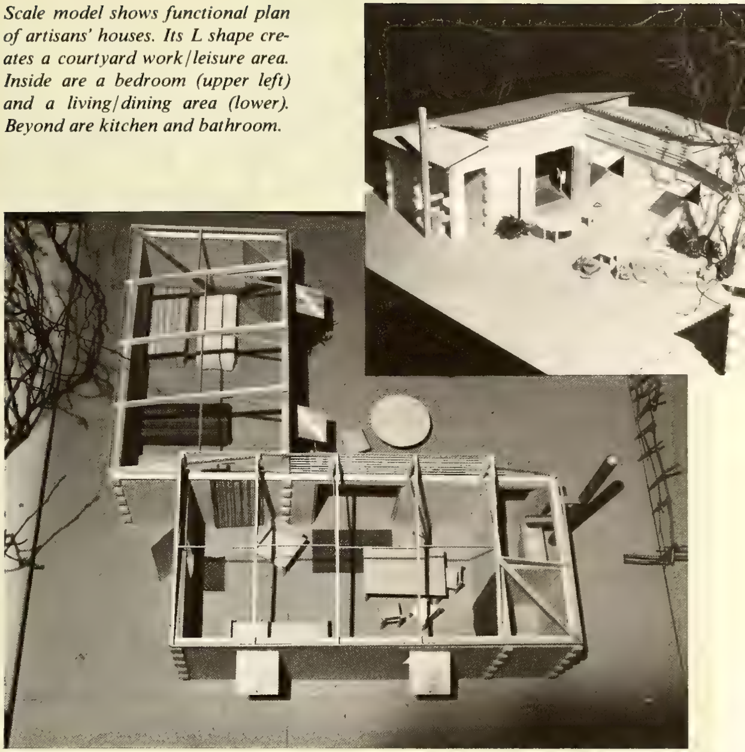
Like many of his kind, Thomas had Peace Corps experience. He's an organizer and a motivator—a carry-over, perhaps, from the days in which he developed his own business. Thomas does not suffer fools gladly: his eruptions of temper are legend. But in the areas of problem analysis, governmental relations, and trouble shooting in personnel matters, Chet is brilliant. Thus, at Tecpán, Thomas took a look at the slow pace at which masons were laying concrete block. Told the men were on day wages, Thomas strode down the line: "From now on you're on piecework," he said—and the rate of construction picked-up by 30 percent.

But what about the criticisms of the Comptroller-General's office? What about fulfillment of the basic motivations of the Brethren and Mennonites that were noted earlier? What about our question about CWS as a means for enabling these churches to work through their priorities?

Certainly this much can be said:

- Brethren and Mennonite willingness to have Church World Service act in their behalf in areas of documentation, cargo, delivery, and clearance services, and in coordination of work assignments, distribution of resources, and relationships with governments, removes from the two churches any element of blame for the "lack of coordination" noted by the Comptroller-General in relief operations.
- It is, alas, no joke at all to observe that the willingness of Mennonite and Brethren to work cooperatively on reconstruction projects with almost any of Guatemala's warring Christian sects has been an important contribution toward community harmony and peace that would not have been possible on any large scale without Church World Service aid. Important, too, in the area of harmony, was the Mennonite and

Scale model shows functional plan of artisans' houses. Its L shape creates a courtyard work/leisure area. Inside are a bedroom (upper left) and a living/dining area (lower). Beyond are kitchen and bathroom.



To rebuild village of artisans

Chenautla, a village of a thousand families whose living is derived primarily from making pottery, will be a point of Brethren concentration in Guatemalan reconstruction in 1977. The original village was destroyed by the major earthquake that struck Guatemala last February.

The plans, to be coordinated by Chet Thomas, CWS director of reconstruction, are to erect 700 houses for artisans. Workshops with potters wheels, looms, and woodworking tools will adjoin the individual homes.

The new Chenautla is expected to become a tourist and marketing center and a possible source for craft for the international SERRV program.

Teams of Brethren workers and up to $100,000 from the Church of the Brethren Disaster Fund will be expended in the project. In addition, $350,000 for construction materials and the employment and training of local workers will be provided by Church World Service and its Guatemalan counterpart, Cepad-Evangelical Alliance.

Brethren tenderness in dealing with Indian people in a nation that has a history of kicking its Indians around.

- The presence, speech, and living habits of the Mennonite and Brethren volunteers were certainly evangelical in effect, illustrative of the Christian life, and a testimony to both the possibility and effectiveness of an individual priesthood in a Protestant understanding of the term.
- Finally, despite the seeming low profile, the visibility of Mennonite and Church of the Brethren volunteers was extremely high when they were scattered across the entire CWS-coordinated groups of projects. Apparently hard-working, skilled people who will put their backs into God's work do not require great signboards to attract notice. A visitor from Argentina, watching the towering Mennonite Menno Lowen at work, summed it up. "Look at that man!" he said excitedly, "*Look* at that man!"

So much for the reconstruction efforts. What about churches whose mission agencies feel that giving assistance to oppressed peoples in their struggles for liberation ought to rate high as a priority in Christian witness? What about helping agencies who want to help depressed societies secure better economic health? How well does Church World Service shape up as a channel for these kinds of aid?

The giant voluntary agency does better than it is given credit for doing. In Guatemala at this moment, for example, Church World Service is involved in programs that provide legal defense for exploited migratory field workers, seed and fertilizer loans for upland Indian farmers, and staff for village health clinics in some extremely remote areas. In the Guatemalan capital, CWS aids squatters in securing title to lands, pays social workers to help in newly rebuilt villages, and provides some low-key, small-scale financing and service functions for a group of intellectuals and their publication.

All of this is very modest. Some find it contemptible as a development or liberation effort in a nation that has a huge and much-abused Indian minority, a small but growing guerrilla movement ("banditry," the government calls it) and vast inequities in the distribution of national income and wealth.

For three reasons, not too much anger, if any, should be generated over this limited CWS response in the areas of liberation and economic development. First, Church World Service in Guatemala is only now emerging from the post-disaster period in which its duties were clear: to feed, clothe, house, and heal people. In the months ahead, opportunities for development aid will increase; in the months that have passed, it would have been criminal of the agency to allocate its thin resources to delayed-benefit projects.

Secondly, developmental assistance that has been given by Church World Service in Guatemala will have a multiplier effect, as elsewhere, upon the capacity of depressed or oppressed populations to exercise their political and social options. Put baldly, the bringing to a rural area of better crops (the seed money), better health (the clinics) and better legal services (the defense fund) amount to steps in empowering the rural population to take whatever measures its emerging leaders choose to make.

And then—the last point—one must not expect Church World Service to engage in projects that openly abet liberation movements or developmental projects that put great strain upon the social order. American Christians who, in the majority, want to be able to respond quickly to disasters, would find a voluntary agency that had been politically blacklisted of no use to them; governments whose people have been afflicted by disaster will open their ports and their highways and rail systems only to organizations that can be trusted to give first priority to the alleviation of the immediate suffering. To expect a single agency to combine mercy with politics, even when the politics are those that lead to liberation, is naive.

The people at Church World Service, on the record of their past activities in Algeria, Nigeria, Hungary, Vietnam and, now, Guatemala, have their hearts in the right place. They do what they can within their mandate with great enthusiasm; they go beyond it with caution mixed with desire.

And that's how I answer my questions. Should a church's relief aid be channeled through Church World Service? Yes, yes, and yes. Should a church's development aid be channelled through Church World Service? Yes, a large portion of it—that sort of development aid that lifts the economic base, or health services, or educational structures of an area, a community, a people. These things, done well, create a climate here and abroad in which wise church leaders, through other channels and with other goods and funds, may and should take such risks in the areas of liberation or radical development aid as the Holy Spirit and Third World churches may urge them to take. ☐

Guatemala disaster teams

Since last April Brethren Disaster Teams, most of them for a month of service, have been engaging in the type of work described by James Gittings in the accompanying article. Participants thus far include:

April-May: Milan Rupel, La Verne, Calif., Cecil Armey, Fresno, Calif., David Glasa, Azusa, Calif., Tom Chamberlain, San Diego, Calif., Daryl Bowman, McFarland, Calif., Fred Butterbaugh, Paradise, Calif.

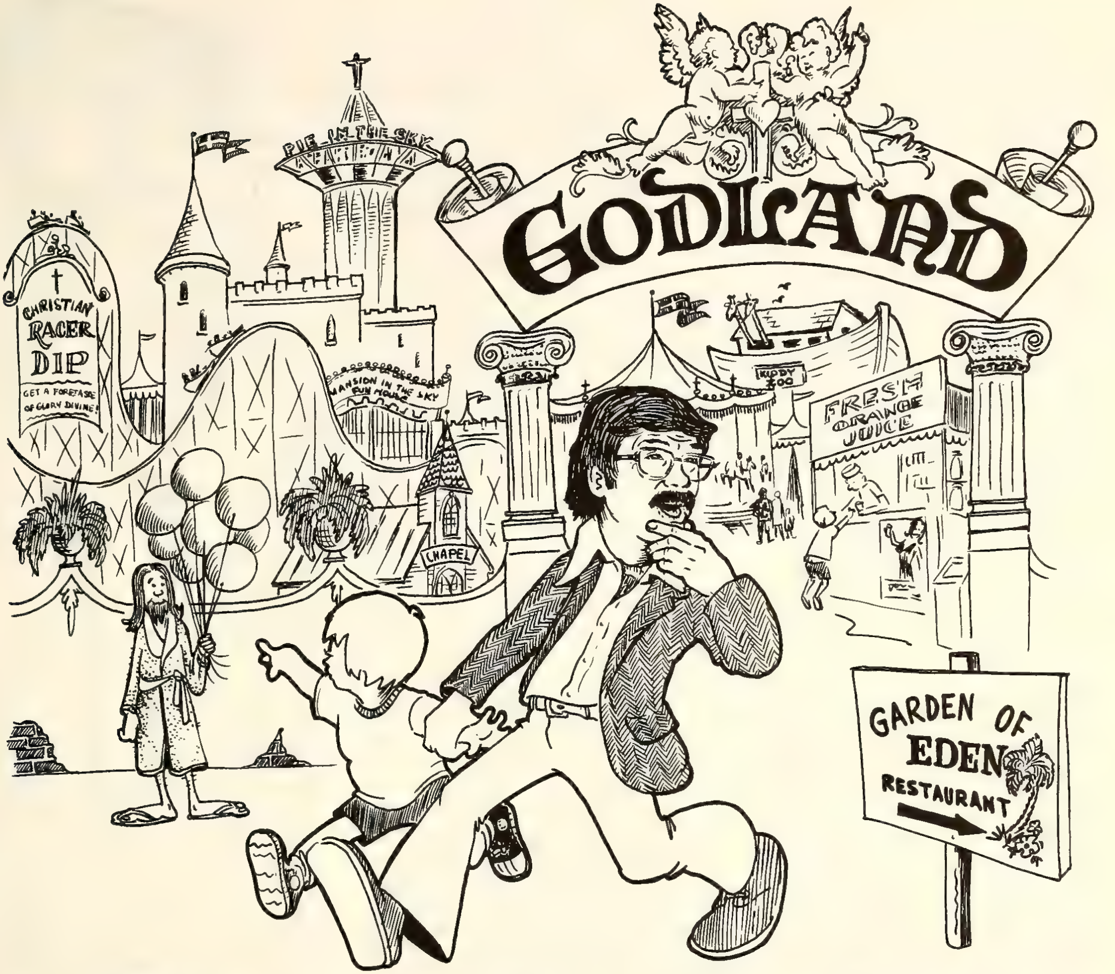
May-June: Earl Painter, Manassas, Va., Bill Hare, Mt. Morris, Ill., Steve Smeltzer, Vista, Calif., Bruce Halterman, Greencastle, Pa., Tom Eisaman, Lancaster, Pa.

June-July: Ernie Imhoff, New Windsor, Md., Mark Tritt, Aurora, Ill., Kevin Smith, Rochester, Ind., Gary Colby, Claremont, Calif., Steven Graybill, Manheim, Pa., Mike Sipling, Mt. Joy, Pa.

July-August: Ivan Fry, Ft. Wayne, Ind., Richard Corl, Bremen, Ind., Bob Gross, Churubusco, Ind., Cliff Kindy, Goshen, Ind., Arthur Sharp, Bremen, Ind., Steve Vachon, Columbia City, Ind.

September: Daryl Bowman, McFarland, Calif., Robert Rowe, Ellicott City, Md., Harold Metzler, Martinsburg, Pa., Howard Wooters, Easton, Md., Cliff and Arlene Kindy, Goshen, Ind. Bob Rowe extended his term of service for an additional month.

November: Edwin Lowder, Decatur, Ill., Leon Kreider, Quarryville, Pa., George Frazell, Quarryville, Pa., joining Bob Rowe.

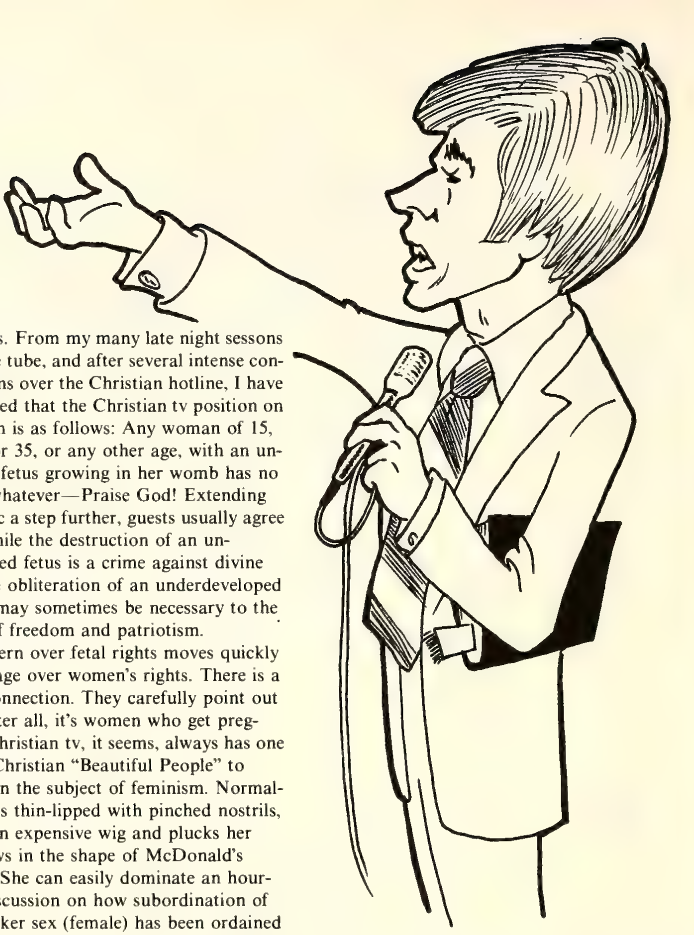

GODLAND
PIE IN THE SKY
CHRISTIAN RACER DIP
GET A FORETASTE OF GLORY DIVINE!
MANSION IN THE SKY FUN HOUSE
CHAPEL
KIDDY ZOO
FRESH ORANGE JUICE
GARDEN OF EDEN RESTAURANT

Rinky-dink religion goes big time

by Murray L. Wagner

Large portions of the great church-going public will feel nothing but disgust for what follows. Respected people will consider opinions expressed here below as the blatherings of a mouthy smart aleck and sorehead loser. However, I must beg your indulgence. I think I may be ill. I suffer from something like a bad case of heartburn that could only come after taking a month of meals at the carnival. Too much cotton candy, pumped-up fizz water and color-added junk food makes for a very big belly ache. Junk religion seems to afflict me in much the same way. No doubt I have actually "OD-ed" on junk religion and suffered some sort of brain damage. Whatever the diagnosis, I am grateful to the editor of MESSENGER for letting me examine my head in public. I'm rather certain that I'll know soon enough just how abnormal I am. Here's my case.

I've long noted that, officially, American



Christians brag about being alone among the peoples of the earth in knowing not to confuse things sacred with things secular. After all, we have that constitutionally guaranteed "Great Wall" which separates the institutions of public politics from the agencies of private religion. But alas, the "Great Wall" is now being pounded by a wave of popular piety which is about to inundate every possible cranny with commercial Christianity. Its force is gaining, as hucksters across the country discover the new formula for quick money and publicity. Under the guise of "Old Time Religion," a grand array of Bible thumpers are now raving media freaks. Along with studio wrestling, roller derby, and rerun theater, pop revivalists dominate the UHF circuits with the most banal sort of rinky-dink religion since Bible comics hit the Christian Light Bookstore.

One of the slickest examples of religious rinky-dink is the UHF program which takes off on Johnny Carson's late-nite format. Show biz is simply glopped over with revivalist CheeseWhiz. Hosting the show is a natty charmer all decked out in coordinated double-knits and white plastic shoes. Spiritzed over his Robert Redford cut is a brand of "macho" hair spray. Beside him sits the straight man, a kind of evangelical top banana who even looks like a born-again Ed McMahon. The studio, of course, is wall-to-wall plastic flowers with furnishings by Foam Rubber City. Guests vary from celebrity chalk-talkers and flannel-boarders to onetime heavy dopers who have kicked the junk and are now high on Jesus. Sometimes excitement is stirred by the appearance of a missionary aviator, a Bible smuggler, or—Praise God!—a Christian athlete! One thing for sure—none of these people is what H. L. Mencken thought was a typical puritan, that is, someone who is afraid someone else somewhere might be enjoying himself. No indeed! Christian tv-ers are all having fun, fun, and more fun, all in the Lord.

Christian tv usually concentrates on the private satisfactions that come with personal salvation. Occasionally, however, talk turns to urgent social issues. Sometimes the guests defend the God-given right to pack guns or drive over 55. Then there are regular features exposing the evils of abortionists, women's libbers and smut peddlers. From my many late night sessons with the tube, and after several intense consultations over the Christian hotline, I have concluded that the Christian tv position on abortion is as follows: Any woman of 15, or 25, or 35, or any other age, with an unwanted fetus growing in her womb has no rights whatever—Praise God! Extending the logic a step further, guests usually agree that, while the destruction of an undeveloped fetus is a crime against divine law, the obliteration of an underdeveloped nation may sometimes be necessary to the cause of freedom and patriotism.

Concern over fetal rights moves quickly to outrage over women's rights. There is a close connection. They carefully point out that, after all, it's women who get pregnant. Christian tv, it seems, always has one of the Christian "Beautiful People" to speak on the subject of feminism. Normally, she is thin-lipped with pinched nostrils, wears an expensive wig and plucks her eyebrows in the shape of McDonald's arches. She can easily dominate an hour-long discussion on how subordination of the weaker sex (female) has been ordained from the foundations of the world. Violation of the divinely appointed order by raucous, loud-mouthed feminists inevitably leads to the perversity that makes 42nd Street and Times Square an open sewer.

And thus we come to another great concern of Christian tv. It is smut, not the kind belched up by US Steel to pollute the air, or by Allied Chemical to cause brain damage and sterility in their workers, but the "Adult Bookstore" kind. Apparently there are a number of experts on the porno problem in the Christian media. Evidently some have collected girlie magazines since high school days and have studied their evil effects very closely. They are able to speak with authority on virtually every angle in the skin trade and can describe each position in considerable detail.

But enough of the heaviness of a fallen order! The Christian host turns to star performers in the thriving Christian music business. And then comes what passes for spiritual inspiration among the masses of revived Christians. It sounds a lot like the same old innocuous background schmaltz that's wired up to supermarkets, only this stuff gurgles with frothy bromides about personal religion. It could make even a Muzak salesman retch, unless, of course, he knows how popular it is. It's all very big-time religion. But can I carp about it when it sells like crazy? (Like I said, my brain may have started to congeal.) In any case, expect a whole lot more of it, being sure it will get even more awful.

As I shudder over the Christian "schlock wave" of the future, I can hear practically every air wave pulsating with rinky-dink religion. It will be piped into Christian elevators, Christian steak and shake drive-ins, the offices of Christian business executives, into the hair driers of Christian beauty parlors, and the locker room of the Dallas Cowboys. What's more, I fully expect rinky-dink religionists to start cashing in on the booming tourist trade. I can envision a day in the not-too-distant future when the arrival of the ticky-tack millennium will be announced from "Godland," probably to be built in the

A wave of popular piety inundates us as hucksters discover that "old time religion" is the formula for quick money and publicity.

American heartland, at a place on a straight continuum between Busch Gardens and Seven Flags.

At the center of Godland I expect to see a towering lava lamp. It will represent the marvelous movement of the Spirit. Tourists will begin their pilgrimage on a Christian racer-dip run which will soar the blessedly assured on a sky ride foretaste of those marvelous things to come in the great beyond. But then a tour into a plaster underground tunnel will give Christian tourists a grim view of the horrors that await the unsaved. The fires of hell will be simulated by rotating lights and plastic flames like the ones in the fake fireplaces sold at Sears. There may even be a pit of snakes collected from the bankrupt monkey farms in Florida. Promoters say that the worst thing about this plaster hell is that tourists will be totally cut off from Christian "schlock rock."

But spirits will be boosted at the exit of this side show hell. There they can buy Christian orange juice from a refreshment stand under the Anita Bryant franchise. They can then relax and do praises as they visit the wax museum of disciples, martyrs, and Bible-believing celebrities. Finally, all can take their ease in the "Garden of Eden" restaurant. Diners will enjoy mechanized swans and birds of paradise, while cardboard angels flap past on nearly invisible piano wires. Doubtless, menus will feature a soy chip version of "manna from heaven" mixed with a popular brand of Christian Hamburger Helper. Waiters will wear stylized bathrobes and rubber shower thongs to simulate apostolic garb. The "Eden" brandname can then be franchised across the great Interstates of the land, a sort of sanctified Stuckey's that offers free "divinity fudge" with a full tank of spiritual gas.

How near to Godland are we? Are we fated to endure rinky-dink religion forever? Well, you can bet your gilt-edged Living Bible that we'll have it around as long as it sells. As long as it packs the house and fills the coffers, the promoters of this paltry piety will be pushing all the rinky-dink the market can bear, and all under the pretense that the work is divinely inspired. Just thump the Bible, breathe fire, and it's greenbacks, ego strokes, and attendance records for the least of God's pitchmen.

Claptrap has so pervaded the pop culture of Christian America that it is now very dangerous to suggest that the God of the prophets and of the prophets' sons and daughters might just devour rinky-dink religion and throw it up—and out of the garden of living things. Several years ago Dale Aukerman wrote a piece for MESSENGER which had the *chutzpah* to suggest that a proper purging of modern day places of worship would certainly mean the trashing of all plastic flowers, "paint-by-number" scenes of the Last Supper, and sheeny choir robes. Of course, nobody followed his advice. No one would dare tinker with the glit that gluts the sanctuary without being charged with sacrilege. The tackiest piece of secular tinsel is now treasured as a form of sacred art.

I do want to make something plain. My disgust at Christian chintz does not come from any close association with the artsy-craftsy set. Getting put off by religious rinky-dink doesn't mean I've been lounging around in chic circles of snooty liturgists, eating little Swedish meatballs served on swizzle sticks and conversing loftily on the arts. My aversion to religious litter began quite simply.

On several moving occasions, I visited the Ephrata Cloister restoration. I was taken by the unadorned beauty of the architecture, the clean lines, the whitewashed walls, and the functional construction of nearly everything except Conrad Beissel's wood block pillow. Then seeing the same lines in old Dunker meetinghouses and Quaker barns made me wonder why something so simple and so beautiful is not duplicated by twentieth century church designers.

Well, it doesn't take long to figure out why simplicity can't hack it. Just down the road from Ephrata is the Lancaster County strip. Hunks of gaudy kitsch are butted end to end down Route 30, as tourist trade honkey-tonkers leach off the Plain People and turn the Garden Spot into a Dunker/Mennonite Disneyland. As an out-of-towner in purple shorts, leather socks, and a ring through his nose shoots pictures of the "wierdo" in the field plowing with horses, the Chamber of Commerce pats its paunch, knowing the clown will drop at least several hundred while he's in town.

Godland may be just down the pike. They may even be paving over good farmland for it right now. And Ephrata gets pushed further and further into the past.

But hold on! The handful of us who are offended by rinky-dink religion either for theological or aesthetic reasons must resolve to risk the wrath of all those who will snarl, "So you don't like Jesus painted on black velvet—then depart from Godland forever." No, the righteous indignation will be even more devastating. "Aha, you despise Christ and his kingdom, then prepare for the firey pit."

But it's really so very little that I ask. I don't expect to hear the Moravian Bach Choir sing a chorale for the church picnic. Neither do I hope to hear the Staple Singers do Gospel from the choir loft.

But what I can't stand is rinky-dink "schlock rock," amplified to a thousand decibels. Why must God be praised with racket like a stock truck full of baby pigs colliding with a load of empty milk cans? Can't somebody who can carry a tune just get up and line a hymn—perhaps a plain song or a spiritual or a happy round of praise? It would be so simple. Who needs to pay 10,000 bucks to the mercenaries who own copyright on "How Great Thou Art"? And suppose then we just make a few banners and hang them on the walls. So what if we drop a few stitches! Then we can take the fake ferns and all the prissy pictures that make Jesus look like the all-American bearded woman and have a nice big bonfire next Halloween. It would be a great celebration of All souls' Day that'll send the spooks back to the underworld.

But I then want something else. I want some honesty. I want confession time for those who yelp the loudest about their love of the Word, their devotion to the Scriptures, and their allegiance to the Kingdom of God. Why is it always you who are quickest to snatch up whatever commercial gimmick sells the most dog food, then baptize it with rinky-dink religion? You just can't wait to cash in on the action for what is always billed as the greatest soul-winning crusade in the history of the universe? Give me a break! Spare the electric bands, cut the splashy productions. Put as much energy in justice and mercy; the world will get the message. Without one neon sign or a single bumper sticker, they will know exactly who we were. And without tweeters, twangers, and gospel runs, the world will hear the name we bear.

There, I think I feel some better already. ☐

Non-negotiable

Read: 1 Kings 4:20-28; 5:13-18; 9:15-23; 11:29-40; 12. Prov. 23:10-11; 22:25. Matt. 6:25-33. Luke 12:22-31.

The problem with human rights is that it is so easy to subordinate them. Government officials subordinate human rights to public order and security. Production managers put productivity and efficiency first. Educators emphasize high standards and manageable learning situations. Medical practitioners give priority to the "standards" of their profession. Agents of power and control generally affirm something positive about human rights, but rights quickly become inconvenient and dispensable in the face of more urgent priorities.

The biblical understanding of history consistently describes the tension between fragile, helpless seekers of freedom and justice and those who wield power and imperial order. That tension, of course, reached disaster proportions in the moment of the Exodus when Pharaoh, manager of productivity, goods and persons, stood arrayed against the groaning of Israel and the freedom promised by Yahweh. In that moment Israel learned forever that human rights cannot be subordinated. All the brick quotas in Pharaoh's world would never silence the groans nor void the promises of Yahweh. And the rest of biblical history can be seen as testing that remarkable conviction.

In the life of ancient Israel, the supreme testing came during the regime of Solomon when Israel was seduced by the "way of the nations" and the liberating memory of Exodus lost its power. Solomon and his son Rehoboam were typical of those who seek to sacrifice human value and dignity to the dreams of the establishment. The provision of material abundance (1 Kings 4:20-28), the reintroduction of Pharaoh-like forced labour (1 Kings 5:13-18, 9:15-23) and the disregard of the prophets (1 Kings 11:29-40) were evidence of a view of personal power and institutional efficiency which necessarily diminished the value and worth of people, just as today people all over the world come second to public order and security, to productivity and efficiency.

It makes one pause to ponder Israel's history. The moments of glory and public well-being coincide with disregard for the human spirit. Rehoboam learned the lessons of his father well. When counseled to have compassion, he callously decided that subordination of human well-being was the proper posture for the state (1 Kings 12). Must public prosperity necessarily come before human worth? The answer is not given in the narrative and we are left only with the groans of the victims of the policy and the promises of Yahweh which describe another way.

While the kings revealed cynicism and enjoyed success, the wise in Israel reflected on the arrogance of power and the royal capacity for self-serving manipulation. The royal presence consisted, as it always must, in the capacity to rearrange things, to redeploy people, to reassign roles, to redefine relationships, to make the data of human life fit the public program. The wise in Israel were not crusaders for the poor. They did not criticize the king. They simply offered observations on the distress, the promises, and productivity:

"The Lord tears down the house of the proud, but maintains the widow's boundaries" (Prov. 22:25).

"Do not remove an ancient landmark or enter the fields of the fatherless: for their Redeemer is strong." (Prov. 23:10-11).

It is strange that the wise were so interested in landmarks and boundary markers. They speak of them as being very old, perhaps older than public record or historical memory. But they mention especially the boundaries marking the land of widows and orphans. It is likely these reflections were prominent in Israel precisely when Solomon was eroding the dignity of widows and orphans. It is remarkable that against a background of splendour and prosperity, Israel's most disciplined reflectors should express concern for the nobodies the regime could safely ignore.

But these seemingly innocent observations are in fact bold and startling protests against the misuse of such people. The wise did not threaten a revolution or even an intrusion from God. They simply observed those things that ruthless managers had better take into account. For Yahweh himself allies his power with widows and orphans. He wills that the land of widows and orphans is to be honored. This is their human right, not because the government permits it or some technical manager concedes it, but because it is ordained from all eternity. The landmarks are not simply "ancient" but rooted in the way the world is put together. They are essential to its structure and coherence.

Israel's wise teachers were not noble or bold, but prudent. They were concerned with what is necessary to get along in the world. In these three reflections, they discerned that getting along in the world requires facing the world the way it really is. The world is put together, they observed, in such a way that powerless people are taken seriously and not devalued. The tilt of history is in favor of the apparently unimportant people and not the greedy and rapacious. The wise observed that God himself is allied with the weak on behalf of human dignity and well-being in the face of every counterforce. That insight is not presented as a new or strange idea, but as an obvious lesson to be learned about the kind of regimes and societies that endure and the kind that collapse and disintegrate. That is the way the world is: the powerful had better take notice.

In one of Jesus' two references to Solomon (Matt. 6:25-33, Luke 12:22-31) he contrasts the magnificence of Solomon with the trusting confidence of people of faith. Solomon is the example of an ingenious, covetous success that believes that the landmarks of human worth can be moved around at will. Arrayed against this is the alternative of Jesus who honored widows and orphans, who restored their land, their sense of belonging, and who embraced another kingdom and its righteousness. Like those older reflectors he knew some things are given. Rights are for everyone and none dare deny it. It is the way God has made his world! ☐

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by Walter Brueggemann/

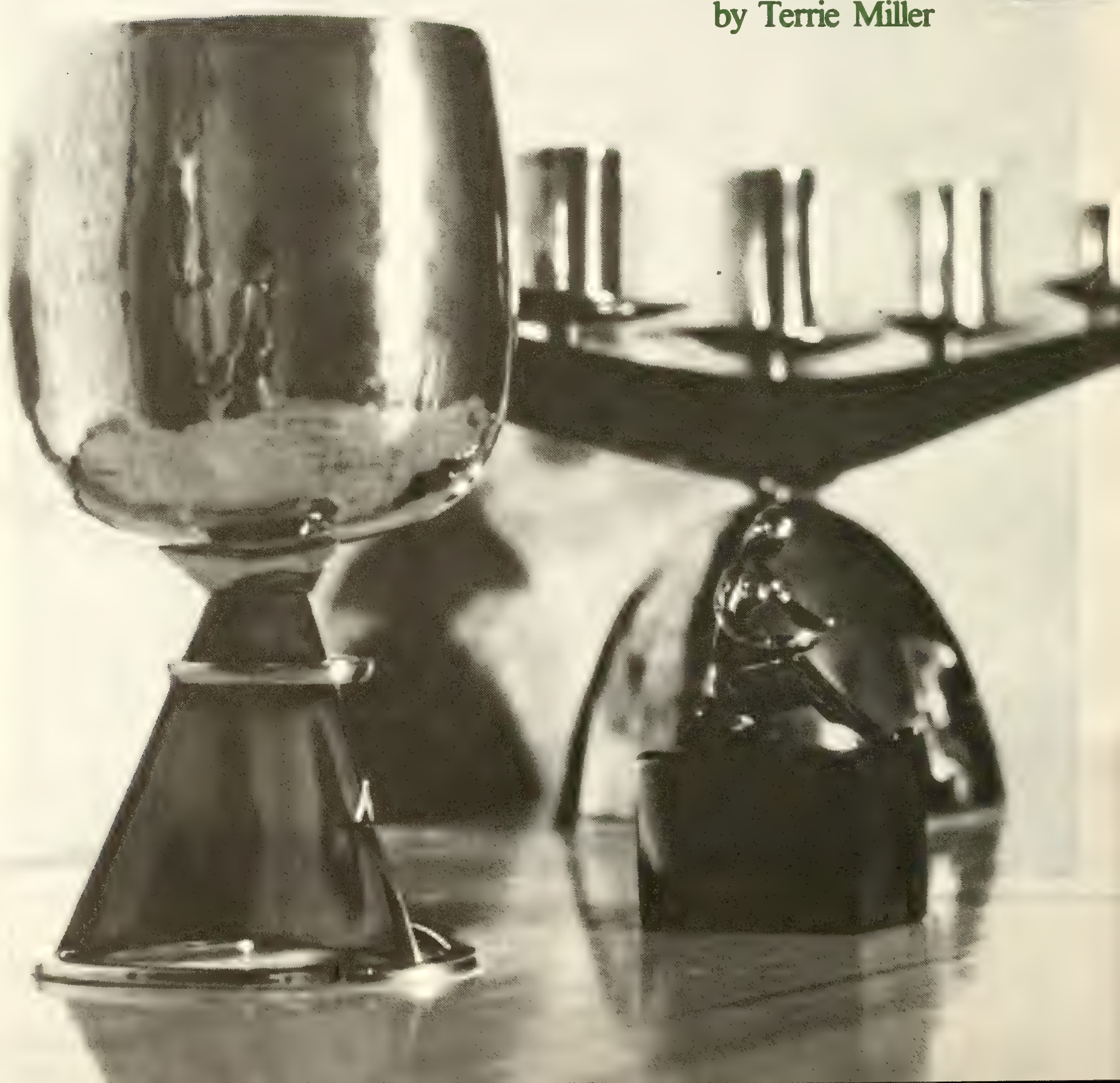
oundaries

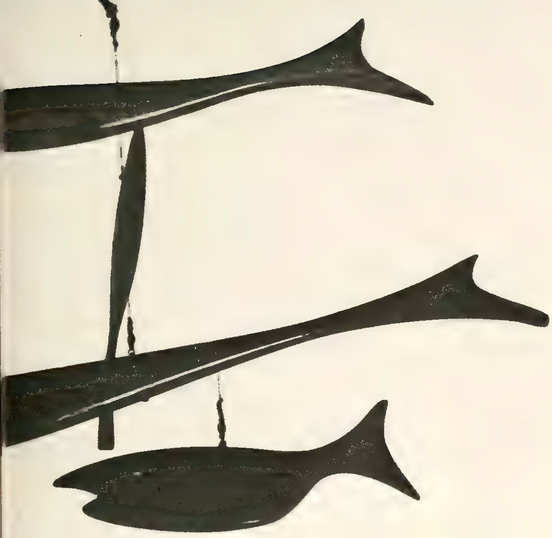
Rights are for everyone!

RUFUS JACOBY:

The spirit behind the craft

by Terrie Miller





It's not everyday that a reporter gets to interview a ghost, so when I learned I was to have an audience with Rufus Jacoby, I wondered what sort of apparition I would behold.

My exposure to ghosts has been limited to the animated, tv variety. It was not a Saturday morning when I knocked at the Jacoby door in Silver Spring, Md., so I was less than shocked that the ghost of Rufus Jacoby turned out to look suspiciously alive and human. He wasn't a specter at all.

"Why did we think you were dead," I queried?

The white haired artist/craftsman chuckled and explained that for many years before his recent retirement as a silversmith he had made liturgical silver for churches across the country. When he suddenly stopped, one of his competitors spread the word that he had died. In actuality the only thing that "gave up the ghost" was Rufus's interest in silversmithing.

But for many years silversmithing had been his first love. An industrial arts teacher at the outset of his career, Rufus was asked to produce a set of tools for the director of an occupational therapy course at Walter Reed Hospital. On the strength of his fine work Rufus was unexpectedly invited to a silversmithing conference, the participants being the most talented artists in the profession. "There were 12 people there," he laughs. "Eleven silversmiths and I!"

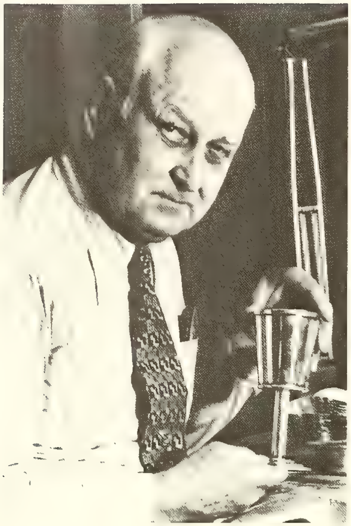
"That's where I learned how to really do what I was trying to do," he recalls. There he learned that more than being a toolmaker or a mechanical artist, he could be a creator of beauty.

This was a realization that opened many new opportunities in his life, including his 20-year stint in liturgical silver. It took only a few pieces made for local use before word spread and he was sending silver chalices and candle holders all over the country. "I like the idea of doing something with significant use and creating objects appreciated by the people who use them," he remarks.

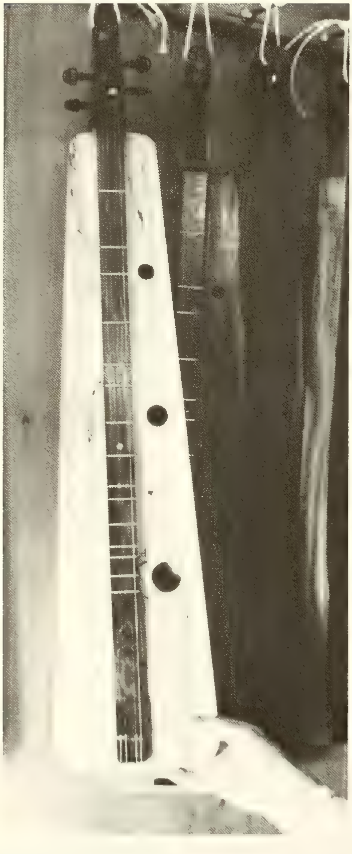
During his two decades as an active silversmith, Rufus was never without a commission. One of the myriad commissions that came his way was a one-and-a-half size silver reproduction of the old Stoney Creek Communion cup, which he created for the 1964 Annual Conference worship center. It was his first opportunity to become known to the wider Brethren family despite his childhood growing up in the Pennsylvania Brethren stronghold. He and his wife are members of the University Park congregation near Silver Spring.

As suddenly as his passion for silversmithing grew, however, it died. "All of a sudden I got weary of hammering silver. I could never understand why a doctor, artist, or musician would suddenly stop," he muses. "I thought I would want to do that until my dying day. Then I got into dulcimers and made those madly for two years."

At first it seems an unlikely transition—from faceted, shimmering chalices used in cathedrals and ritualized settings to Appalachian Mountain dulcimers, simple



Above: For the 1964 Annual Conference: a silver communion cup reproduction. Below: A Jacoby Appalachian dulcimer.



wooden string instruments used to accompany the down-home tunes of mountain musicians.

But it's not so strange, really. The dulcimers, hanging all over his workshop and invading his family room, have their own kind of aesthetic quality. The colors and grains of the different woods are uninterrupted by the straight-sided design of the dulcimers, a shape peculiar to the Appalachian region.

The evidence of his versatility as a craftsman and artist does not stop with the dulcimers and silver. Abstract paintings, created purely for his own pleasure deck the walls. One hangs near an afghan crocheted by Edith Jacoby, Rufus's talented wife, the colors and the geometry of the creations bridging the different mediums of expression.

There are wood sculptures, including a fish mobile, creating its own live art as it casts quivering shadows on the ceiling. The dining room table, the El Greco chair replicas, the clock case, a string sculpture, beautiful in its mathematical precision—all products of his unceasing creativity. By the window the innards of an old radio stand exposed—a suggestion that art is closer to our daily lives than we often recognize.

I mention to Mrs. Jacoby that it must be nice to have a live-in carpenter available to produce any piece of furniture desired. "Oh no," she contradicts, "I take whatever *he* decides to make!"

In addition to his personal projects Rufus has taught for most of his professional life, both high school and university students. His own constant creativity has always served as a bridge, minimizing the distance between himself as a professional and his students as novices.

"My classroom is a place where both student and teacher are involved," he explains, "So I can understand the process my students go through in creative work. We have our common frustrations, exhilarations, and failures."

Now in a self-imposed retirement, Rufus explains that he will miss the "vicarious thrill" he gets out of youngsters who are naturally creative. He has always tried to instill in them a two-pronged approach to art, upholding it as a form of risk and discipline.

"Art is an activity sponsored by chance," he says. "It goes from the known to the unknown. An artist has to get up the courage to put the first color or shape on a painting—that will determine what happens next. I tell my students to encourage happy accidents in art—chance."

Alongside this serendipitous approach there is a permeating discipline. "My students see me as a perfectionist," he admits. "I constantly try to do better, constantly analyze and evaluate what I have done so I can strive to improve, change and perfect."

"I like to spend my time getting smarter," he continues, "and there is a good theological base for that. The individual is in this world to become better and more knowledgeable. The person's mission is to glorify God by gaining knowledge. Maybe that is a divine purpose."

Having temporarily switched from artist to theologian, Rufus is amused at his speech-making. "Really I'm not a philosopher," he grins, "just a pragmatic craftsman!"

Pragmatic, yes. A craftsman, definitely. But not *just* those things. Rufus has excelled in his profession to the point of receiving recognition and awards for excellence, such as the John Hay Fellowship at Yale, and several "Who's Who" write-ups. He has spent time studying with European craftsmen, has lectured, and held solo exhibits. He has traded with well-known artists, has students who are becoming well known, and has made no small dent in the arts himself.

As a man who can teach and define art as well as create it, he is not only a pragmatist but a dreamer and a fantasizer. The combination of his critical mind and his imaginative spirit have enabled Rufus to make the artistic a natural and integral part of the daily routine, the beautiful objects he crafts, expressions of an artfully designed life. ☐

"I like the idea of doing something with significant use and creating objects appreciated by those who use them."

Jesus' Trojan horse technique of teaching

by Clarence Jordan

A parable is something you use when the situation is very dangerous. You hide your truth in it; it's sort of a literary Trojan Horse. Now, you know what a Trojan Horse is? You've read in Greek history of how Helen was captured, and she was taken captive into the city of Troy, and all of her kinsmen went out to rescue her. They camped around Troy where she was held and they besieged it and they battered it and they couldn't take it. And finally some fellow had a bright idea.

They built this great big ol' wooden horse and put a few men inside of it, and then all the other people went away. And the folks up on the wall looked out and they didn't see anybody out there—nothin' but this great big wooden horse—and they said, "Well, those guys have just given up and they've gone. But look at the thing they've left."

So they opened up the gates and they all went out there and, "Well, that's a fine ol' horse. Maybe we could take him into town and build a big merry-go-round to go with him, and we'll just have a wonderful thing." They were looking and looking, but they didn't see anything; they were listening and listening, but they didn't hear anything. And so they got them a jeep and pulled that ol' horse into the city, not knowing what they were doing.

You see, the real thing was hidden inside. They weren't aware of what was happening. So they pulled it on past the gates to right where those Greeks had wanted to go all along. And they put the horse on exhibit, all day, and let the school out so the children could see him. But late that night, about two o'clock, when everybody was asleep, the little trap door on that horse opened up, and the men came out. They rushed to the gates of the city, opened them up, and by that time, all the soldiers had come 'round. The soldiers came in and took the city.

Now Jesus used that kind of a Trojan Horse technique under certain circumstances. He used it when the situation was dangerous, and when his hearers were difficult. When they would just stop up their ears and shut their eyes, and they wouldn't hear and they wouldn't see, Jesus would bring out a Trojan Horse to ram it through their ears and get it beyond their blind eyes.

This wasn't a new technique for Jesus at all. Others had used it. You remember that Nathan the prophet used it on King David. King David was up in his palace one day, way up on top of his roof, and he looked out and he saw next door a beautiful young lady taking a sun bath. And he asked somebody to please find out her name and telephone number, and they came back and told him that she was Mrs. Uriah the Hittite.

"Oh, Mrs. Uriah the Hittite, huh? Mmmm . . . too bad. Oh," says David, "would you please call the local draft board and have Mr. Uriah classified 1-A, and have him put on the front lines?"

Pretty soon there was the inevitable government telegram informing Mrs. Uriah that she was a widow. Then a little later there was a wedding, and King David married the widow.

Now this infuriated Nathan the preacher. He wanted to say something to David about that. Now if he'd been like John the Baptist and followed the Baptist tradition, things would have gone badly for him. You remember when Herod took his brother's wife, John the Baptist went running in there and said, "What do you mean, taking your brother's wife?" And ol' Herod said, "Put that little Baptist preacher in the clink." So he got locked up, you see; he wasn't wise. But Nathan knew he might get put in the jug if he went in with that kind of thing.

So he went to King David one day and he said, "King David, I got a little problem."

"What's your problem, Reverend? You buildin' an educational plant and need a little money?"

"No sir, no sir, not that."

"Well then, do you need a new mimeograph machine?"

"No sir, I don't need that. My problem is that I've got two church members that are giving me a little trouble."

Now King David was not suspicious of anything. He didn't know what was going on.

Nathan continued, "I've got two church members giving me a little trouble. One of them is a very rich man with a lot of sheep. And another member of my church is a very poor man, with just one sheep. Well, King David, the rich member had somebody come visit him, and instead of going out to his flock and getting one of his sheep and killing it to have a little barbecued lamb, he goes and gets the only sheep my poor member's got and kills it for himself."

Now King David got so mad, he said, "Who is that kind of fellow? Show him to me; I'll sure fix him up."

"Well, you see, David had pulled it in; he'd pulled it past his gate, on into the inside, and Nathan unlocked the door, pointed at David, and said, "You ask me who the man is? *Thou* art the man!"

King David had passed judgment on himself. There wasn't anything he could do but go out and write another psalm. ☐

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Pushed out of the Ark

by Katie Funk Wiebe

Single women agree: It's getting harder all the time to get on board Noah's Ark if you are not one of a pair

I asked a few friends to tell me what words popped into mind when they thought of the word *widow*.

"Lonely," "empty," "useless . . . "

I squirm, for I am a widow. When I asked about single women, they came through little better.

A friend mentioned that his wife had suggested they visit some of the older widows of the church. "Oh, no!" was his immediate response. "Let's not use up a free evening like that."

The job description of most pastors includes "visiting the widows." I can remember from the shoptalk of my pastor-husband and his friends, years ago, how they shrank from widow-visiting. It was unfruitful time on their schedule.

I sense a strange problem here. Single women, particulary older widows, are not considered a highly productive group in the church. They are people you do things *for*, not *with*. They have no particular assignment in the church, though many are obviously healthy, wealthy, and wise. Their most serious problem, according to others, is that they aren't married, and this somehow incapacitates them to some degree into becoming part of the "with" group. Some are forced into a role for life from which there is no escape. They are widows or singles first, persons second.

Why?

Item: The invitation to the supper meeting reads. "Bring your spouse," or if it is from a women's group, "Bring your husband." What does the husbandless woman do? She stays at home.

Item: Banquet tickets are $4.50 each or $8.00 for two—but the two have to be man and wife.

Item: The minister mentions a sudden financial need has come up. "Will all men please remain after church for a short session." Single women earning as much, if not more than some men, go home.

Requests for volunteers for service projects, not specifically in the domestic area, are often for couples. Many church committees and the diaconate elect only husband-and-wife teams.

After years of such divisive treatment, single women agree it is getting harder all the time to get on board Noah's Ark if you're not one of a pair. In the church, where the single person should feel the most support and loving, she often comes out the loser. In our society marriage is considered the norm, an obligation, and the ticket for entrance into God's community.

"What shall we do with the single women?" asked one Sunday school teacher. "Let's keep them busy," was the quick, unthinking response of a member. One of the single women told me later, "I could have cried right then. If we are busy, it takes us off their hands."

Cynthia Wedel in *Working Women and the Church* writes, "All too often in its history the church has been so absorbed in its own institutional life and activity that it has failed to take account of changes in society until it has lost touch with great groups of people."

One such change in society is the growing number of single persons: unmarried, widowed, and divorced. About 18 million women over 25 in the United States and Canada are unmarried. About 25 percent of these have never married and the others are separated, widowed, or divorced. It is normal for about 10 percent to remain single.

As the life span increases, American women are becoming widows later in life and also spending more years as widows. In 1890 the average woman was widowed in her early 50s, but she also died early. By 1960 the average woman was widowed at almost 64. In 1960 she faced an average of 15 years as a widow, but by 1970 it had increased to an average of more than 18 years. One out of every six women in this country over the age of 21 is a widow. Three out of four wives face widowhood at some time in their lives.

As an experiment, I checked our church roll. Out of approximately 90 resident households, I found about 22 headed by a widow or single woman.

What does this trend mean for the church? Can the church afford to continue thinking of them as a problem? How can it be helped to see this growing body of women as one of the richest untapped resources for the work of the kingdom?

The development of this potential has been hindered by a number of myths about single women which combine to make them feel like yesterday's tossed salad left uncovered in the noonday sun.

Myth No. 1: Single women are a breed apart with unique characteristics and can therefore be treated as a group. They can be herded into one Sunday school class, be invited out for supper as a group, or be offered the opportunity of fellowship as a unit.

Yet if the truth were told, one might find that single women have as much or as little in common as any group of married people. Their jobs, earning power, living arrangement, personalities, and life goals vary with the individual.

True, their single state may force them into seeking each other's company. The widow ghettos of the churches are an unchallenged fact. Lynn Cain in *Widow* writes that after her husband died she discovered this large community of "women who are alone." Widow after widow drops into it and stays there because she has no other social contacts.

Myth No. 2: All single women are husband-hunting or are treading water at their jobs and in their friendships, "until I get married."

Not so, say the single women. Husband-hunting is not a priority for all. Some women have fully accepted and enjoy their single status. Others have chosen it for the freedom it grants them for better opportunities for Christian service and vocational advancement.

Myth No. 3: All widows are poor, and all single women are rich. A columnist in a church periodical, analyzing the stewardship of the churches, broke down each membership roll into three categories: those below age 65, those over age 65, and the widows. Obviously these latter were too poor to give.

In the Old Testament, widows were poor because of the inheritance laws which passed their husband's estate on to others. In the New Testament they fared little better. On through the ages, particularly in the 18th and 19th centuries when husbands died early deaths, penury and widowhood kept close company. Even today many widows are desperately poor, even in the church. The poorest of the poor is the black, single, old woman. She has four strikes against her. But many widows are adequately provided for by pension plans, social security, insurance, inheritances, and employment.

On the other hand, single women are considered as having money to spare. "What do you do with all your money?" They tell me it costs as much to keep an apartment and car for one as it does for two. Income taxes are higher and frequently wages lower for the single woman. Some may be rich, but not all.

Myth No. 4: To be single means to be neurotic, bigoted, and selfish, with few interests. Any quirk in a single woman's personality is attributed to her single state, but a married man or woman with the same peculiarity is allowed his or her behavior without comment.

Myth No. 5: Life owes every nice girl a handsome, adoring husband with two or more beautiful, brilliant children. "How come a nice girl like you never found a husband?" reflects *The Sound of Music* philosophy that if you did something good when you were a child and have a fair amount of good looks and intelligence, life will come up roses with a husband perched on top.

Myth No. 6: A different theology applies to single women. If a woman marries, she

"I just hate the word 'widow,'" said one woman to me. "Why do I have to be called that for the rest of my life?"

has clearly found the will of God for her life. The single woman, however, is urged to search diligently for the Lord's calling for her life.

As I talked to single women of all kinds, I sensed deep-seated yearnings some found difficult to articulate.

"We would like to be made a part of married people's lives. I love to get together with families," said another. "I would like to help a mother with her children some evening. I would like people to say to me, 'We are going on a picnic, join us.'"

"They love us in Sunday school, Pioneer Girls, and choir—but at other times, they forget us," said another.

Yet single women need the input of masculine thinking for balanced living. For this they need the help of marrieds, yet some couples hesitate to visit or invite a widow because "the man will have no one to talk to." Some men drop their wives off to go to the ball game or read the newspaper while the women talk. Widows tell me of being invited only when husbands are gone or another family is present.

I heard single women express the desire not to be forced to justify their single status. "Aren't you married yet?" deserves no answer, yet today's anti-women liberationist teaching pressures them to believe that the total woman is a married woman.

But even stronger than these yearnings is the longing to be a close member of the family of God. "People don't sense our need of fellowship," said one woman wistfully.

Boyd Reese, a 30-year-old single man, speaks for other singles in *The Post Christian:* "I myself have found that a great many of the needs I have for belongingness and affection can be met through involvement with a group of Christians that is struggling to be the body of Christ, incarnated, the community of the Holy Spirit. Unfortunately, there is little community struggle present in God's people."

Widows, especially those whose husbands were active pastors, missionaries, and deacons find that after the funeral flowers have wilted, their close association with the working level of the church has also ended.

What makes this type of experience doubly difficult is that a woman cannot speak out in church without being considered aggressive, competitive, a feminist, or even shrewish. Yet without a husband to ask at home, "No news reaches me," said one widow sadly. She mourned her former close involvement in church and conference activities.

The new emphasis on family-centered programs can create problems for the church member who is not in a family. Garry Collins, Christian psychologist and seminary professor, writing in *Eternity* magazine, states that the single adult, the widow, the child whose parents avoid church, and (perhaps more than any of the others) the divorced or separated church member, often feels that there is no place for him or her in a family-centered church.

Yet how can the church find ways to break down barriers and meet needs of all members regardless of family status? How can the church learn to function as the substitute family, providing love and fellowship for those who have no family? How can all singles be brought from the spectators' benches to the playing floor?

As I talk to single women, particularly widows, I sense a need for more church organizations to help them draw on their own resources to become contributing members of church and society. Some struggle too long to get back into the functioning world. Some never make it. Protestant churches need the counterpart of Naim, a Roman Catholic organization which aims to help widowed persons meet their problems and build new lives as persons. Widowhood is not expected to be a permanent role.

A number of secular organizations have been formed to help singles cope with daily problems. Among these groups are Parents Without Partners and the Widow-to-Widow Program of the Widows Consultation Center in New York City, which helps the widow through the grief process and gives direction for the transition to a new role.

But a greater awareness of the special needs of single women would help also. "Where is there a couple who won't mind my sitting with them?" is a universal question with singles. Ask her to sit with you at services or suppers. Better still, invite her to go with you.

Invite the single woman to your home and to outings when the husband is home. Many single persons struggle each year with vacation plans. Invite her to accompany you on your next trip. Holidays such as Christmas and Thanksgiving are particularly trying. Have you got room for one more at the table? Help singles become part of gangs of people who do things together.

Question the validity of tagging Sunday school classes with "young marrieds" or "couples' class" or of holding "sweetheart banquets" or "husbands' night" if you expect singles to attend. Avoid lumping them into professional or career class unless married professionals also attend.

"I just hate the word *widow,*" said one woman to me. "Why do I have to be called that for the rest of my life?" Yes, why? Some people cling to terms like "old maid" and "old girl" and "widow woman" like they do to "colored" and "nigger." These words all belong to the same class of obscenities and keep such people trapped in a limiting role Christ never intended for them.

Many singles are looking for more service opportunities, particularly Bible study and fellowship groups. They are tired of being shunted into the choir or women's clubs. Most women's activities are geared to the interests and skills of women whose training and vocation is homemaking. Single women, of necessity, spend most of their time in other areas. Some think they should no more be expected to quilt than an active businessman is expected to paint toys each week.

Above all, single women need encouragement to develop Christ-honoring life-styles, for the urge to live selfishly comes easily enough. Is the church listening to their plea for help?

Economist Sylvia Porter writes, "The trend toward more woman-headed households will continue to reach new peaks, for our whole population is living longer and women still are outliving men. It's more than time for us to wake up to this phenomenon in our society, to give it the searching analysis it demands, to find out what it means to all of us." Obviously, any general trend in society is always reflected in church life as well. In the meantime, there is a large group of these women just waiting to be allowed on board. ☐

Reprinted, with permission, from The Mennonite, *October 7, 1975. The article is also part of a 1976 book,* Alone: A Widow's Search for God, *Tyndale House, 1976.*

LIVING AS SINGLES

If you're single (never been married, or are widowed, separated, divorced, or a single parent) or are concerned about people who are, then we have some ideas and books for you.

Single persons constitute a large part of our church families, yet singles are often invisible among us. The illustrations from the pulpit, the announcements in the bulletin, the publicity for family life events—often assume the normal way to be is married and live in families of mom, dad and several children.

We often assume something is wrong with a person who chooses to be single. There is a tendency to feel a person finds wholeness only when attached to a spouse. But singleness can be satisfying and fulfilling.

The following resources speak to persons who choose to be single, persons who find themselves single though they may not choose to be, and friends of singles. Unless otherwise noted, all books can be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Single is okay

It's O.K. to Be Single, A Guidebook for Singles and the Church. Edited by Gary R. Collins. Word Books. 165 pages. Paperback. $3.95.

The book is a collection of 11 papers that affirm the option of being single, and give practical help to a variety of types of single persons. Among the chapter titles are: Living Creatively: The Single Woman in the Church; Learning to Live Alone; The Divorced Person in the Church; Handling Grief: The Widow in the Church; the Single Parent Family in the Church; and A Christian Life-Style for Singles.

A helpful study guide at the end includes biblical references and discussion questions for each chapter. It is easy to read. Highly recommended for singles, district, and local nurture commissions, and as a church school study text.

The Challenge of Being Single, for Divorced, Widowed, Separated, and Never-Married Men and Women. By Marie Edwards and Eleanor Hoover. Hawthorne Books. 240 pages. Hardback. $6.95.

Although written from a secular framework, this book helpfully and forcefully dispels the many myths about singleness. It also points out the discrimination that exists in our culture against singles. The book addresses various practical problems faced by singles.

Some of the more helpful chapters are: How Come You're Not Married?, Myths and Discriminations, The Singles Community—One-Third of the Nation, and Alone—But Not Lonely.

The book especially speaks to the false assumption that every normal human being must want desperately to marry. The book may be less helpful for persons who are single by circumstance rather than by choice, however, there is practical advice to benefit all singles. The chapter on singles and sexuality will be found wanting for most Brethren, and the book suffers from the absence of a Christian faith community frame of reference. It also tends to speak more to women than to men. It is especially recommended for singles who need to hear a positive word on their behalf.

A biblical approach

All We're Meant to Be, by Letha Scanzoni and Nancy Hardesty. Word Books. Paperback. 233 pages. $4.95.

This book is a biblical approach to women's liberation, written by two evangelical women. It is for all women and men who seek to understand male/female partnership (in and out of marriage) from a biblical perspective. There is a chapter, The Single Woman, that speaks about the myths and realities of being a single woman. The chapter includes sections on sexual needs, touch needs, affirmation needs, and sharing needs. An excellent chapter in an outstanding book.

Life as a Single Adult, by Linda Larson. Covington Press. Paperback. 42 pages. $1.45.

This resource speaks specifically to singles within the Christian community. Linda Larson is a single-adult-work specialist with the Southern Baptists and shares her experiences as well as anecdotes from other singles. Though she focuses on the young and never-married, she has practical suggestions for all singles. There is an especially good section on singles and sexuality.

Linda confesses, "One of my goals is to be married someday. But, whether for now or forever, I am committed to the belief that a person can be happy and single, growing and single, be loving and loved and single. . . . That's what this book is all about."

This resource is useful for a young adult singles church school class, as there are exercises and discussion questions for each of the four chapters. The book can be purchased or ordered from any Baptist bookstore or from Baptist Bookstore, 1010 Broadway, Nashville, TN 37203.

For the widowed

When You're a Widow by Clarissa Start, Concordia Publishing House. 138 pages. Hardback. $3.95.

This is an autobiographical book by an outstanding journalist. She speaks of the events, feelings, and new sensitivity to other widowed persons, as she deals with the death of her own husband. She passes along helpful information to the reader about what really comforts and what impedes the grief process, based on her experience and experiences of others who have walked similar paths.

This book is for the bereaved and for the friends of bereaved. It is very readable—hard to put down once you've begun.

There is a movement toward a positive understanding of singleness that affirms all the members of the Body of Christ. Herbert Passin writes: "It is finally becoming possible to be both single and whole. For the first time in human history the single condition is being recognized as an acceptable adult life-style for anyone."

—Ralph L. and Mary Cline Detrick

The Challenge of Being Single
For divorced, widowed, separated and never-married men and women
by Marie Edwards & Eleanor Hoover
It's O.K. to be Single

here I stand

On family size, simple living, gun control,

Peggy Miller

Families come in ones and twos

I applaud the article "Marriage not for all, singleness is okay" in MESSENGER's September Outlook. It deals with two issues—singleness and, very briefly at the end, childlessness. The latter is the issue on which I would like to share out of experience.

For too long we have let society be the guiding force in our lives and have not really approached life by seeking its purpose for us. We have instead assumed a purpose which society or family gives to us. Society tells us that the "normal" thing to do is to get married and to have children. Persons who don't follow this pattern are looked on as "abnormal." But it is my conviction that we need to approach all decisions we make from the perspective of purpose—that is, asking the question, "What is God's will for me in this regard?"

My husband and I have been married for seven years and we are at this point a family of two. We continually re-evaluate our situation and seek God's will for us in regards to having children. To this point, we have felt that God has wanted to use our talents in other ways.

We have been involved heavily in the last five years in youth and camping ministries of the Church of the Brethren in the District of Florida and Puerto Rico, a small district in need of energetic and dedicated leadership. Had we followed the expectations of our families and friends and had children within the first few years of our marriage, we would not have been free to give of ourselves in the way that we have. When others kept dropping subtle hints which loudly said "When are you going to have a family?" we kept hearing a small voice in us say, "I want to use your talents in other ways."

The article makes the statement, "To begin a turn-around, parents ought to teach that marriage is not for everyone . . . " I'd like to expand that point to say that having children is not for every couple. We need to be taught to enter marriage with a purpose—to really analyze our motives for marrying: to marry because we want to share deeply in the life of that other person and not because we feel uncontrollably tingly all over when we are around that person.

The same goes for childbearing. We need to be taught within a marriage relationship to seek out our purpose together—to help each other develop our talents and potentials, and to continually evaluate how God wants us to use those talents and potentials.

In our own situation, we try to continually stay open to God's direction for our lives. Should God give us the desire to have children—so be it! We will love our children and do the best job we can as parents. Should God never give us the desire to have children—so be it! We will continue to seek out his will and purpose for us and use our talents and time to serve him in ways that we could not if we expanded our family.

Today we especially need to examine our purpose in light of the times in which we live, a time when we must begin to think of ourselves as global citizens. In a day when the world's population is rapidly reaching the limit that the earth can sustain, potential parents need to examine all the closer their motives for putting more children in this world. We feel personally that our calling is to do what we can to make the world a better place for the children that are already here. And we would ask the church to respect and accept this position.

For other persons it is right to have children. And we respect their position and celebrate with them the joy of new life. But we would hope that the decision to bring any new life into this world is one that is prayed over and guided by God and not just drifted into because of the expectations of others.

It is time that the church (meaning people committed to Christ) begins to open its mind to this kind of thinking and to allow persons to have the option of being one-person and two-person families. It is time that we quit asking the question of young couples, "When are you going to start your family?" And it is time that we quit asking the question of singles, "When are you going to get married?"

When people ask us how long we've been married and we tell them seven years, they are usually surprised and the subtle feeling comes through in their reaction "seven years and no children? What's wrong with you?!" Or when other women, usually older, ask me when we are going to have children and I tell them that we don't plan to have any children at this point, the subtle feeling comes through, "Oh, you poor dear! I'm sorry you are physically impaired." My reply to that kind of reaction is usually that we feel God has other plans for our talents, and that we have a very large family already—the church. We will continue to live and love and share within that family.

"When are we going to have a family?" you ask. We *are* a family, my friend. We *are* a family. □

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Robert Fritter

Return together, back to the land

The November MESSENGER was prophetic. It was also a call to Brethren to establish a new life-style. The next 25 years will produce a world in which the gap between rich and poor will become more of an obscenity than it is now. If we continue our present life-styles, we will find ourselves in the position of the rich man in the parable, but unlike him, we will not have the option to respond to the Lazaruses of the world because our wealth will be tied up in real estate, cars, stocks, and bonds.

While the November writers call for our nation voluntarily to lower its standard of living in order to rescue a dying world, it does not seem likely we will respond. After all, isn't our vast defense budget necessary to protect "our way of life"?

Individually, we cannot have the best of both worlds, but cooperatively, we might come close. Let me suggest a model for community which should reduce auto and food costs, guarantee your children's education, provide the best social security available, and make you a part of a loving,

'Brethrenism'

sharing community. In addition, it will release quantities of gifts for a needy world not possible by the separate families involved.

The commitment of time and money are minimal in this model, but could easily be increased (by vote of its members) to the 100 percent level of Reba Place Fellowship. It might be called the Brethren Rural Cooperative or Christian Rural Cooperative. (I even toyed with Brotherhood Rural Experiment To Help Reduce Enduring Need—BRETHREN).

Interested Brethren should purchase a sizable farm for the purpose of sharing a substantial portion of its crops, livestock, and profits with those in need throughout the world. Such contributions could be made through agencies like Heifer Project, CROP, or Church World Service.

If housing exists on the farm, it must be decided how it will be used. If not, then the most efficient housing to build and maintain is probably the condominium (less material and land space, a single heating and water source, one septic, etc.).

One-, two-, and three-bedroom apartments could be built and sold to prospective members. (The York Center Cooperative by-laws would be worth studying.)

The building should be placed on a nontillable portion of the land, if possible, and construction should employ such ecologically-sound ideas as thick insulation, solar heating, and a wood-burning furnace (for using a locally renewable energy source) with a possible back-up system of natural or LP gas.

A large enough room should be included to serve as a meeting place and recreational and dining facility.

After financing the housing by selling the units to co-op members, you still have the land to finance. I understand that the Federal Land Bank will make 60 to 80 percent loans for up to 40 years at the going interest rates. In order to get the necessary down payment, you could sell a share to each adult. The cost would be the number of adults divided into the down payment plus closing costs. This would be repaid to the party if it should ever leave.

The ongoing financing would come from a 10 percent of gross income contribution or $20 per week per adult, whichever is more. This assures that everyone is contributing, and that the community has an income of at least $1,000 per year from each adult. This would be used to pay the mortgage, farm equipment, buildings, feed, and maintenance.

For those lacking a job, the farm may decide to employ them in producing some marketable product for which wages can be paid.

Each member, including children old enough, would contribute a minimum of four hours labor per week. Assignment of tasks could be on a voluntary basis, selected by the group process or by a democratically appointed leader.

The kind of farming you choose could differ from the farmer who must tend several hundred acres alone. Since there is a good labor supply, you might investigate some of the labor-intensive types of farming such as berry, orchard, poultry, or truck. Good research and assistance from local agriculture departments should pay off. The prosperity of the farm will determine its contribution, therefore the need for good stewardship in the research and planning phase.

There should be a common garden, root cellar, and freezer within the co-op with distribution according to need. Time spent in this garden should be in addition to the four hours per member contribution.

All farming and gardening should be by organic means.

A random sampling of 20 Brethren families would probably find about 30 automobiles. If the co-op had 20 families, how many cars would be sufficient? With car pools, could that number be reduced by half? This in itself would represent tens of thousands of dollars in savings.

There are now available methane collectors which "brew" animal manure to yield methane gas. This is collected, bottled, and used to run autos which are equipped with a simple converter device, enabling it to run on gasoline or methane. Such equipment might pay for itself quickly on some co-op farms.

An education fund should be established for all co-op children to relieve parents of this preoccupation, and freeing them to participate more fully in the work of the co-op. The entire community could conduct money-making projects and programs to build this fund.

Further questions and possibilities:

What relationship might this community establish with local and city churches, nursing homes and colleges?

What about the co-op as an education and action center for world peace, environmental and human concerns?

Discussions on this proposal could begin in Sunday school groups, with the General Offices in Elgin serving as a clearinghouse for information and communication between interested groups. ☐

Ken Brown

God, guns, & guts: incongruous triad

We travelled all night on return from Annual Conference. In the early dawn along Interstate 70 somewhere between Terre Haute and Indianapolis, there suddenly loomed out from a shadowy hill a huge billboard. Its message was concise: "GOD, GUNS, GUTS MADE THIS COUNTRY GREAT. LET'S KEEP IT THAT WAY."

The incongruity of that triad, after the spirit of the Wichita conference, further wearied my travel-tired mind. To wed God and guns is as contradictory to us Brethren as to proclaim Christ and Hitler the twin foundations of morality. Whoever can reconcile physical injury and the teachings of the New Testament, wrote Robert Barclay in 1676, could also find "a way to reconcile God with the Devil, Christ with Anti-Christ, light with darkness, and good with evil." Barclay was a Quaker. We Brethren share his New Testament position. We cannot but be shocked by slogans defending guns as God's way.

I drove the next few miles with a new alertness. I wondered how many Americans crossing the Hoosier state would be offended by that monstrous God-gun advertisement. No one knows how many Americans own guns. There probably are over 80 million handguns alone in the United States. The National Rifle Association spends 7 million dollars annually justifying our private arsenals and lobbying Congress against any form of effective control. Consequently, many good church people faithfully register their dogs and CB radios but resist even mild proposals for gun registration.

What reading of the New Testament message can justify a wedding of God and guns? Jesus' teachings are clear about the kind of power that Christians are to employ against evil. And statistics, although they seldom convince, show the practical consequences of forgetting the gospel. Those who try to live by the gun die by the gun. There are 3,000 accidental gun deaths in the United States each year. For every thief stopped by a gun, *six* family members die in gun accidents. Sixty-nine people are shot to death *every day* in our country. What many arguments against gun control (for instance: "When guns are outlawed only criminals will have guns") fail to consider is that *over 70 percent* (nearly three-fourths) *of all murders by guns are between people who know each other*—between lovers and spouses and relatives—rather than by strangers.

Because guns are so readily available in the US, our gun deaths are many times those in other technological societies. In one city, Houston, there are four times as many handgun murders as in *all* England and Wales, totaling 50 million people. Our murder rate is 200 times higher than that of crowded, industrialized Japan, where private ownership of guns is prohibited.

Vernard Eller

Of the ten books Vernard Eller has written, *Cleaning Up the Christian Vocabulary* may prove to be his most popular and certainly the most useful.

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These and other statistics are from the National Council to Control Handguns, an organization attempting to counter the influence of the National Rifle Association (NRA). Brethren who wish to act on this issue should write: 810 18th St., N.W., Washington, DC 20006.

I have been to Europe five times in the past seven years, traveled to India, around the globe, and gone twice to Mexico. I mention these travels because one of my strongest impressions was the ever-present awareness that I was safer in the late night streets of Amsterdam or London, or walking alone among sleeping poor on the pavements in Bombay or Madras, than in Chicago or Detroit. Mexico, unfortunately, shares our gun culture and its devastating consequences. I do not think for a moment that human nature in the United States is different from human nature in England or Japan.

The accessibility of handguns, especially, has made us a more violent and dangerous people than we otherwise would be. Leonard Berkowitz, in *Psychology Today* ("Impulse, Aggression, and the Gun") shows that the mere presence of a gun can stimulate violence. In insisting on the "right" to arm ourselves, we permit those same deadly weapons to the addict, the alcoholic, the depressed, and the momentarily enraged. In arming ourselves we arm our irrational as well as our rational selves. It cannot be any other way because we cannot predict who will be dangerous. Our guns increase killings; killings increase fear; fear accelerates our desire for greater means of "self-defense." The cycle spirals upward toward more violence and more tragedy. Primal fears arise, Phil Berrigan writes in *Year One* (August 1976) of a Cleveland recluse, terrified of robbers, who died of starvation beside an empty refrigerator in his own kitchen, surrounded by an arsenal of guns. The image too accurately reflects the present priorities of our nation.

It is not "guts" that have brought us to dangerous neighborhoods and the bedside 38 revolver. Fear is the motivating passion that insists on a handgun in the house for "protection." Millions of us are afraid to live unarmed. The kingdom or, for that matter, even a decent neighborhood, cannot be built out of fear. The willingness to kill another person out of fear or anger indicates a failure of spirit rather than courage.

Guns did not make this country great. The Revolutionary War, Gene Sharp argues ("Disregarded History," *Fellowship,* March 1976), probably delayed our move to independence. Guns did not sound out anything noble in our murderous conquest of this continent or in our "solution" to the South's secession. Neither did vigilantes nor guns tame the West. Guns have not made the world safe for democracy or stamped out fascism in this century. And domestic gun deaths since 1900 have cost us more lives than have our wars!

It is not God who has made this nation great if by greatness we mean power that comes from the barrels of guns. As the Apostle Paul teaches in 1 Corinthians 1, God chooses the weak, the low, and the despised to bring about redemption in the world.

The billboard along I-70 misleads in every way but one. It reflects accurately a sad aspect of our heritage: a perverted blessing of violence in God's name and a conviction that violence solves problems. Our culture is swamped in the mistaken assumption that violence offers quick solutions.

Our hero-types promote "redemptive" violence daily in the mass media. John Wayne and Kojak are but two of countless examples. Alexander Mack, John Kline, you, and I represent a counter-heritage that desperately needs to be voiced in this land.

In God's name, let us proclaim it. ☐

Gordon W. Bucher

Question: Who are these Brethren?

It is rather difficult to answer that question. Brethren come in all sizes, "both sexes," with feelings toward the right and the left. Nevertheless, it is possible to indicate from whence the heritage of the Brethren comes and to suggest where the mainstream of Brethrenism is currently.

(1) Brethren are centered in the New Testament. From the beginning Brethren

looked at the pages of the Bible, especially the New Testament, for the revelation of God in Christ.

(2) Brethren are Anabaptist. Brethren feel that becoming a Christian necessitates an adult decision to do so. Baptism was a symbol of that decision making as an adult.

(3) Brethren are Pietistic. Brethren felt that if one was going to be Christian, one needed to be an "imitator of Christ." Pietism meant that one was "good because one wanted to follow the leading of Christ into personal and social aspects of life.

(4) Brethren are a part of the family of God. Because we have felt that we are not the only part of that family, we have participated with other "families" (called denominations) in councils of churches, ministerial associations, union meetings, etc. We, along with others, are independent churches attempting to fulfill the mission of Christ together where we can.

(5) Brethren are for individual salvation and concerned about individual faith being expressed in our social areas of life. Concerns for evangelism, stewardship, peace, race, temperance, etc., come out of the same rootages of Pietism, imitators of Christ, and Anabaptist feelings.

The mainstream of Brethrenism, as I see it, is not:

(1) Extremely liberal. We are very orthodox in our basic doctrines. Our seminary is not so much liberal as it is orthodox.

(2) Extremely conservative or fundamentalist. We never joined the literalism of the fundamentalist movement. The Bible is always open to research to discover what the authors had in mind, as well as what God had in mind. The Grace Brethren are more representative of this style of faith.

(3) Particularly communal nor charismatic. Although attempts at Christian communes have been and are presently within Brethrenism, the church has never really seen gathering all Christians of like mind into one "system" of economics. Also, when the pentecostal (charismatic) movement first came to America many years ago, the Brethren shared their faith more in deed than in movements of ecstasy. With the more recent Charismatic movement, the Brethren still emphasize "the baptism of the Holy Spirit" as a God directed life more than an ecstatic utterance or experience.

Certainly the groupings listed above have made their contributions to the life of the church.

"Who are the Brethren?" They may be any one of the above. But the mainstream still attempts to be Anabaptist, Pietistic, centered in the New Testament, a part of the family of God, concerned about individual salvation and also the witness in our social spheres of life.

Regardless of your particular bent of faith, you and I are a part of "Brethrenism." May God continue to guide us and bless us as we attempt to be Christians and Brethren together. ☐

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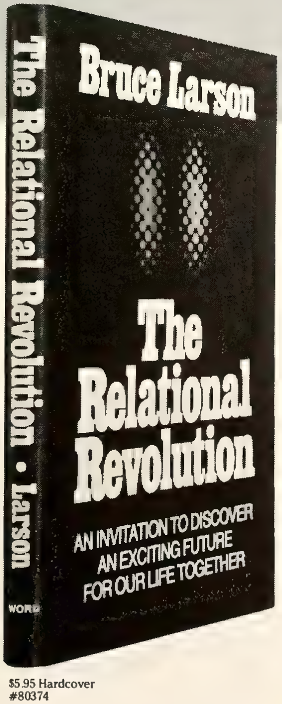
"I've never written a book like this before...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media

The legacy of Kunta Kinte

by Frederic A. Brussat

Roots *(Beginning January 30, ABC—9:00-11:00 pm ET)*

A village in Gambia, West Africa in 1750. Omoro Kinte (Thalmus Kasulala) watches his hut impatiently. Inside his wife Binta (Cicely Tyson) is giving birth. Sweating, she struggles for breath. The crying infant brings Omoro to the hut, and he sees his newborn son. What should the boy be named? Omoro asks the village schoolmaster, but he is told that the naming responsibility is his alone. He decides upon Kunta—after his father's father. One night Omoro takes the naked, squirming boy out into a clearing. He holds Kunta up to the sky and says: "Behold the only thing greater than yourself."

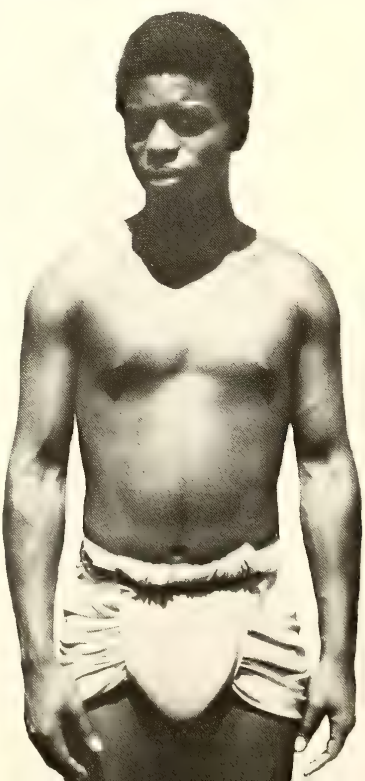
So begins the ABC television adaptation of Alex Haley's best-selling book *Roots.* It will be a multi-part twelve-hour presentation following in the format established by last season's "Rich Man, Poor Man." This David A. Wolper production is an ambitious venture in several respects. Dramatically, it asks viewers to change their traditional way of approaching a television presentation. Since it covers a timespan of over 100 years, *Roots* has no single identifiable hero. The story itself is the hero with an admixture of fact and fiction.

Roots is unusual tv programming in other regards as well. Slavery is something many Americans have put out of their minds. It is now brought into our living rooms in all its horror and abomination. Our perceptions of this depressing dimension of American history may never be the same again.

The first three hours of *Roots* were shot on location in and around Savannah, Ga., and the rest in Hollywood and Malibu Canyon. William Blinn (Emmy winner for "Brian's Song") served as script supervisor and has written the screenplay with Ernest Kinoy, James Lee, and M. Charles Cohen. Director David Greene (Emmy winner for a segment of "Rich Man, Poor Man") is at the helm for the first three hours, and Marvin Chomsky, John Erman, and Gilbert Moses for the remaining hours.

In *The Autobiography of Malcolm X,* Alex Haley wrote: "For all blacks, we'll never know where we're going until we know where we came from." The author spent 12 years tracking down his ancestry and now in twelve hours we share in that story. Kunta Kinte (played as a youth by LeVar Burton) is captured and taken aboard a slaveship, the Lord Ligonier, when he is 16 years old. In America, he tries to escape on several occasions, losing his foot to his white masters on one such attempt. The adult Kunta (John Amos) marries Bell (Madge Sinclair), a plantation cook, and they give birth to Kizzy. His only real friend during this period is Fiddler (Lou Gossett), a cynical and exuberant musician. At 16, Kizzy (Leslie Uggams) is sold off to another plantation and raped by her new owner. Their offspring Chicken George (Ben Vereen) becomes a well-known cockfighter in the South. He weds Matilde (Olivia Cole) and they raise eight children. One of them, Tom Murray (Georg Stanford Brown), becomes a blacksmith after the Civil War and settles down with his family as a free man in Henning, Tenn. One of his children, Cynthia, was Alex Haley's maternal grandmother. And she passed on to him the story of Kunta Kinte.

Le Var Burton plays the youthful Kunte Kinte, captured and placed in slavery.



Although *Roots* chronicles the agonies, deprivations, and humiliations of black slaves, it also depicts the extraordinary resiliency and tenacity of these individuals over the years. They never let go of their African ancestral heritage and family feelings. Producer Stan Margulies has stated: "*Roots* is a success story. It's about freedom in Africa in 1750 to eventual freedom in America. These people went through much suffering and pain, many emotional disasters, and endured numerous tribulations. Yet through all that, there is a thread of hope. It's criminal that it took so long, was so difficult, and isn't fully accomplished even today. But there is in the person of Alex Haley an example of what is possible as a free black American."

Questions on segment one:

1. Part One of *Roots* offers us a picture of black civilization which is at complete odds with the Tarzan film and tv image of African culture. Where have you gotten most of your impressions about early African societies?

2. In his manhood training, young Kunta learns that for a warrior courage is not enough and that the goal of war is to win, not to kill. Contrast this with western attitudes on the same subjects.

3. Slater, the first mate on the Lord Ligonier, actually believes that the slavery of the "black breed" is the natural order of things; indeed, the blacks are better off for it. In his view, the cannibal heathens are being taken from the land of Allah and brought to the salvation of Christianity. How would you persuade Mr. Slater that his views were erroneous and even quite despicable?

4. Do you identify with the conscience-stricken captain of the ship? Or do you find his attitudes all the more shameful since he's more highly educated than Mr. Slater? How can he separate his Christian prin-

ciples from his business activities? What kind of faith perspective allows an individual to live with such a split perspective?

5. Some of the black actors and actresses who were hired to do the scenes in the dark of the ship's cargo hold did not return to the set the next day. Being in the position of playing their ancestors and realizing the degradation those people went through, they were emotionally unhinged. What are your feelings about the nature of wo/man as you witness these scenes in *Roots?* Did you have any idea that slaves were subjected to such horrors?

Questions on the series:

1. Some historians have stated recently that the evils of slavery were not as terrible as we think. Contrast this viewpoint to the overall impression you gain from Haley's depiction of it in *Roots.*

2. Slavery was conceived within the context of and often blessed by the Christian church. Share your responses to the religious attitudes of slaveholders and some of the slaves themselves.

3. In what ways are the experiences of black slaves in America similar to the experiences of the Hebrew people in the Old Testament?

4. Is the right to determine one's own fate the most essential dignity a person can have?

5. Discuss the importance of *Roots* in light of the following thought: "The continuity between our root in Africa and our fruit in America has been broken and in part we're trying to re-establish it—because when there's a gap between the root and the fruit — . . . that's death."—The Rev. Jesse Jackson

6. Has witnessing the result of Alex Haley's search for his roots interested you in learning more about your family tree? How far back can you go?

7. "*Soul* signifies the moral and emotional fiber of the Black man that enables him to see his dilemmas clearly and at the same time encourages and sustains him in his struggles. *Force* connotes strength, power, intense effort and a will to life. The combined words—*soul-force*—describe the racial inheritance of the New World African; it is that which characterizes his life-style, his worldview and his endurance under conflict."—Leonard E. Barrett. Discuss *Roots* as a demonstration of the meaning of soul. ☐

turning points

Licensing/Ordination

James Casteel, licensed Aug. 15, 1976, Greensburg, Western Pennsylvania

James Hall, licensed Aug. 15, 1976, Greensburg, Western Pennsylvania

John P. Layman, licensed Sept. 1976, York, Southern Pennsylvania

Alice Marie Martin, ordained Sept. 12, 1976, Washington City, Mid-Atlantic

Randall Lehman, licensed May 2, 1976, East Chippewa, Northern Ohio

Pastoral Placements

S. L. Barnhart, from retirement, to San Francisco, Pacific Southwest

John David Bowman, from Glade Valley Fellowship, Mid-Atlantic, to Little Swatara, Atlantic Northeast

Martin A. Gauby, from district executive, Northern Plains, to Boise, Mt. View, Idaho, Western Montana

Leon Hironimus, from Fairchance-Fairview, Western Pennsylvania, to Ligonier, Western Pennsylvania

James Lissner, to Weston, Oregon/Washington

Ira Lydic, from Williamsburg, Middle Pennsylvania, to Dixon, Illinois/Wisconsin

Paul E. McBride Sr., to Wakarusa, Northern Indiana

James Merrifield, from Sidney, Southern Ohio, to Glendale, Arizona, Pacific Southwest

Ralph F. Thomas, from Yellow Creek, Middle Pennsylvania, to Astoria, Illinois/Wisconsin

Michael I. Walsh, to Lacey Community, Oregon/Washington

David L. Wertz, from supply preacher, to Mt. Joy, Virlina

Larry A. Whetzel, from secular, to Salem, Shenandoah

Everett Willis, to part-time, Klamath Falls, Oregon/Washington

Galen D. Wine, from supply preacher, to Coulson, Virlina

Charles E. Zunkel, from Akron, South Central Indiana, to retirement

(Contrary to the August Turning Points, June Wolfe is not the pastor of Roann, South/Central Indiana. Her husband Claude is Roann's pastor.—Ed.)

Wedding Anniversaries

Mr. and Mrs. Loy Bachman, Defiance, Ohio, 62

Mr. and Mrs. Charles Butterbaugh, Dixon, Ill., 60

Mr. and Mrs. Charles Circle, Ft. Wayne, Ind., 63

Mr. and Mrs. Howard Kimmel, Shelocta, Pa., 65

Mr. and Mrs. Harold Layman, Cloverdale, Va., 55

Mr. and Mrs. Howard Michael, Olympia, Wash., 61

Mr. and Mrs. Wilmer Miller, Shelocta, Pa., 50

Mr. and Mrs. Lloyd Pence, Gettysburg, Ohio, 50

Mr. and Mrs. Roy Spears, Waterloo, Iowa, 50

Mr. and Mrs. Harvey Starner, Glendora, Calif., 70

Mr. and Mrs. LeRoy Veazey, Columbia City, Ind., 55

Mr. and Mrs. Garland Werking, Sebring, Fla., 50

Deaths

Gladys Alling, 74, Cabool, Mo., May 18, 1976

Joseph Baker, 44, New Enterprise, Pa., July 27, 1976

Francis Barto, 52, Kingsley, Iowa, April 9, 1976

Guy H. Bashor, 59, Roanoke, Va., Aug. 22, 1976

Glenn Bloomfield, 72, Memphis, Mo., June 2, 1976

Robert Bollinger, 10, Middlebury, Ind., July 23, 1976

Olive May Bond, 80, Troy, Ohio, July 13, 1976

Paul Charles Bonsack, 79, Westminster, Md., Aug. 6, 1976

Lewis A. Booth Sr., 62, Cloverdale, Va., July 27, 1976

Harriet Bowman, 66, Huntington, Ind., May 31, 1976

Ora Burroughs, 83, Plymouth, Ind., July 31, 1976

Hassie Butcher, 80, Troy, Ohio, Sept. 1, 1976

Blanche O. Cruetz, 82, Philadelphia, Pa., June 27, 1976

Everett Cripe, 65, Flora, Ind., Aug. 20, 1976

Clifford Crist, 52, Coopersburg, Pa., May 20, 1976

Charles Eby, 66, Middlebury, Ind., July 9, 1976

Ovie Kathryn Ecker, 83, Westminster, Md., Sept. 4, 1976

John Ervin Flora, 83, Rocky Mount, Va., Aug. 9, 1976

Leon B. Fockler, 67, Ashland, Ohio, Aug. 8, 1976

Nancy Gardner, 18, Woodridge, Va., July 17, 1976

Galen G. Gerdes, North Manchester, Ind., Sept. 1, 1976

Clarence J. Hamer, 86, Waterloo, Iowa, July 8, 1976

Orville Hamer, 90, Waterloo, Iowa, July 13, 1976

Charles Hanes, 82, Glendora, Calif., Aug. 13, 1976

Roy Hardy, Defiance, Ohio, Aug. 9, 1976

Randal R. Haulman, 17, Lebanon, Pa., Aug. 1976

George Heimback, 56, Mattawana, Pa., Aug. 25, 1976

Frank Dewitt Hisley, 58, Bridgewater, Va., June 24, 1976

Kenneth Hooley, 63, Goshen, Ind., July 19, 1976

Mrs. Johnnie Mills Hoy, 100, Callaway, Va., June 13, 1976

Harry Thomas Jackson, 85, Rocky Mount, Va., Aug. 29, 1976

Floyd Jett, 74, Wawaka, Ind., July 22, 1976

Carrie E. Jones, 85, Cloverdale, Va., July 20, 1976

Stella Keenan, 85, Troy, Ohio, Aug. 30, 1976

Merlin Kimes, 77, Homeworth, Ohio, Aug. 4, 1976

Alfred Kingery, 93, Flora, Ind., May 28, 1976

Moyne Landis, 86, North Manchester, Ind., Aug. 10, 1976

Hazel McCumsey, 80, Goshen, Ind., June 1, 1976

Edgar McLeary, 72, Johnstown, Pa., July 2, 1976

Eithel Miller, 76, Huntington, Ind., July 17, 1976

Glen F. Miller, 77, Leeton, Mo., Aug. 25, 1976

Ruth Simmons Minnich, 54, Bridgewater, Va., June 12, 1976

Florine Moore, 75, New Market, Va., Aug. 11, 1976

Richard B. Moyer, 70, Harleysville, Pa., Aug. 23, 1976

John A. Musselman, 79, New Carlisle, Ohio, Aug. 21, 1976

Sarah Myers, 76, Kendallville, Ind., Aug. 19, 1976

James Newman, 48, Akron, Ohio, Aug. 8, 1976

Sarah G. Nye, 68, Manheim, Pa., Aug. 24, 1976

Nancy Pippen, 93, Nappanee, Ind., Sept. 3, 1976

Marguerite Ressler, 76, Nottingham, Pa., May 29, 1976

Richard Schools, 18, Annville, Pa., June 9, 1976

Charles Schreiber, 82, Quarryville, Pa., July 16, 1976

Albert Schue, 85, Washington, Ind., June 25, 1976

Joseph P. Sevco, 66, Lebanon, Pa., Aug. 4, 1976

Raymond Shilling, 77, Roanoke, Va., Aug. 10, 1976

Dora Shirk, 92, Goshen, Ind., May 17, 1976

Levi S. Shively, 91, La Verne, Calif., July 17, 1976

Edith Snavely, 93, Lafontaine, Ind., July 25, 1976

Estie Snell, 92, North Manchester, Ind., July 29, 1976

Glen W. Stall, 80, Clarksville, Mich., July 16, 1976

Frances Stoner, 73, Goshen, Ind., June 17, 1976

Paul Strayer, 71, Johnstown, Pa., June 29, 1976

Oliver Thompson, 81, Rocky Mount, Va., Aug. 26, 1976

Grace E. Tripp, 85, Boonsboro, Md., Aug. 10, 1976

Laura Loney Wagoner, 66, Sacramento, Calif., Sept. 9, 1976

Mary Wagoner, 70, Flora, Ind., June 10, 1976

Jean Walters, 44, Roaring Spring, Pa., July 20, 1976

David M. Wareham, 76, Martinsburg, Pa., Aug. 20, 1976

Lavinia Roop Wenger, 82, Westminster, Md., July 10, 1976

Samuel H. Werking, 75, Duncansville, Pa., Oct. 12, 1976

Merton A. Whisler, 90, Lowpoint, Ill., Sept. 28, 1976

Merl G. Whitehead, 81, Goshen Ind., May 6, 1976

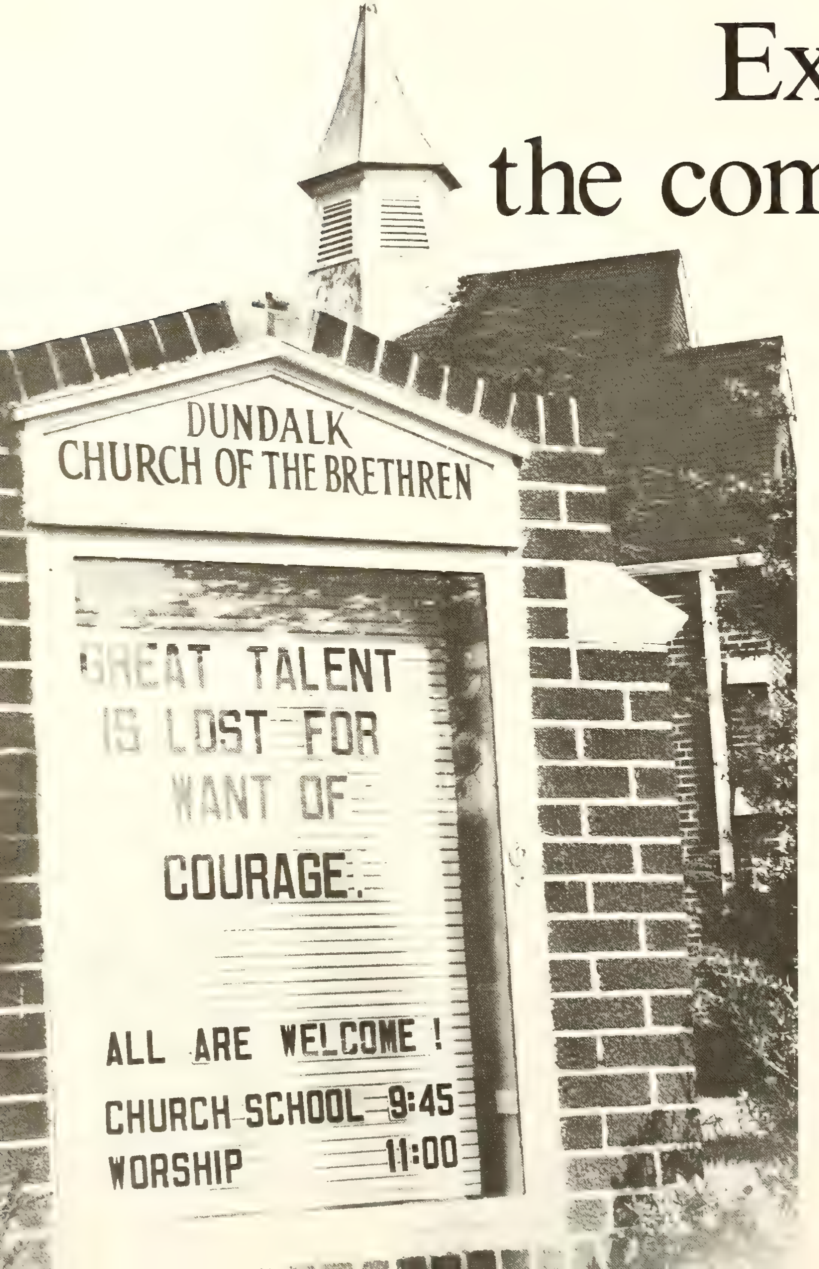
Galen F. Wineland, 58, Martinsburg, Pa., Aug. 10, 1976

Blanch Witter, 88, Flora, Ind., July 3, 1976

DUNDALK: Extending the community

by Terrie Miller

Life, worship, action, thinking, creativit should be happenin at the Dundalk Churc



Venture into the musty stillness of most any church on a weekday, and the only sign of life might well be the proverbial church mouse nibbling on a morsel of stale communion bread.

Poke your head into the Dundalk Church of the Brethren and the unrelenting clatter from the kitchen competes noisily with the din from the offices, producing a decidedly unexpected atmosphere.

Meals on Wheels volunteers zoom off to deliver lunch and supper to the elderly, counselors pop in and out for appointments, and Lunch Plusers pass the time of day with their cronies.

There are many things to be said about Dundalk, but one thing it isn't is *quiet*. And that means a lot. It means there is life, worship, action, people, involvement, care, thinking, creativity . . . all the things that should be happening at a church are happening at Dundalk.

Dundalk used to be like any other church until the congregation employed Monroe Good as its pastor. A missionary in Nigeria for twelve years, he came to Dundalk in 1965, and very shortly set the church on its heels, feeling that he had to be involved in a church that was doing something or else leave. Well, Monroe is still there, and the program of the

eople, involvement, care, . . . all the things that t a church are happening f the Brethren . . .

church is the reason why.

The Dundalk church, located near Baltimore, Md., is the home of no less than six community outreach programs, an astonishing statistic for a congregation that manages an average attendance of only 90 people on Sunday morning.

Five mornings a week the church basement and kitchen are overrun with volunteer cooks preparing for the Lunch Plus and Meals on Wheels programs. The same food is used for both programs, and they are both aimed primarily at the elderly, but their objectives are different.

Lunch Plus, which is exactly what its name implies, is for anyone 60 years of age or older, who can make it to the church under his or her own steam. Sponsored by Government Title VII funds, the meal costs only 25 cents, regardless of the client's economic status.

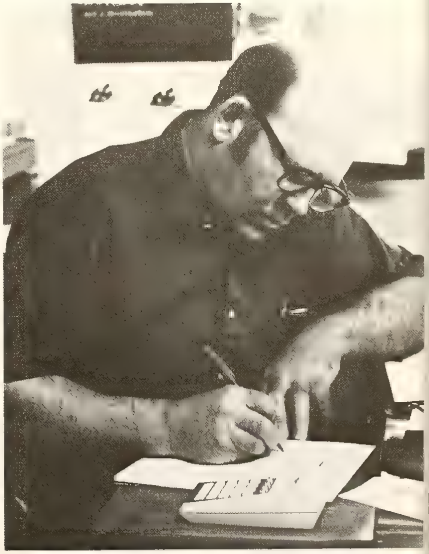
As well as being a nutritional and economic boon to the elderly, Lunch Plus provides the motivation for them to get dressed, get out of the house, and relate with the outside world. Many participants wander in at 10:30 or 11 a.m. reveling in an hour or two of conversation before lunch. Some stay for the program afterwards, which may be anything from a history lecture to square dancing, cake decorating, consumer education, or yoga.

Before Lunch Plusers ever arrive, Meals on Wheels is off and rolling. Several of the 120 available volunteers arrive at 8 a.m. to start packing the hot lunches and cold suppers that are delivered daily to 50 persons. Other volunteers arrive closer to noon to drive the route and personally deliver the food.

The importance of the visiting aspect of Meals on Wheels has been recognized by Linda Johnson, who serves the congregation as pastor of parish services. Linda has initiated a four-month pilot program in which she functions as the official home visitor for the Meals on Wheels clients. She spends more time with them than the food deliverer can and actually follows through on the obvious needs. Her job is to find agencies that can fulfill those needs or hire people to do the required task, which may involve anything from cleaning to providing transportation to just listening.

While the care and feeding of the elderly at Dundalk is obviously a great concern, there are also the young people to attend to, especially the homeless ones. Recognizing the necessity of keeping young people out of juvenile correctional institutions, the church started a group home for delinquent boys. Although funded by the Law

Above: Participants in "Lunch Plus" get lunch plus motivation to get out and relate to the outside world. Below: Pastor Monroe Good serves a congregation vastly different from what it was when he came.



It's just like a big extended family, and somehow that comes awfully close to what a Christian community is meant to be.

Enforcement Assistance Administration, the atmosphere at the home intentionally steers away from the legalistic tone and toward a caring, family situation.

The purpose of the home is to give the boys, 14 to 17 years old, a setting where problems can be worked out on a personal level instead of through the courts. BVSer Laurie Miller, who with his wife Donna recently completed a term of service on the group home staff, explains that the boys receive counseling, help in finding jobs or in getting into school, as well as a home atmosphere.

The strains of dealing with curfew violations, drug and alcohol abuse, the ingratitude of the boys, and the extensive emotional output of the job are taxing.

However, says Laurie, "The guys were great. Even having them trust me enough to confide in me was a big deal. In the situations they come from they really don't communicate with anyone, and most of their dealings with adults are very negative."

The Dundalk Youth Service Center (DYSC) is also located at the Church of the Brethren, and how it came to be there is a story in itself. When Monroe first came to Dundalk he was actively working in the area of human relations in the community. The congregation was small and faced some difficult times. Some members moved out of the community; a few others decided to worship elsewhere. Along with the decrease in membership the church income dropped also.

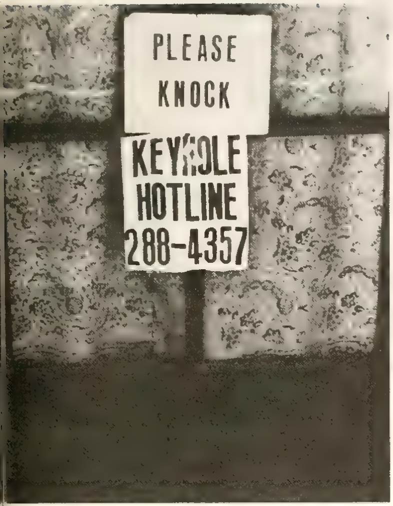
Since the congregation could not realistically support a full-time minister, Monroe got a part-time job with the Baltimore County Youth Commission. In his work with the commission he developed contacts with the Department of Juvenile Services, which ultimately asked the church to write a proposal for a youth service center.

Cook Rose Heath washes up after another day of helping feed community oldsters.

DYSC is now five years old and serves as a counseling, referral, and information center for youth. Counseling is considered to be its most important function and it takes place in many forms. There is crisis counseling, long term, individual, group, and family counseling. The active case load hovers between 90 and 115.

Most of the people who come to DYSC are referred by the Department of Juvenile Services, which regards DYSC as a crime deterrent agency for runaways, truants, and youth in trouble because of family tensions. For this reason including parents in the counseling process is most helpful, says Monroe. "Parents want to get involved in

Below left: Pastor Good confers with staff members Ann Murray, Bernice Gosnell, and Clarice Ott. Bottom Left: Associate minister Linda C. Johnson. Center: Laurie Miller and Lynn Starss of the group home staff. Right: Volunteers prepare food for the Dundalk meals on wheels program.



The Keyhole Hotline handles everything from family hassles to legal matters.

doing something to help their children. They get into counseling and realize they are part of the problem."

Although people come to the church to obtain the services of DYSC, most do not become members of the church, and for Monroe that isn't an issue. "For some that is important," he concedes, "but the way I look at it, if we help people where they are, then we've done what Jesus said, ' . . . as you did it to one of the least of these my brethren, you did it to me.'"

"However," he continues, "none of this could have happened without a dedicated group of Christians. Their willingness to cooperate and let it happen shows a great deal of commitment to me."

Another part of DYSC is the Parent Effectiveness Training classes held at the church and taught by several trained counselors. Aimed at any parent in the community who wants to build better family relationships, PET is a kind of preventive medicine for the ills that often confront the relationship between parents and children. "Most parents do what their parents did to them," explains one counselor, "but parents need new skills to cope with traditional problems that can't be solved in traditional ways."

To help parents communicate more effectively with their children, the course concentrates on five major relational techniques: active listening, stating discontent in terms of I instead of you, problem solving, openness to making physical adjustments in the environment, and values clarification. The latter occupies a large chunk of the course. As one counselor explained, "This is the point where a parent is stretched to think about new values and can be stimulated to grow."

No sit-down-and-listen, go-home-and-forget-it type of course, PET is structured so that parents can practice what they have learned in class before they try it in a family setting. Role-playing and sharing of responses to hypothetical situations are an important part of the class.

One side benefit of PET is that much of what is taught is useful in relationships other than that of parents and children.

One of the first programs to be developed at Dundalk was the telephone hotline service, dubbed Keyhole. Like many other hotlines, Keyhole was created to deal with crisis problems and to serve as a willing ear for lonely people. Everything from family hassles and legal matters to abortion and boy-girl problems have been discussed via "Ma Bell."

In service only two days a week now, Monroe explains that there are several other good hotlines in the area open 24 hours a day. "The best thing it has done," he says, "has been to help those we trained to run it." Because of the hot line experience they have gained a whole new perspective on life.

How can a congregation of 160 members keep such an extensive program afloat? Since all projects receive some kind of government funding, there is no heavy financial drain on the congregation except for church maintenance. In addition the programs provide the part-time jobs that enable their two ministers to serve the church on a part-time basis, Monroe as pastor of community services, Linda as pastor of parish services.

Many of the volunteers for the different programs are community people, although 12 Meals on Wheels volunteers are from the congregation as are eight of the DYSC volunteers. The staff is ecumenical in nature, including people of the Catholic and Jewish faiths as well as other Protestants.

Several BVSers have been located at Dundalk including, currently, June Johnson and Karen Ward, who are working in the group home. Clarice Ott has been serving as a BVSer in the Youth Service Center. Recently she has been named the supervisor of counsellors and has extended her term of service from 12 to 16 months. At the end of that period she will become a salaried staff member. Other key staff positions are held by members of the church. Beverly Kline, who describes herself as the go-anywhere-do-anything-that-Monroe-doesn't-have-time-to-do person, is administrative assistant. Ruth Gunn and Vi Cunha, secretaries par excellence, manage to keep the office unburied enough to work in, while dealing with the constant stampede through the office, unrelenting phones, and minor crises that seem to surface every few minutes.

While some of the congregation members may not be directly involved in community outreach, there is wholehearted support for the programs. This may be because of the progressive nature of the congregation.

Many members are involved in community service jobs on their own. They are open to new ideas, and are not too set in their ways, always willing to step out in new areas of witness and service.

As if its ministry in community outreach weren't enough, the congregation has taken it upon itself to conduct several other projects. It keeps a food pantry supplied for emergency use and is talking of starting an emergency fund for college students who need to borrow small amounts for books.

Every year a Christmas offering is taken, and every year the goal is set higher and higher. One-third usually goes to the Brotherhood, one-third is for local use, and one-third is for a special project, something supported by Brotherhood giving.

One of the most impressive aspects of the Dundalk congregation is the genuine feeling of community found there. The community outreach programs are indeed necessary and worthy of note, but would they be there without a group of people willing to make their church a house for people as well as for God?

Noisy it may be, but at Dundalk there is an even more important quality in the air. There is no sense of estrangement or distance. Love is parceled out equally to all who pass through.

"It's like a big extended family," offers Ruth Gunn. And somehow that comes awfully close to what a Christian community is meant to be.

book reviews

Fraternity on the frontier

THE OLD BRETHREN, by James H Lehman. The Brethren Press, Elgin, Ill., 384 pages. Paperback. Illustrated. $2.45

What was the Fraternity of German Baptists (Church of the Brethren) like a century and a quarter ago during the so-called wilderness period of the denomination? In his book, *The Old Brethren,* James H. Lehman gives us an exciting word portrait of a decade (1840-1850) taken from the midpoint of the 250 years of Brethren life in America. This period was just before the onslaught of rapid changes in life-styles that characterized the last half of the 19th century and all of the 20th to the present time.

Lehman, who came to writing the book as an assignment in the Church of the Brethren Heritage Learning Program, warmed up to it as a labor of love, especially because he could relate to the early Brethren through some traditions he personally experienced with his lovable grandfather, a bearded plain-coated elder. Since graduation from Juniata College and Bethany Theological Seminary, the author has served as a pastor and youth worker. He is presently engaged in free-lance writing.

Eight of the 13 chapters of the book are grippingly biographical, filled with intimate and human details of the experiences of Brethren leaders during the decade. The book proves, from careful citing of many hitherto unpublished sources, that the somber-coated Brethren elders of that day were nevertheless colorful in their personalities, the result of striving to live their lives in sharp focus with New Testament teachings. Lehman proves that the middle-decade elders faithfully handed down the beliefs and practices of Alexander Mack and his associates of a century and a quarter before their time. In three of the other chapters, the author presents in detail the order of worship, Yearly Meeting occasions, the manner of holding love feasts, the foot washing, trine immersion baptism, the holy kiss, and the anointing as they were practiced during the decade; also the Brethren stance toward the world in defenselessness, nonlitigation, and nonconformity.

Were the elements of the life-style of the early founders still recognizable in the mid-decade chosen by the author? His answers in the book are in the affirmative, especially to those who are somewhat acquainted with the life-styles of the Brethren in Colonial America. Items: The refusal of the Christopher Saurs to aid the Revolutionary War effort is "born again" in Elder George Wolfe's refusal, for his congregation as well as himself, to fight in the Black Hawk War in Illinois; the historic Brethren stand against ownership of slaves is exemplified in a Virginia member's freeing his slave, Samuel Weir, who later became a Brethren minister and elder; Elder George Wolfe, though lacking in formal education, was nevertheless a speaker who was heard in the world as well as in the church; his outspoken opposition to slavery was instrumental in the admission of Illinois as a free state; and the publication efforts of the colonial Saurs in Pennsylvania came alive again in the mid-century Ohio spring house presses of Henry Kurtz. It could be said, too, that Peter Nead picked up the theological comments of Alexander Mack. The book details many more examples, evidence that the Brethren of the "wilderness period" were robust in living out the New Testament beliefs and practices brought to America a century and a quarter before.

The Brethren emphasis against drunkenness and social drinking came down intact, although they did not take the absolute, teetotalist position of the later temperance movement. For example, there was some harvest tippling on Brethren farms and the communion wine of that date was fermented, according to the author.

The Old Brethren: lives lived in sharp focus with the New Testament teachings.

What kind of dress came down to the mid-century point? Lehman concludes from his sources that the Brethren of that decade were not as rigid on dress as they were later in the century. Both lay-down and stand-up collars on coats were accepted as long as the coats were of somber color. Beards were required of ministers. Men in the laity were urged to wear beards but they were not a condition of membership. Annual meeting required sisters to wear caps while praying or prophesying. Most women of that day put on caps with strings at the time of marriage. Since most of them joined the church after marriage, they automatically wore caps. While the sisters' attire varied somewhat, it was always plain.

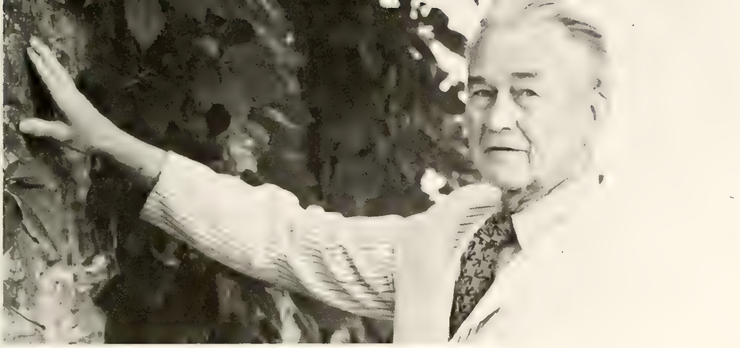
Suitable for youth as well as adult classes in the church school, the book is strongly recommended as worthy of study and enjoyment by any individuals or classes interested in delving into a relatively little-known period of denomination history. A study guide to use with the publication is available, with the book, from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.—Norman F. Reber

LIFE UNDER FOUR FLAGS IN NORTH RIVER BASIN OF VIRGINIA, by C. E. May. McClure Press, Verona, Va. 637 pages. Hardback. Illustrated. $18.00

I remember well an incident in "Prof" May's English class at Bridgewater College. I read aloud an essay which I had written emulating the style of Addison and Steele. As I returned to my seat, C. E. May, not one given to affirmative remarks, said drily, "Just to look at Mr. Thomason, I would never have guessed he had any sense of humor."

Well, just to look at C. E. May I would never have guessed there was lodged beneath his gruff exterior any *amor patriae* for his native Shenandoah Valley. Then I read *Life Under Four Flags.* This book shows May a man who not only loves and appreciates his native land and his neighbors but understands well the relationship between them, both yesterday and today.

In *Four Flags* you learn first of all about the land. To satisfy my own curiosity May



C. E. May at 1823 Garbers meetinghouse, oldest Brethren church building in Virginia and the parent church of the Tunker sect that came to dominate the North River basin.

would not have needed to go back to the upper Paleozoic era to begin the story of the formation of the limestone valley, hemmed in by the Allegheny and Blue Ridge ranges and threaded by North River. Non-geologists who survive that opener are faced with yet another chapter, apparently inserted to demonstrate that nothing new has been recently learned about pre-settlement Indians in the Valley, before they get to the heart of the book—the story of the Valley's settlement by the Scotch-Irish and Germans.

I challenge any readers with multi-generational ties to the Valley to read the book and find their ancestors overlooked. They are all there, I believe.

As with his geology, May takes many of the surnames of early settlers back to the upper Paleozoic era of etymology. We are edified with the knowledge that the surname "Hogshead" can be traced back to the Celtic "hogg" (a full-grown swine) and the Anglo-Saxon "heofan" to mean the keeper of hogs.

But once they get started into the Valley and into May's book the Scotch-Irish and Palatinate Germans, the Irish Presbyterians, Lutherans, Mennonites and Tunkers, the McGills, Campbells, Herrings, Bowmans, Garbers, and Klines get into step and a magnificent procession takes the various groups into every nook and cranny of North River Basin during the period of the first flag. (The "four flags" of the book's title refer to those of the United Kingdom, 1716 to 1776; the Commonwealth of Virginia, 1776 to 1789; the United States, 1789 to 1861 and since 1865; and the Confederacy, 1861 to 1865.)

May tells it all—settlers and their life-style, Indian wars and the Revolution, development of roads and rivers, towns and villages, the slave system and the Civil War. There are log-rollings and house-raisings and other pioneer social events (John Campbell's funeral festivities in 1749 included six gallons of liquor, we are told.); "Foxfire" material abounds (a witches' sabbath at Seawrights Springs, home cures for multitudinous frontier ailments); personal accounts of bravery and suffering during the Civil War (many Brethren pacifists fled to West Virginia).

The North River area was crisscrossed by Union and Confederate armies during the Civil War and *Four Flags* brings it all home as familiar and famous names intermingle. Stonewall Jackson's army crosses North River into Bridgewater on a bridge of planks nailed to a row of six-horse wagons. John Kline is the victim of bushwhackers Jake Acker and Joe Riddle.

After the Civil War, May's interest seems to flag and so will that of the reader. A section in a later chapter, on the early days of Bridgewater College (including a notorious scandal) will revive the latter, as will the history and development of the town of Bridgewater, of which May once served as Mayor. But modern development gets scant attention and the dwindling number of area Confederate veterans (the last died in 1940) seems to serve as a thermostat for May's historical fervor. The book ends with obituaries of area notables of the post-Civil War era and 1900-1940 history is summarized in a single, closing paragraph.

Throughout the historical section of the book the story of the Brethren (May insists on calling them the "Tunkers") is intertwined with that of other religious groups. May gives them full justice, even calling the Tunkers the dominant denomination in the end. The historical material on the Brethren and on Bridgewater College will make the book important reading for "Tunkers" far beyond the Valley.

Life Under Four Flags in North River Basin of Virginia is a long and cumbersome book, like its title. It suffers seriously for lack of a full index. It is terribly expensive. But the wealth of material and the whimsical charm with which it is presented redeems it. A beautiful "four flags" dust jacket on the outside enhances it and 95 maps and photos on the inside enrich it. The difference between *Four Flags* and ordinary books of its genre is the difference between walking through an orderly, sterile museum and spending a rainy day in an attic cluttered with tantalizing old boxes, trunks, and bookshelves.—KERMON THOMASON

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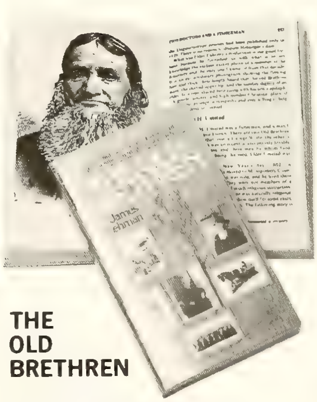


THE OLD BRETHREN

James H. Lehman.

Centering on the decade 1840—1850, this book touches on such aspects of Brethren life as life-style, the importance and use of the Bible, ordinances, dress, worship, love feast, baptism, the "order" of the Brethren, illustrious persons, eastern Brethren and western Brethren. A vivid portrait of a courageous community that dared to be different, to live entirely according to the Bible "as it reads," and to dress and act in ways that often made them seem outlandish to their more sophisticated countrymen. **$2.45** paper plus 35¢ p&h.

editorial

A look at the company we keep

If individuals are known by the company they keep, can the same be said of churches? Who we are in part is determined by who inspires us, who stretches us in our vision, who draws us into common enterprise.

One group deserving of serious scrutiny by the Church of the Brethren is the cluster known as "the young evangelicals." In its striving for a biblically rooted discipleship this group stands as a challenge not only to the evangelical cultural establishment but to churches up and down the religious spectrum.

Through such highly commendable periodicals as *Sojourners* and *The Other Side,* through the epochal 1973 Declaration of Evangelical Social Concern, and through such illuminating statements as Ronald J. Sider's "Call for Evangelical Nonviolence" (*Christian Century,* Sept. 15, 1976) this group has a growing public forum. This role is now further enhanced by the book, *Agenda for Biblical People,* by *Sojourner* editor Jim Wallis.

Wallis and his associates see the gospel, when lived as intended, as being on a collision course with the systems of the world. His plea is for American church leaders to cease being chaplains to the culture and to begin being prophets, prophets who unmask such idols as "the consumptive mentality, the will to power and domination, the oppressions of race, sex, and class, the arrogance of national destiny, and the efficacy of violence." In short, to stop trusting the "goodness" of the world's powers and institutions and, in the tradition of biblical faith, to respond at times in ways that may be "quite uncivil."

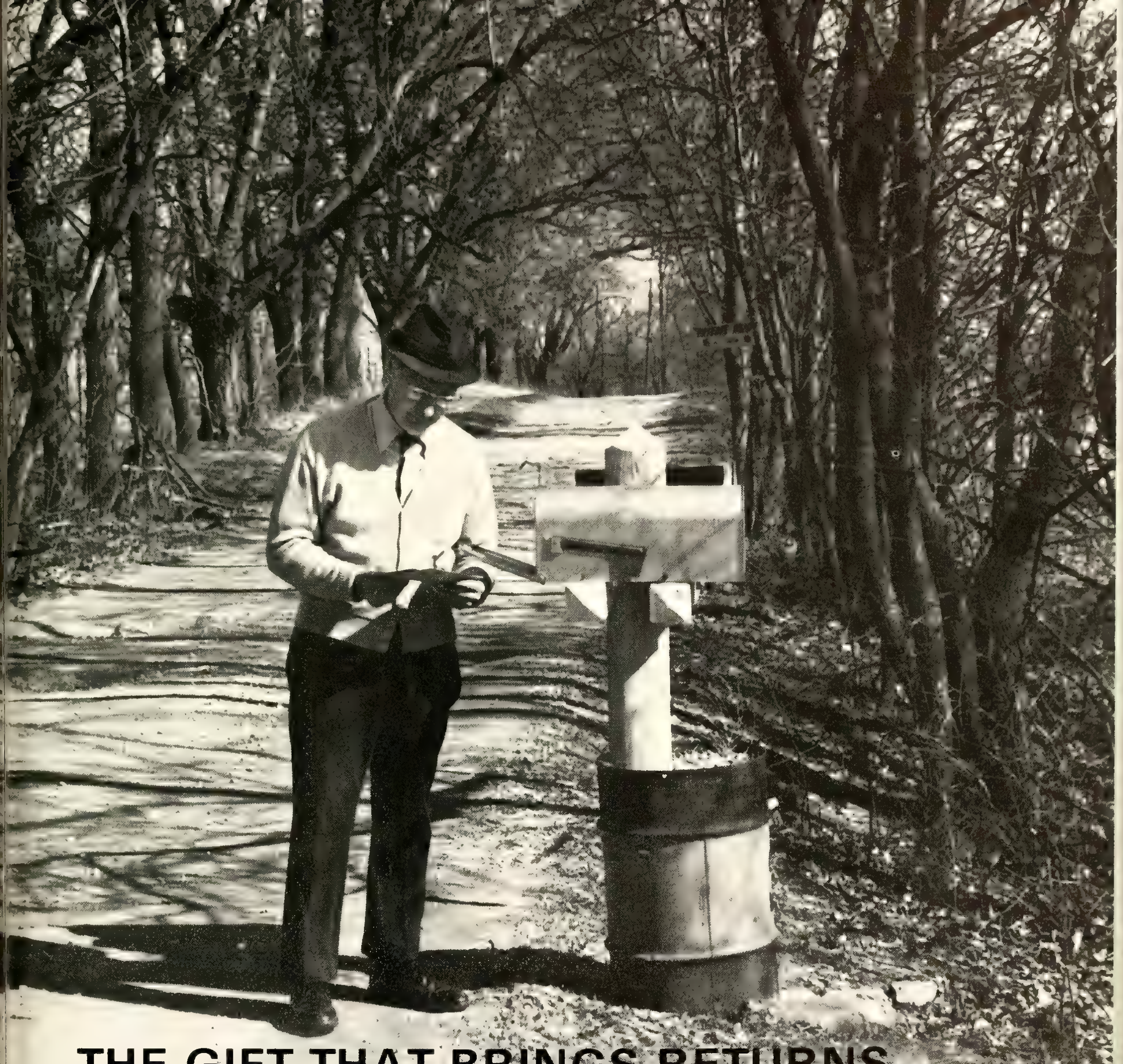
Within the church itself, Wallis contends that if renewal is to occur it will come neither through innovative projects of evangelism nor programs of social action . . . neither through new members nor new budgets . . . neither through the gift of tongues nor creative forms of worship. Rather, in the young evangelical consciousness the means of renewal is in radical obedience, becoming that new community, that prophetic minority which is a living testimony to the presence of the kingdom of God in the world.

To be sure, that community is not to be turned in on itself nor is its sole concern personal redemption. Salvation in Christ is seen as having to do with personal sin but also as entailing liberation from enslavement to the powers of the world. The presence of the Christian community is to be felt foremost in the midst of conflict, at points where alienation and antagonism are most severe and where reconciliation and new life are most needed. The mantle of servanthood is taken on not as a denial of power but as an alternative mode of power that employs truth, creativity, vision, sacrifice, dissent, suffering, healing, perseverance, conscience, obedience, resistance, and celebration as signs of the kingdom.

In all that the young evangelicals are saying, there is much that is "Brethren" and, as might be hoped, there are Brethren individuals among them. But there is much that stands in judgment of the easy peace most of us in the church have with things as they are.

If we as a church are to be known by the company we keep, the body of young evangelicals is a constructive influence. Constructive, that is, if we want to face up to the quality of our discipleship, the character of our faith community, our calling to stand with the oppressed, the exploited, the despised.

Are we ready for company like that?—H.E.R.



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Messenger in Mercersburg

Grandmother Royer couldn't get about much anymore but she still wanted to keep up with doings about the Brotherhood. And she did.

From her rocking chair she kept up with the "contemplated meetings," "gains for the kingdom," and who among old acquaintances had "fallen asleep." She winnowed her way through "kingdom gleanings" and learned of local church activities from "correspondents notes." She knew what queries would be discussed at next Annual Meeting and who the newest missionaries were for China and Scandinavia. She set a great store by Bible studies and articles on Brethren beliefs. She learned to know all the great and good sisters and brothers of her day and before.

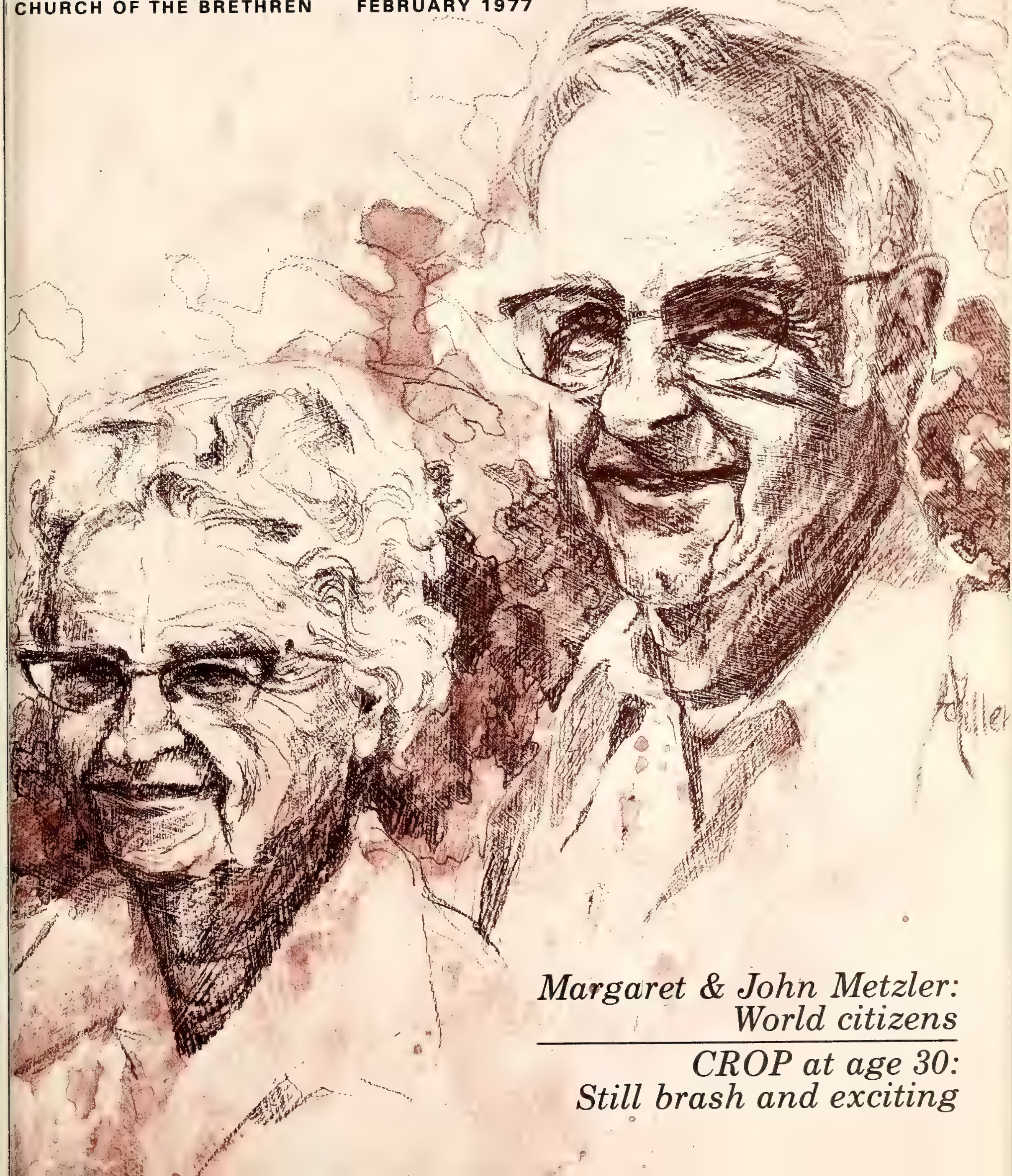
How did Grandmother Royer, from her rocker, keep up with all the Brethren doings back there in 1917? She read *Messenger!*

How can you keep up today? Read *Messenger!*

messenger

messenger

CHURCH OF THE BRETHREN FEBRUARY 1977



Margaret & John Metzler: World citizens

CROP at age 30: Still brash and exciting

contents

10 **John and Margaret Metzler: World Citizens.** Hardly anyone would look on an Idaho hilltop for "world citizens," but that's where Ken Morse went to interview John and Margaret Metzler and learn about their role in founding CROP.

13 **CROP at Age 30: Still Brash and Exciting.** After 30 years CROP is still going strong and promises leadership in fighting world hunger in the years ahead. Story by Norman F. Reber.

16 **The Touch of the Master.** Carl W. Zeigler Sr.'s Bible study points up the need, both physically and mentally, for persons to know the experience of touching.

18 **Touch!** Glenn Stanford follows up the theme of touching with a plea for more human touching. "It's a ministry like unto that of our crucified and resurrected living Lord Jesus."

20 **Shadows Into Dawn.** S. Loren Bowman posed a question at last February's General Board meeting: "Is the usual enough?" It set off an exploration of priorities, on which the general secretary now reports.

24 **Where Belonging Begins.** A church needs to know its story for the same reason that persons trace their own roots. Terrie Miller takes a tour of the denomination's historical library, the place "where belonging begins."

38 **Getting the Hang of Hunger.** A Southern Ohio youth group gets the hang of hunger in a week-long simulation of rich nation/poor nation conditions. Report by Byron M. Flory Jr.

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letters

OPEN LETTER TO PRESIDENT CARTER

Dear Mr. President:

I write to congratulate you on winning the presidential election. My prayers for you shall continue as I rejoice at your victory. Be assured of my support, prayers, and encouragement.

Within my strong puritanical heritage I was taught that Christians should not vote. Brethren always have been very careful to separate church and state. Political involvement was not only discouraged but considered sinful in my home church where I grew up saturated with separatism.

However, as I continued to explore, examine, experiment, and grow in my faith, I made a decision based upon my scriptural conviction that government was instituted by God. Therefore, I registered and began assuming more rights as a citizen.

My persuasion in your direction began as I listened to you at the convention, watched you during the debates and read your *Playboy* interview in its entirety. I read much about you being born again. Your statement in my favorite weekly news magazine convinced me to vote for you when you said, "I established a more intimate relationship with Christ. I developed a deeper sense of inner peace." I believe God has chosen you to lead our country in his way.

Under the divine leadership of Christ I know you will not disappoint me and the American people. God bless you, Mr. President.

EVAMAE CRIST

Hallam, Pa.

LIVING WITH THE LIE

May I share a few thoughts on the passing scene?

Through the mass media we are being hammered continually with the idea that happiness and security can be bought. This is a lie. Our civilization is a monstrous lie.

Which of us who claim to be Christian is not deeply entangled in this lie? "Do not lay up for yourselves treasures on earth," says Jesus. And again, "Why do you call me 'Lord, Lord,' and not do what I tell you?" Covetousness is idolatry (Luke 12:15; Eph. 5:5; Col. 3:5). Mammon is a false god.

No person in this country can be elected to a position of power over us who does not repeat the lie. We insist on being lied to. Do we imagine that God will tolerate forever a nation of liars? Ten million Jimmy Carters cannot stand between us and the judgment of God. Let's stop kidding ourselves.

CHRISTIAN BASHORE

Gettysburg, Ohio

THE MOST SEVERE PENALTY

We ought to let these lines from Stephen Vincent Benet sink into our souls:

Life is not lost by dying! Life is lost
Minute by minute, day by dragging day,
  In all the thousand small uncaring
    ways . . . .
Always and always, life can be

page one

Lost without vision, but not lost
by death.

Maybe, after all, death is not the most tragic thing that can happen to a person. But we think so, and therefore it follows logically that the death penalty is the ultimate penalty to be paid.

But life is not always lost by dying. Life is lost in all the thousand small uncaring ways. *Our lives* can be lost by not caring. Society's life can be lost by a lack of caring at the core of it.

It *could* be that the most severe penalty to be paid by one who has *not* learned how to live is *to learn the art of living.* That is difficult and hard. That takes faith, and it takes real guts.

It is easy for society to kill a person. Gary Gilmore wants to die, and there are 200 volunteers ready to pull the triggers to kill Gilmore. It won't be difficult when the time comes. And most of us will forget that Gilmore ever existed.

But consider that the most severe sentence that could be put upon him, and the most difficult task society could undertake, would be: "Gilmore, we are going to teach you how to live."

How many volunteers do we have for that? 200? How many have the faith it could be done? Probably not many of us. Maybe not one!

But I doubt if God has given up on Gilmore.

Life is not lost by dying, but in all the thousand small, uncaring ways. *Life is lost when faith is lost!*

B. Wayne Crist
McPherson, Kans.

HOLISTIC STEWARDSHIP

I have always been grateful for the experiences I had while at Manchester College. I do feel like a member of your community and carry this in my heart with pride.

With joy, I read the November issue of Messenger. It states the wholesomeness of holistic stewardship in a clear, warm, and caring manner.

Those who carefully read these pages will no longer reach only for their wallets when they hear the word stewardship but will realize their potential and responsibility in a world crying for their care.

Thank you for dealing with the subject of Christian stewardship in a manner worthy of the title.

Nordan C. Murphy
Executive Director for Stewardship
National Council of Churches
New York, N. Y.

DEBT TO OUR ANCESTORS

With the Bicentennial year just ended, I feel I must try to bring some Christian blessings into this great experience our United States of America had in 1976.

Our country is a country of freedom. One of our freedoms is freedom of religion, and, of course, it was bought by revolution. The ancient biblical wars were not that much different from our own Revolutionary War, which gained for our ancestors the freedom they desired: the freedom to raise their families as they wished; the freedom to worship God as they pleased; the freedom to teach their children about the God in which they believed.

This has been an important year in our country, and our children and grandchildren will read about it in our public schools. Let us not forget to remind them that we in this country have the freedom to worship God in our own way because of these ancestors. We should teach them that they should attend service on the Sabbath; tithe, if possible; and work for the church every day of their lives.

Mary Hoff Carson
Riverdale, Ill.

FIRST, THE GOOD NEWS . . .

The December Messenger is an excellent issue from the standpoint of history and makeup. There was much excellent material about issues and individuals that should be preserved. I plan this evening to read Pat Helman's article about Ira Frantz to him.

I am glad for the editorial boost to M. R. Zigler and Chuck Boyer in the OEP program.

However, I have these suggestions:

1) The type of paper and the color is too expensive.

2) The type is often in this issue too small and too light for us older ones to read.

3) We miss the church notes and obituaries.

4) In this issue of notables the face of D. L. Miller, father-in-law of G. B. Royer is missing. Following him for 20 years was Otho Winger. Then in the last 50 years no one has influenced the church more than M. R. Zigler.

5) It is difficult to turn the sentiment around that is prevalent among many who do not subscribe anymore to Messenger that the material is somewhat sophisticated.

Lawrence W. Shultz
North Manchester, Ind.

FREE HELP FOR LIMITED VISION

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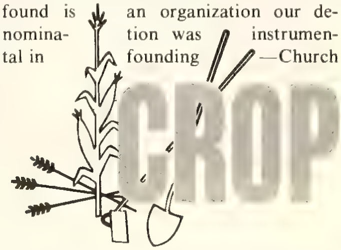
William F. Lynch
Executive Director
The Catholic Guild
Chicago, Ill.

As our cover stories last month and this illustrate, Brethren opt for the ecumenical route in their world ministries. It is sometimes overlooked that the "umbrella" under which we are most often found is an organization our denomination was instrumental in founding—Church World Service. This month we lift up the 30th anniversary of CROP, the Community Hunger Appeal of Church World Service.



It seemed fitting to call Brethren attention to this event by telling the story of John and Margaret Metzler, the Brethren most intimately connected with CROP beginnings. Messenger associate editor Ken Morse wrote the Metzler story and Norman Reber, post-30 BVSer on our communication team did the CROP companion article.

General secretary of the General Board S. Loren Bowman, consultant for educational development Shirley J. Heckman, Latin America representative Merle Crouse, media advocacy consultant Stewart M. Hoover, consultant for worship/heritage resources Wilbur E. Brumbaugh, and *Agenda* managing editor Lois Teach Paul are other staff members contributing to this month's Messenger.

A twin-article feature, on touching, was prepared by Carl W. Zeigler Sr., Elizabethtown College professor of religion and philosophy emeritus, and Glenn Stanford, pastor of the McFarland (Calif.) congregation.

Byron M. Flory Jr. is pastor of Southern Ohio's Beaver Creek congregation. Terrie Miller lives and works in Ithaca, N.Y., and Sandra J. Zinn is from Elkhart, Ind.

Here I Stand statements were contributed by Carl Eschbach, Dayton, Ohio minister; Louise Denham Bowman, Washington Office manager/administrative assistant; Lerry W. Fogle, pastor of the Rocky Springs Community congregation, Frederick, Md.; and Peter Michael, intern pastor of the Beacon Heights congregation, Fort Wayne, Ind.—The Editors

Willard and Estella Sellers: An extended 'family'

Willard and Estella Sellers are like many other rural American couples. Both were born in Bourbon, Indiana, in the late 1890s, and they have lived there since. They were married in 1918, reared three daughters, and they earned their living by farming. These are the simple statistics relating to 58 years of married life—but it is the daily living of their faith and their commitment to the Church of the Brethren that sets them apart in many ways.

In 1946 Willard was one of the "sea-going cowboy" crew on the twice-detained *Halsted* taking cows to war-torn Poland. The first delay was a three-week longshoremen strike. Finally all was ready on the ship and they had been underway only a few hours when the ship collided with an empty tanker which then caught fire. The crew members of the *Halsted* were convinced that the only thing that had saved them was the fact that "religious" men were on board. They were held up three more weeks while their ship was repaired and then were able to carry out their mission.

Other international contacts for the couple came with spending three months in Puerto Rico in 1950 working at Castañer Hospital—Estella mending, Willard pouring concrete and doing carpentry work. They opened their home in 1952 to a German exchange student and in 1955 a young Indian man lived with them as part of a farm youth exchange.

Forerunners of the Post-30 BVSers, Willard and Estella served at New Windsor in 1962-1963, followed by five months as houseparents for the BVS unit at Falfurrias, Texas. On several other occasions in later years they volunteered at the Church World Service Center in Houston for several months at a time. Their most recent volunteer work was one day a week at a day-care center in Plymouth, Ind.

They continue to keep busy with the activities of their local Mt. Pleasant congregation, and they enjoyed the "Seasoned Citizens" camp at Camp Mack last fall. Recent projects have been making corn husk dolls, wooden cars, blankets, and camp stools for gifts.

The Sellers "family" includes not only three daughters and husbands (Margaret and Phil Zinn, Velma and Dale Bules, and Lorna and John Miller), 16 grandchildren, and 16 great-grandchildren, but all of God's children.—SANDRA KUSSART ZINN

intouch

Mark Tritt: In the famil

His leonine mane and head-turning good looks would qualify him as a male model, but they are not what got him to Guatemala.

Carpentry skills learned from his father—Ray Tritt, former Nigeria missionary, who built Kulp Bible School—plus high school Spanish are what qualified 18-year-old Mark Tritt of Aurora, Ill., for a month of earthquake relief work in Guatemala last summer.

It took Mark only one day to decide to go after a call came from New Windsor's Mac Coffman—Brethren disaster relief coordinator. The only stipulation Mark insisted on was being back home in time for the Brethren youth Study/Action Conference at McPherson, Kans., in July and Annual Conference following—Mark is active in the Boulder Hill Neighborhood congregation and SAC was an event to which he had been looking forward.

So on June 20 Mark and five other Brethren youth from across the Brotherhood flew from Miami to Guatemala City—near the center of the earthquake devastation. From there they went 50 miles to the mountain village of Patzicia, where some 400 people had been killed and 90 percent of the 7000 population left homeless when their adobe houses crumbled in the quake.

Working in groups of three—alongside Mennonites and Salvation Army volunteers—the Brethren youth helped build new, sturdier homes for those citizens least able to rebuild.

tradition

Mark's responsibility was with the roofing team. Some 500 homes were due to be completed by December.

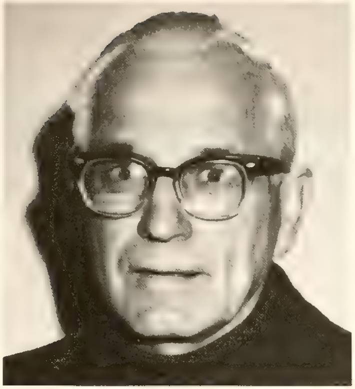
Mark was able to identify well with the Guatemalan villagers' life-style—so much reminded him of his childhood in rural Nigeria. He was struck by the cultural difference between Guatemala and the US. "We have so many more material things," he said.

Being with the Brethren under a Church World Service "umbrella" bothered Mark a little, he confesses. "I would rather have us getting individual credit for our work," says Mark. "But I know the Brethren aren't there for the glory bit, and I can live with that. I'd do the same sort of thing again if I got the chance."

Probably that chance to serve again will come often. Mark is now in his first year at Western Illinois University, studying industrial arts and education, indicating he will follow—and elaborate on—the family tradition.

Asked what he thought of an 18-year-old youth (Dan Petry; see Messenger, December, page 3) having been elected to the Church of the Brethren General Board, Mark grinned and opined, "If we 18-year-olds can go out in the world and serve our neighbors, I reckon we qualify for a voice on the Board."

I reckon they do.—K.T.



Andrew Holderreed: Serving people who hurt

The young father was screaming in anger and grief as three police officers restrained him. His four-month-old baby son had been found dead in his crib.

"Crib deaths are among the hardest of the crisis situations that we have to work through," says Andrew Holderreed in describing the police chaplaincy service he has helped to organize and staff in Tacoma, Wash. "In this situation I was able to minister to the young parents and to the officers who were uncertain of the way they had handled the incident. It's at times like this that we are grateful for this opportunity that puts ministers where we can help to heal the broken."

The Tacoma police chaplaincy plan was developed by city administrators and the pastors' association in 1968. Initially, a minister would ride in the squad with two officers on Friday and Saturday nights. "We are not police, and we take part only as we are asked to accompany the officers in answering a call. At first we met with some suspicion. We were viewed as 'Holy Joe' intruders. Gradually the officers came to see we were interested in law and order but more importantly in the people involved."

The program soon evolved to the scheduling of chaplains at the police communication center. "A lot of police work is a sort of community baby sitting. Lonely, uneasy, frightened people will call the police just to talk to someone. 'Here's one you should talk to,' a sergeant would say and transfer to me. Sometimes a call will present an opportunity enabling a chaplain to take over a problem that is better handled off the police blotter—a drunken, gun-wielding husband, who, when sober, is a hard-working family man with no police record; a young mother wounded from a beating, sitting in the bus station, with no place to go. The chaplain then becomes the concerned friend who listens to the husband's troubles, or the one who calls the woman's mother, then sits with her and her baby until the mother arrives."

Recently the chaplains received radios, and duty has been extended to a week-long, 24-hour, on-call service. By now they are considered part of the team in calls where it appears that comfort, counsel, or aid will be needed. The police too are asking for counseling in their own tension-filled lives.

Andy Holderreed sees his service with the police chaplaincy as part of the mission work to which he dedicated his life and pursued as a Brethren missionary in India. To be able to serve people who hurt is a fulfillment of his calling. The service-minded church he serves at Larchmont feels so, too, for its members are working in additional programs in community service. Andy Holderreed's chaplaincy fits the Brethren tub and towel witness in Tacoma, Wash.—Lois Teach Paul

Six new queries placed on Richmond agenda

At least six items of new business and six items of unfinished business are on the docket for the 191st Church of the Brethren Annual Conference. The event will be held June 21-26 in the Coliseum in downtown Richmond, Va.

Under the theme, "To Serve in a Changing World," Moderator Charles M. Bieber, Brodbecks, Pa., will guide the six days of business and inspirational activities. Pastor of the Black Rock church in Southern Pennsylvania and former missionary in Nigeria, Bieber will be the keynote speaker at the Tuesday evening opening.

Other speakers for general sessions include S. Loren Bowman, general secretary of the General Board, Wednesday evening; Ruby F. Rhoades, Washington Office representative, Thursday evening; and Duane H. Ramsey, pastor, Washington, D.C., Sunday morning. The speaker for the Saturday evening general session is to be announced.

Friday evening will offer a musical program of two segments, one led by Andy and Terry Murray of Huntingdon, Pa., and the other led by the Annual Conference Choir conducted by Harry L. Simmers of Elizabethtown, Pa.

Leaders for the early morning Bible studies include Robert A. Byerly, La Porte, Ind.; Rick Gardner, Elgin, Ill.; Lauree Hersch Meyer, Charlotte, N.C.; Anna B. Mow, Roanoke, Va.; Stephen B. Reid, Atlanta, Ga.; and Armon C. Snowden, Hershey, Pa.

Worship planning is under the leadership of Lena Miller, member of Central Committee, assisted by Theresa Eshbach, Mildred Hess Grimley, Jimmy Ross, and Harry L. Simmers.

Insights Sessions, held at the conclusion of the general evening programs and on Sunday morning, again will offer an array of topics, formats, and experiences to conferencegoers.

New queries received in recent months by the Central Committee include the following:

- Sale and control of handguns. Submitted by Pleasant Hill church and Southern Ohio District Conference.
- Violence and the use of firearms. Submitted by the York Center church and Illinois and Wisconsin District Conference.
- Reinstatement of the office of elder. Submitted by the New Hope church and the Southern Missouri—Arkansas District Conference.
- Editorial policy regarding sexist language. Submitted by Fellowship church and Pacific Southwest Conference.
- Equitable representation of women on boards and committees. Submitted by Mid-Atlantic District Board and Conference.
- Use of wealth and possessions. Submitted by Northern Plains District Board and Conference.

1977 Moderator Charles M. Bieber will be the Conference keynote speaker on June 21.

Items referred for study by the 1975 Annual Conference at Dayton are the following:

- Review and evaluation of General Board program. Committee: Wayne F. Geisert, ch., William R. Faw, James S. Flora, Anna B. Mow, and Raymond R. Peters.
- Marriage and divorce. Committee: Beth Glick-Rieman, ch., Helen Evans, John Gibble, Robert W. Neff, and Stephen B. Reid.
- Christian ethics and law and order. Task Force, appointed by the General Board: G. Wayne Glick, Augusta Good, Henry Kenderdine, Joseph M. Long, Alice Martin, Timothy D. Rieman, Robert Rodreiguez, and Charles Boyer.

Items referred for study by the 1976 Annual Conference at Wichita are the following:

- Teaching of ethics and morals in the public schools. Committee: Jeffrey Copp, ch., John B. Grimley, Ronald D. Spire, Marty Smeltzer West, and John F. Young.
- Follow-up on 1970 General Board paper on equality for women. Committee: Louise Baugher Black, ch., Wayne Buckle, Violet Cox, Barbara Enberg, and David Markey.
- Youth perspectives on the General Board. Committee; appointed by the General Board: Ralph Detrick, Dena Pence, and Dan Petry.

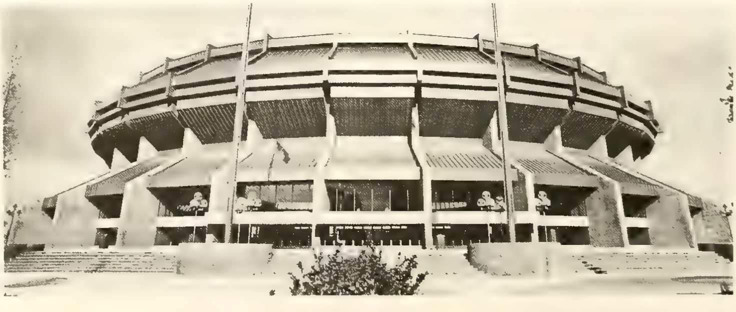
The business and general sessions will convene in the below-the-ground arena of the Coliseum, which for stage events seats 11,500. The $24 million structure was completed in 1971.

Insights sessions generally will be held in the John Marshall Hotel three blocks away.

Information on housing was scheduled to reach the churches in January. Reservations for hotel and motel lodging will be arranged through the Convention Bureau.

Lodging will also be available at the Virginia Commonwealth University, 12 blocks away, and camping at the State Fairgrounds, three miles away.

Richmond's brick and copper Coliseum will provide modern facilities for Conference. It is located only three blocks from Conference headquarters, Hotel John Marshall.



Foundation funds effort to train local leaders

A Church of the Brethren pilot program to strengthen the small church has been awarded funding of $66,000 by Lilly Endowment, Inc. of Indianapolis.

Focus for the project will be congregations in the Southeastern and Western Plains districts lacking the means to support a full-time minister. The program sets out to train part-time, self-supported pastors to work with a core of lay persons in a shared ministry.

Plans for the venture were drawn jointly by the Parish Ministries Commission and Bethany Theological Seminary.

"Half the congregations of our denomination lack the resources to engage a full-time professional minister," explained Earle W. Fike Jr., Parish Ministries executive. "Size is only one factor. Concerns for ministerial leadership, feelings of inferiority, and isolation all contribute to the malaise."

The proposal, termed Education For a Shared Ministry, tackles the leadership crisis by having the congregation elect a minister-in-training from among its members. The congregation then becomes the basic setting in which the minister's theological training occurs.

At the same time the elected minister engages in specific vocational training in order to become self-supporting. The congregation, in turn, participates in the educational task and in the actual ministry, developing a concept of shared ministry.

The minister chosen is to be one whose life goals are identified with the church and the community. To assist the elected minister will be five laypersons who will train for special tasks in ministry.

Rick Gardner, Parish Ministries staff member and an adjunct teacher at Bethany Seminary, will administer the program on a half-time basis, working with related persons from the congregations, districts, seminary and Parish Ministries.

The Lilly grant will finance the program through its first two years, and denominational and seminary funding will cover the third and subsequent years.

"One goal of the program is to affirm the local congregation as a base for theological training," commented Warren F. Groff, Bethany Seminary President. "And a second is to develop within the congregation a new sense of vitality and purpose."

The proposal also is seen as providing a strong alternative to the use of weekend supply pastors and to the calling into ministry of untrained persons who resist training and growth opportunities.

Lilly Endowment approved the project as a competitive grants program in theological education based in the congregation.

Drafting the proposal were Warren F. Groff and Donald E. Miller of the Bethany Seminary faculty, Earle W. Fike Jr. and J. Bentley Peters of the Parish Ministries staff, and Rick Gardner, associated with both institutions.

N-PAC enlists support for peace academy

A nonpartisan organization to enlist wide and sustained support for a national peace academy is already under way.

Known as N-PAC, the peace institution advocates encourage citizens to enroll as regular contributors. Alan Deeter, Manchester College, who voiced Church of the Brethren support for an academy last year, is a member of N-PAC's steering and advisory committee.

A top objective of N-PAC is to build support of Senate Bill 1976 which was considered at congressional hearings late last year, but did not come up for a vote. S. 1976, to establish a "George Washington Peace Academy," was introduced in June 1975 by Senators Vance Hartke (D. Ind.), Mark Hatfield (R. Ore.), and Jennings Randolph (D. W. Va.). Another purpose is to continue the bicentennial-year initiative for a peace academy by providing citizens with a mechanism to make their opinions known.

The organization urges all people interested in peace to join as contributing members, study the issues, recruit members and organization sponsors, organize steering groups by congressional districts, publicize the proposal and keep N-PAC advised on progress, ideas and problems.

N-PAC in turn would provide basic documents, monitor the congressional process, suggest local action at each phase and organize the lobby effort at the nation's capitol.

Interested readers can contact the organization at N-PAC, 1629 K St., N.W., Suite 400, Washington, DC 20006

Former pastor elected executive of NAACP

New head of the National Association for the Advancement of Colored People is Benjamin L. Hooks, a Baptist minister, lawyer, a former savings and loan official and judge, and most recently a member of the Federal Communications Commission. He is serving concurrently through July with Roy Wilkins, retiring executive director.

As a pastor, Hooks served Baptist congregations in his native Memphis and in Detroit.

As a lawyer, he has been active in civil rights cases and criminal cases.

He was the first black member of the communications commission, having been nominated by President Nixon in 1972.

The 67-year-old civil rights organization he now heads has been hard pressed financially for several reasons, among them a court judgment brought by white merchants in Port Gibson, Miss., as a result of a 1966 boycott.

Representatives of ecumenical and denominational agencies pledged support through grants or loans to assist the beleaguered civil rights organization. Among the responses was a $1,000 grant by the Church of the Brethren World Ministries Commission from its emerging concerns funds.

Membership of the NAACP stands at a half million.

NAACP's Benjamin Hooks: "This is one of the most important jobs in the country."

The aging: Alternatives to brick and mortar

Evidence the development and expansion of homes for the aging in the Church of the Brethren over the last decade or two and you will see where a heavy amount of resources of the church's people have gone. The care of retirees has become a front-rank ministry of the church.

In Michigan, where Brethren in 22 congregations total a sparse 2,400, an alternate approach is being undertaken to serving the aging. The accent is on "residential ministries," a multi-faceted approach that steers clear of developing a single, centralized facility for use by a limited number of persons.

To begin with, the district's committee to study life care communities noted that there are numerous church-related retirement homes in Michigan and adjacent states—Brethren, Baptist, Mennonite, United Church of Christ. Some have vacancies. Information about them is being supplied to all churches in the district.

Beyond the sharing of such information, the district seeks to offer guidelines and leadership on hometown resources. Telephone contacts, foster grandparent programs, hot meals, and transportation services are among the approaches to reach the elderly in isolation.

A third aspect of the district's plan is to assist congregations in preparing for ministries to older persons. Training workshops on various types of ministry and Parish Volunteer Service are seen as enabling steps.

Finally, the thrust of the Michigan effort, which is being coordinated by a three-member committee and either part-time staff or trained volunteers, is to prepare and recommend options for residential care. "It is not our basic assumption that a retirement/nursing home is the only option available to older persons," the study said.

Alternatives the district is examining include foster care homes, local cooperative housing initiated by older persons or by the church, and preparation of a handbook listing county and state resources that assist families in caring for older relatives in their own homes.

How workable the proposal approved by

New year brings changes on General Board staff

Beginning March 1, Rick Gardner, PMC editor for biblical resources, will assume a new half-time assignment as director of "Education for a Shared Ministry." He will continue to serve as an editor and biblical consultant on a half-time basis.

Jointly sponsored by the Parish Ministries Commission and Bethany Theological Seminary, EFSM is an effort to train self-supported leadership in congregations with 100 members or less. (See "Foundation Funds Effort to Train Local Leaders," page five.)

On April 1, 1977, Beth Glick-Rieman, personal awareness coordinator in the leadership development program, will have expanded time released for her portfolio. She moves from a one-third time segment as a PMC field staff member to a half-time assignment as a full PMC staff member. Essence of the program is to sensitize groups and individuals about the issues of the roles of men and women, equality and personhood. Glick-Rieman is an ordained minister in the Church of the Brethren and holds a Doctor of Ministries degree. She is a member of the Mack Memorial Church of the Brethren, Dayton, Ohio.

Matt Meyer, consultant for evangelism, has taken over the duties of Annual Conference manager on a half-time basis to fill the vacancy left by the resignation of Hubert Newcomer, new executive director of the Florida Brethren Homes, Inc. at Sebring. Meyer assumed his new duties the first of the year, but continues as consultant on the evangelism team which includes Tom Wilson and Merle Crouse. This team is in regular contact with the Brethren evangelism counselor network across the nation.

Effective this coming September is the resignation of Annamae Rensberger from her World Ministries position as assistant director of BVS training. The same year she graduated from La Verne College, Rensberger entered BVS, serving in numerous European countries, including Germany, Sweden, and Yugoslavia. By the time she leaves her post, she will have served a total of 11 years in the position, starting at New Windsor and continuing at Elgin.

Jan Martin has completed a two-year assignment in World Ministries as resource person for global awareness/life style. After graduating from Elizabethtown College in 1972, she served two years in BVS as an assistant in the office of the director of volunteer services before taking on the resource position. Her plans are uncertain at this writing, but she definitely hopes to continue her interest in global awareness and life-style issues.

Staff changes in the mailing and shipping department went into effect with the beginning of the new year. R. Dean Wenrich succeeded Clinton I. Heckert as department supervisor. A Pennsylvanian from Lancaster County, Wenrich has a B.S. degree in printing management from Rochester Institute of Technology. He comes to his new post after a year and a half as a management associate in debugging a new technology for lithography for a can manufacturer. Wenrich and his wife Trisha have two children.

Heckert has a record of 22 years of service with the General Board. During a six-year period at the old Brethren Publishing House at 22 S. State Street in Elgin, he worked up to supervisor of the bindery department. In 1958 he came to the present building and was appointed supervisor of mailing and shipping in 1961.

B. Glick-Rieman

M. Meyer

J. Martin

R. Gardner

A. Rensberger

D. Wenrich

C. Heckert

the 1976 district conference will be is yet to be measured. What is known, explained John Tomlonson, district executive, is "a clear decision to apply our resources in ministries to person on the local community level rather than in bricks and mortar."

Charges against prelate poses dilemma to NCC

A representative to the National Council of Churches from the Orthodox Church in America has been accused of atrocities against the Jews committed in Rumania during World War II. Jewish groups, in pressing the charge, have urged that the prelate, Archbishop Valerian Trifa, be either suspended or ousted from the NCC Governing Board.

After a series of top-level deliberations, the National Council asked the archbishop to "refrain from exercising his duties" on the board until church and civil proceedings against him be completed.

At the same time the NCC Executive Committee affirmed that "Archbishop Valerian must be presumed innocent until judged otherwise by a competent civil or ecclesiastical court."

A key factor in handling the issue is that the NCC constitution gives a member communion sole authority in appointing or removing its representatives to the Governing Board.

Referring to the serious charges against Archbishop Trifa, the NCC committee said it was particularly concerned that the prelate reportedly has made "admissions that implicate him in such (anti-Semitic) speeches and acts." It added, "While it is important to note these accounts are journalistic, they should be seriously investigated to determine whether they are accurate."

The NCC committee expressed gratitude that the Orthodox Church in America, which has a membership of one million, has decided to undertake an ecclesiastical investigation of the charges.

A case by the US Justice Department, charging in a civil proceeding that Archbishop Trifa lied about his past when he obtained US citizenship in the early 1950s, also is pending in federal court in Detroit.

As a result of the controversy, the NCC has appointed a special committee to review the council's constitution. Diana Eberly Bucher, Warsaw, Ind., a lay delegate to the NCC Governing Board, is among the seven members.

underlines

SELF SUPPORT ... is the goal of SHARE for the minority ministry programs it funds. One program newly attaining this status is Hispanos Unidos of Park Slope, Brooklyn, N.Y., which was subject of a Messenger feature in February 1976. "Our growth from dependence to independence was accomplished through people like you who granted us funds," Julio A. Guzman, executive director, informed the SHARE staff.

A MAJOR ASSIGNMENT ... has been undertaken by *Jabani Mambula*, former principal of Waka Teachers' College, Biu, Nigeria. He now is principal of Borno State School of Basic Studies in the Borno capital of Maiduguri. A minister and musician, Jabani was one of four Nigerian church leaders who visited Brethren in the USA in 1973.

Carol Smith, South Bend, Ind., has also been transferred by the Nigerian government from Waka to the new school.

NEW MEMBER ... of the General Board at its Feb. 16-19 meeting will be *L. Wayne Fralin*, Orlando, Fla., a bank examiner who chairs the Florida-Puerto Rico District Board. He fills the position vacated by *Ngamariju Mamza*, the Nigerian who was elected by Annual Conference last June and who was unable to clear travel time from his employer. Fralin was next highest in the Annual Conference balloting.

CLOTHING TO LEBANON ... Thousands of bales of clothing from the New Windsor Service Center left Baltimore harbor for Lebanon in November, to aid some of the 250,000 persons in dire circumstances. The International Committee of the Red Cross coordinated the distribution.

ON REACHING OUT ... Individual Brethren have been named to office in an array of leadership organizations. *Enos B. Heisey*, Manlius, N.Y., is the new chairman of the National Farm-City Council, Inc., a voluntary group of 150 organizations with interests in agribusiness. . . . *John R. Nantz* of First Church, Harrisburg, Pa., is executive vice president of Citizens Alliance to Save Harrisburg, a federation of 32 religious and community organizations. . . . *Clyde E. Weaver*, Elgin, Ill., is chairperson of the Conference for Religious Leaders of the National Safety Council.

Two Elizabethtown College faculty members who hold outside offices are *J. Henry Long*, re-elected chairman of the board of directors of the American Leprosy Missions, and *Louise Baugher Black*, named secretary-treasurer of the Public Committee for the Humanities in Pennsylvania.

IN MEMORIAM ... *David Smith*, 24, an In Touch subject in last month's Messenger, died Dec. 16 in a South Bend, Ind., hospital. An advance copy of the Messenger story shared with David a few days before his death had made the rounds of friends and the hospital staff.

Deaths elsewhere: *O. W. Neher*, 89, retired Manchester College professor, Oct. 18. . . . *William H. Yoder*, 93, who had served in district, regional, and national church affairs, Nov. 19, McPherson, Kansas. . . . *Norman Ford*, 62, former pastor, Wilmington, Del., Oct. 27.

update

MANY HAPPY RETURNS ... 1976 Annual Conferencegoers who chartered a full flight from the Virlina District to Wichita, Kansas received a refund of $536 on their advance payment. Rather than divide the sum individually, the group decided to contribute the entire amount to the Brethren's Home, Greenville, Ohio, an institution whose financial plight had been a part of the conference agenda.

LYBROOK REPORT ... *Russell Kiester*, development pastor of the Lybrook/Nageezi Church of the Brethren fellowship in New Mexico, has been named interim facilitator of the Lybrook Community Ministry, succeeding *David* and *Janet Fike*.

Within the Lybrook/Nageezi fellowship committees have been established for the tasks of nurture, witness, and stewardship. *Mabel Hesuse* is moderator and *Tina Wiley* clerk. The place of worship has been relocated to the school. Wall hangings prepared by the women adorn the walls of the new chapel. Pastor Kiester has been heavily involved in counseling members and community residents.

COMING EVENTS ... *Richard A. Bollinger*, director of the division of religion and psychiatry at the Menninger Foundation, Topeka, Kansas, will be guest leader at the 27th Institute on the Ministry to the Sick. The institute will convene April 18-20 at Johns Hopkins Medical Institutions, Baltimore, Md. Host and also speaker will be *Clyde Shallenberger*, chaplain of Johns Hopkins Hospital.

A backpacking trip April 10-22 to the Grand Canyon National Park is being projected by Camp Brethren Woods. The fee is $150. For data, contact *David Pratt*, Camp Brethren Woods, Rt. 1, Box 203, Keezletown, VA 22832.

IN RECOGNITION ... *George Robertson*, the retired pastor of the Chimney Run church, Warm Springs, Va., was cited by the Covington Virginian newspaper for 57 years of ministry to one congregation. He is 81. . . . *Samuel D. Lindsay*, Broadway, Va., pastor of the Flat Rock and Stony Creek churches, commemorated 50 years of preaching by presenting the first sermon he had delivered. . . . A lay member of the Everett, Pa., congregation, *Galen Detwiler*, was honored for 40 years of work with the church's youth. . . . Californians *Max Baughman*, Valley View church, was named Industrial Educator of the Year by the Los Angeles County Industrial Association, and *Harvey Miles*, Bakersfield church, Outstanding Employee of the Year by the California School Employees Association.

PEOPLE YOU KNOW ... *James B.* and *Merle Bowman* are at Waka Schools, Nigeria, James as vice principal of the Training College and Merle as teacher in the Secondary School. . . . *Howard Bernhard* is the new pastor of Brethren Village, Lancaster, Pa., succeeding the late *James H. Berkebile*. . . . *David B. Eller*, member of the denomination's Historical Committee, is assistant professor of history at Bluffton College in Ohio. . . . Swatara Hill congregation in the Atlantic Northeast District has installed *Robert Turner* as its first full-time pastor.

outlook

RSV revision: On going the second kilometer

In the Revised Standard Version of the Bible, Jesus says, " . . . if any one forces you to go one mile, go with him two miles."

But in the new edition of the RSV, scheduled for publication in the mid-1980s, Jesus may well suggest going the extra kilometer.

Because the United States is expected to switch to the metric system in the next decade, the RSV committee is considering a similar change.

Hundreds of other changes are also under consideration for what is to be the most substantial revision of that Bible translation since its publication in 1952. The RSV, which is the only translation authorized by Protestant, Roman Catholic and Eastern Orthodox leaders, has sold more copies than any modern version. It was produced under the auspices of the National Council of Churches' Division of Education and Ministry, which holds the copyright.

The purpose of the revision is to produce a still more accurate translation, based on new information about the ancient Hebrew and Greek scriptures, and to reflect contemporary trends in the English language.

As a result, states Bruce Metzger, who chairs the revision committee, one aim is to "get rid of masculine-biased language that has been introduced by earlier translators." He cites as an example the passage in Matthew that says, "there men will weep and gnash their teeth." The original Greek does not use the word "men," Metzger says, so the committee has voted to change it to read: "weeping will be there, and gnashing of teeth."

Metzger stresses that the committee's first concern is "to remain faithful to the original Hebrew and Greek texts." In many cases, the masculine form does appear in the original, reflecting the patriarchal culture of the times. Those masculine references will not be changed, he says.

The RSV Committee consists of 24 Old and New Testament scholars from a variety of religious backgrounds. Metzger himself is a professor of New Testament language and literature at Princeton Theological Seminary.

"Because we are a committee, we usually end our discussions by taking a moderate position on issues of translation and literary style," Metzger says. "We want to retain as much of the flavor of the King James version language as possible while improving its clarity for readers today. We all have different ideas about where to draw the line."

One decision the RSV committee has already made is to abandon the use of "Thou" and "Thine" in speech addressed to God. These pronouns were replaced in speech addressed to people in the first edition of the RSV, Metzger notes.

The RSV translation and literary style might be considered conservative in comparison with some new translations, such as Today's English Version and The Living Bible, Metzger concedes. This contrasts sharply with the situation in 1952 when publications of the RSV brought strong criticism from some who believed, according to Metzger, that "strange things had been imported into the Bible."

In fact, he says, the RSV is a more accurate translation than the King James version because it is based on older manuscripts discovered after the King James Bible was published.

"The Bible was copied by scribes time and again and, over the years, errors were made," Metzger explains. "The manuscripts on which the RSV is based are almost 1000 years older than the manuscripts used in producing the King James version and so they contain fewer errors."

A Bible as readable as the daily paper

A Bible as readable as the daily newspaper is the aim for the *Good News Bible* published in December. Released by the American Bible Society, the edition is expected to reach a circulation of 10 million by late this year.

One reason for the optimism is the unprecedented distribution of *Good News for Modern Man,* the New Testament portion published in 1966. In the past ten years its circulation has exceeded fifty million copies.

The *Good News Bible* (the Bible in Today's English Version) avoids both slang and "church" language, aiming instead at a level of written English understandable by persons who have never read the Bible or who have discontinued reading it because they could not grasp its relevance for living in today's world.

Thus the new version omits "thees and thous," replaces "begats" with "were the ancestors of," uses contemporary weights and measures, and avoids such a euphemism as Adam "knowing" Eve, saying straightforwardly, Adam and Eve "had intercourse."

Bible Society officials explain that the *Good News Bible* does not employ the loose wording of paraphrases, but rather uses the closest, natural equivalent in English to convey the original meaning. The Revised Standard Version, in contrast, adheres more closely in syntax and wording to the original Greek or Hebrew text.

The *Good News Bible* is not intended to take the place of the Revised Standard Version or of such revered translations as the King James Version or the American Standard Version. Its purpose simply is to offer a common language alternative.

The cost is $2.50 for hardcover, $1.90 for softcover, postage included, available from the American Bible Society, 1865 Broadway, New York, NY 10023. Full payment is to accompany orders.

From Ebla, references to biblical accounts

At a joint session of the American Academy of Religion and the Society of Biblical Literature in November, the chair announced, "Tonight you will have one of the greatest experiences of your life!"

An overstatement? To be sure, but only slightly, responded Rick Gardner, editor for biblical resources for the Church of the Brethren. For what he and hundreds of other Bible scholars and students experienced was an illuminating first-hand report of discoveries of a flourishing Semitic culture in Northern Syria.

Addressing the group were Paolo Matthiae and Giovanni Pettinato of the University of Rome, who after 10 years of work unearthed clay tablets from the little-known Syrian kingdom of Ebla that existed from 2400 to 2250 B.C. While most of the 16,000 tablets recorded transactions of a legal or secular nature, some of the writings contained biblical references.

For example, the tablets offer accounts of the creation and the flood, refer to Urusalima which is an Eblan term for Jerusalem, and give frequent mention to Ebrium, or Eber, identified in Genesis as the great-great-great-great grandfather of Abraham.

The new data means a "real revolution for historical analysis of the entire Third Millenium (3000 to 2000 B.C.)," stated Father Mitchell Dahood, S.J., of the Pontifical Biblical Institute in Jerusalem, who assisted the two archaeologists in translating their findings into English.

Father Dahood foresees the discoveries prompting scholars to abandon the notion that the "cradle of civilization" was centered exclusively around the Babylonian empire near the northern end of the Persian Gulf. The origins of civilization will have to be considered as encompassing an area much farther north, and ancient Syria can no longer be regarded as in the "boondocks" of the Near East.

Not an ultimate key to the ancient Near East of Old Testament history, the Ebla tablets do refer to a Creation account, to a great flood, and to a God whose name seems related to the Hebrew name, Yahweh.

While holding that opinions are yet tentative, Dr. Gardner believes the impact of the Syrian tablets on biblical history may be more indirect than direct. "Dating 500 or more years before the patriarchs, the tablets are too early to shed light directly on the main features of the biblical story," he explained. "What they can do is help us understand the linguistic and historical background of the biblical materials more discerningly than was heretofore possible."

"Eventually the tablets from Ebla may rank with the Dead Sea Scrolls in their importance for biblical studies."

Margaret and John Metzler: World citizens

by Kenneth I. Morse

"Wherever they have lived they have demonstrated the response of persons who know what it is to take up great commissions and go into all the world."

Where on the globe would you look to find persons qualifying as world citizens? Some would point to power centers like Washington and Moscow, or headquarters for church and state like New York, Geneva, or Rome. Hardly anyone would think to look for a hilltop near Fruitland, Idaho; but that is where I went to visit two wonderful neighbors to the needy all over the world—John and Margaret Metzler.

On the way north on Interstate 80, before turning off by the orchards around Fruitland, I was recalling another time I had been a guest of the Metzlers. Then, in 1958, they were living almost literally at the heart of things, in Geneva, Switzerland, only a couple of blocks away from the early headquarters of the World Council of Churches. I remembered the varieties of cheese Margaret offered us as we sat on the balcony of their fifth-floor apartment. But mostly I thought of the way John arranged the 11 persons in our group in their living room so that three were on one side, eight on the other. The three represented the industrialized nations—well fed, literate, and prosperous. The eight across the room, a little crowded together, represented the underdeveloped nations—ill fed, and minus many of the benefits of civilization.

That was years ago—and world hunger still haunts us. Few persons have worked as steadily in dedicated and imaginative ways to feed the hungry as have the Metzlers. What would they have to say, besides recalling the past, about the challenge of hunger today?

We found these world citizens enjoying retirement in a lovely home on a hilltop where on a clear day you can take in vast horizons. Be sure to notice the Snake River's winding path between Oregon and Idaho. The panorama of mountains and sky is vast enough to take your breath away. But don't overlook the orchards that give Fruitland its name or the valleys nearby that are so important in providing bread and meat and potatoes.

You might think that, having found the perfect hilltop on which to retire, John and Margaret would be tempted to forget about those harsh years during and immediately following World War II—years when their lives were so closely intertwined with hungry and homeless persons in Europe and the Middle East. But their lively interest continues as they struggle along with the rest of us to know how to respond to world hunger. And they have so many memories to share.

It was about those memories especially that I wanted to talk to the Metzlers. Not accidentally, they happened to be in on the beginning years of so many developments that have been meaningful for Brethren—but not only for Brethren. Before 1940 John had been a school teacher and part-time pastor in Indiana, but that year he left teaching and became the first full-time executive secretary of a church district in the Church of the Brethren. Beyond his own district he worked for the Brethren Service Committee in securing material aid for conscientious objectors serving in CPS camps throughout the central region.

As a district executive he worked with Dan West, a close personal friend, in helping to implement the idea Dan was then proposing, of sending heifers for relief to war victims. John says, "We used Northern Indiana as a testing ground to see whether the idea would appeal to people. In many of the early meetings we held, we ended up with promises of cattle."

A few years later, in Maryland, John had further contact with the Heifer Project since New Windsor became a reception and shipping center, not only for cattle but for the volunteer "cowboys" who accompanied shipments of cattle to Europe. Later, when the Metzlers were in Europe, they talked with people who had received the gifts of cattle and observed that the descendants of the heifers were able to help needy families.

The first experience the Metzlers had with opening a service center was in Nappanee, Ind. That one developed as an outgrowth of a collection system to provide food for Civilian Public Service camps. But soon the need was for clothing and food for overseas relief. About the time that facilities were developed at Nappanee for processing used clothing, at the invitation of Bob Zigler, John and Margaret took a look at the old Blue Ridge College facilities in New Windsor. They helped to inaugurate its new era as a service center.

A work camp composed largely of college students in the east was set up one summer to begin the processing of clothing and other relief goods at New Windsor. Margaret recalls that in the early days there the local community rallied around the volunteer workers and showed their love and cooperation by their contributions of food as well as volunteer aid.

John and Margaret are quick to recall the names of volunteer workers who, either for a summer or a period of a year, gave generously of their time and effort at New Windsor. And this was a few years before

Brethren Volunteer Service became an official program. Margaret notes, "The young people would work eight hours on project and then John would make the announcement: 'There's chocolate cake at Metzlers,' and they would come up to our apartment and work until midnight, cleaning baby shoes, getting children's shoes ready for use, and knotting comforters to be sent overseas."

As director of material aid for the Church of the Brethren, John worked closely with several organizations that eventually combined to form Church World Service. He points out that CWS is organizationally an outgrowth of committees set up many years ago for famine relief in China and elsewhere overseas. He says, "When World War II came along it was recognized that there would be need in Europe as well as in Asia." The result was a church committee on overseas relief and reconstruction.

In those days John Metzler and Bob Zigler attended many meetings of interested church groups in New York. The leaders of United Church Women were eager for some arrangements to handle and process clothing for relief. John notes that at that time the committees were heavily loaded with pastors and professors who were thinking about the theological aspects of relief but had little interest in clothing. The facilities at New Windsor were offered for baling and preparation for shipping. John says, "The church women were the first ones to send clothing, before there were other national sponsoring organizations."

There were some dramatic results as relief work increased. The New Windsor Post Office had to hire more employees as its business mushroomed. The schedules of the Western Maryland Railway were disrupted; special express cars were loaded at Baltimore to be uncoupled at New Windsor. "The biggest day I recall was the time eight express cars full of relief goods were set off at New Windsor."

Finally in 1946 Church World Service was formally organized.

About this time women of Greek ancestry in the United States were offered 85,000 yards of unbleached muslin which they were eager to see used to meet the need for clothing in Greece. John Metzler and Bob Zigler were convinced that Brethren women would help if there was some way to provide for the cutting of garments for sewing. They found the necessary equipment and started the activity which has provided cut garments through the years at New Windsor and which is still continuing.

Distribution of clothing and other contributions overseas was at first handled through various service agencies already operating in Europe. Soon these were coordinated by the Interchurch Aid Department of the World Council of Churches, which came into being in 1948.

But what about the beginnings of CROP? It was a natural question to put to John; his name, more than any other has through the years been associated with the Christian Rural Overseas Program. Also, since 1977 marks the 30th anniversary of that organization, a lot of persons would like to know more about how it started.

John recalls that "one of the early requests for food came from the Netherlands, which had sent a purchasing commission to the United States to buy wheat. We asked the Dutch representative if his company would be willing to pay the shipping costs if we were to gather together carloads of wheat throughout the United States. He was glad to arrange for that; so the Church of the Brethren, along with the Evangelical and Reformed Church (now part of the United Church of Christ), and in some cases Mennonites, began developing gifts of carloads of wheat for the Netherlands. Soon their needs were provided for otherwise but this experience was the germ of the idea which later developed into CROP."

Some church officials were not too enthusiastic about broadening the program since handling commodities in this

His years of service abroad have brought John Metzler recognition from many countries. Here John receives a Greek government decoration as Commander of the Royal Order of King George I, recognizing his promotion of Christian cooperation and understanding.

way was quite foreign to their usual activities. But an organization for rural overseas relief had already been started in Northern Indiana. John says, "When CROP was first conceived, Bob Zigler and I spent a good deal of time in Washington and New York, discussing the possibilities of such an organization. One government official told us he believed the American farmer had to make such contributions in order to save his own soul." Another government official urged John to cut loose from the churches and to set up an independent corporation that could receive government assistance. But Andrew Cordier advised him to stay with the churches. As Cordier said, "You may not go as far, but if you move the whole body of churches a little distance, you have really accomplished more than if you get huge quantities of material."

The operation of CROP began with a $5,000 grant from the Brethren Service Committee and a corresponding $5,000 grant from the Evangelical and Reformed World Service Commission. Jesse Reber accompanied John on a trip through a number of states, visiting councils of churches and other ecumenical groups to sound out the support they would give. This was the situation in 1947 when CROP began with a few rooms at Bethany Seminary in Chicago, a couple of salaried employees, and some volunteer help.

The CROP program really got its push, observes John, with the Friendship Trains that were given wide publicity by a radio commentator. The details of arranging for placing contributions of grain on trains that would move across the United States were left with the CROP organization, but the program benefited by the special publicity given to it by Drew Pearson, a well-known radio personality. One train started in California and ran east to Chicago. A second was known as the Southwest Special because it started in Wichita and came to Chicago. Then there were the Abraham Lincoln Friendship Trains sponsored by CROP, one coming from central Illinois and another from Lincoln, Neb., starting on Lincoln's birthday. Grain was shipped out of Chicago on boats known as "friend ships."

Bethany Seminary students helped out in those days, giving many hours of volunteer service. But as CROP grew, the offices had to move out of the seminary and into a suite of rooms in a Chicago office building. About this time Catholic and Lutheran organizations officially entered in the program.

At first the contributions were actual commodities, primarily wheat and rice, which could be shipped and utilized most easily. "We reserved the right to translate (which means sell) any commodity that wasn't suitable for shipment into a form that would be suitable. For example, we would sell corn and turn it into syrup that could be shipped."

In 1952 the CROP operation was moved from Chicago to Elkhart, Ind. The organization was changed so that the Protestant church activities, continuing under the name CROP, would be aligned with Church World Service and the National Council of Churches.

After a few years, during which John Metzler found it necessary to spend much of his time working in New York as well as in Elkhart, he was invited to go to Europe and to become a staff member of the World Council of Churches, located in Geneva. Here he helped to set up organizations for the distribution of surplus commodities in many countries of Western Europe and some also in Eastern Europe. John notes, "Our big customers were those that had suffered the most from the war. Germany used large quantities, France lesser quantities, Italy large quantities, and so on with Greece, Yugoslavia, and Poland."

For the first six years the Metzlers lived in Geneva; then for two years they lived in Athens, Greece. During this time the character of the program changed considerably. From 1954 on the economy of Western Europe recovered amazingly. Many countries, especially Germany, which had been recipient countries now became heavy donor countries. "We probably organized more distribution systems in more countries than any one person connected with the Protestant churches," says John. "And I'm sure we disorganized more than any other person."

Margaret frequently accompanied John in his travels throughout Europe and the Middle East. She says, "When we went to Yugoslavia and Italy I practically always went into the homes with John, I could pat the baby's head, I could put an arm around the mother, I could always do something. If you can show a little love and affection, then they know you care."

In 1962 John became the secretary for Europe and the Middle East at the Church World Service office in New York. He returned to Greece in 1965 to spend a summer there in connection with a project on the island Symi, where a solar still was put into operation under Church World Services auspices as a means of providing fresh water for the people of the island.

Few persons have had the opportunity that the Metzlers have had to participate in ecumenical activities at various levels. Not long after returning to the states from Greece John worked for a period of a few years on a part-time basis with the churches of Idaho, the last of the state councils of churches to be organized. And he was soon giving generously of his time also to serving as district secretary for the Church of the Brethren in Idaho.

Observing ecumenical activities in a state council of churches, as a staff person intimately involved at various points with the National Council of Churches and also with the World Council of Churches, John can speak with considerable experience about both the strengths and the weaknesses of ecumenical activity. He thinks the biggest mistake in ecumenical efforts has been to start organizing interchurch activity at the top. The various jurisdictions that come together sometimes forget that they are not the people they represent.

On the other hand, the most successful ecumenical efforts, from John's perspective, are those that operate on a pragmatic and "non-theological" basis. He says, "One of the biggest reasons for success in the early relief enterprise and in CROP was the fact that we didn't worry too much about the theology of it, we didn't split too many hairs, we knew there were people in need, and we worked at meeting that need." John observes that differences seem to be magnified when "we turn it over to those preachers who have been employed to tell us how we're different rather than how we are alike."

I asked John and Margaret how they view priorities for the Church of the Brethren, especially where world hunger is concerned. John said, "I would like to see the Church of the Brethren specialize in education, education that means not only distribution of knowledge but also the implementation of that knowledge. When you approach the problem of world hunger, whether it is in local communities or among food-deficient people in the famine areas of the world, you must also work at a whole complex of related problems. So I see meeting hunger needs not as an end in itself, but it is the best handle I know of to work with some of the basic problems of the world. Far better for me than theology." Margaret observed that "after the war we had people who were filled with thanksgiving that the war had not hit our country and with feelings of guilt that other people had suffered. I think now we still have feelings of guilt that we have so much, and so many people have so little. I think it may be conversion even more than education that is needed to get us to the place where we will do without some of our extras in order to help share with others."

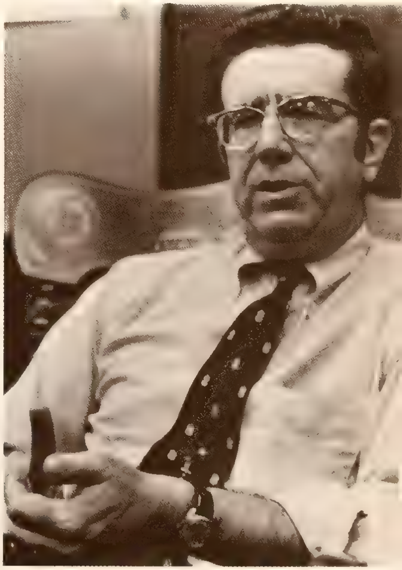
This may not be the time, as the Metzlers see it, to follow some of the dramatic means that were so evident in the late 1940s and 50s. But yet they believe strongly that opportunities now available for volunteers may offer just as significant ways at working at world problems as were the contributions of volunteers overseas.

"It is not so dramatic now to go and work with migrant families, or to be an associate pastor somewhere, or to take care of children someplace else, as it was to go to Kassel, Germany, where houses were demolished, and people were rebuilding from war ruins. It may not be as dramatic to go to Northern Greece to try to work out a Christian education program with the youth department of the Orthodox church as it was formerly to go to villages and help them plant beans and to raise chickens. Our dramatic appeals come and go, but the opportunities to work directly with human need still remain."

Talking with John and Margaret Metzler today, you are convinced that they are still, in every sense of the word, Christian world citizens. Wherever they have lived—Nappanee, New Windsor, New York, Geneva, or Athens—they have demonstrated the immediate pragmatic response of persons who know what it is to take up great commissions and go into all the world. □

CROP at age 30: still brash and exciting

by Norman F. Reber



CROP's Ronald E. Stenning: "I like to think of CROP at that point of still being brash and exciting, aggressive in the best sense of the word and yet growing in maturity into its fourth decade."

In its fourth decade, can CROP fulfill its hunger mission for Christ and his Church on a planet where many of our next-door neighbors are starving or suffering from severe malnutrition?

This basic question, framed in the context of Space Ship Earth becoming an ever smaller, overpopulated, interdependent neighborhood, was probed by members of CROP's national staff during a recent visit I made to its headquarters at Elkhart, Indiana.

"I'm optimistic that CROP can be a strong factor in overcoming world hunger during the next decade, if our people but have the will," comments Ronald E. Stenning, CROP national director. "It is going to be a very crucial period in the history of this nation and of the world. My pessimism comes at the point where, as a people and as an international community, we have the will to make the hard personal, political and economic choices needed to overcome hunger." But Stenning is confident that the dedicated national and regional CROP staff will give the leadership in what he terms an "exciting" decade ahead.

What can churches that support CROP do to make their hunger educational and fund-raising instrument even more effective in the next decade than it has been during its past 30 years? Out of five hours of intensive conversations with staff members, these major points emerged:

First, each member denomination,

through its own communications network, needs to make sure its individual churches and members understand that CROP represents the denomination in the ecumenical and ongoing hunger appeal in the communities across America.

This is how the national director, Stenning former dean of the Episcopal diocese of Rhode Island, says it: "I see our job in CROP as part of the church. Our CROP organization is in the communities as part of the church. That fact is awfully important!" Stenning praised the effort in this article to interpret CROP to Church of the Brethren families and expressed the hope that many other member denominations would do likewise early in the decade. "Also, there is never any question on the part of any CROP staff members that they are raising funds and educating in the communities as part of the ecumenical church," Stenning emphasizes.

Second, the individual congregations in the member denominations need to give their moral support to the community CROP effort, not through offerings in the church, but through lending leadership outside the church in the community.

Lila McCray, national CROP field director and an ordained Brethren minister, cited the illustration of Leland Wilson, pastor of the La Verne (Calif.) Church of the Brethren. In October, 1976, he helped organize a walk of 3,000 people in the Pomona Valley, California. It brought in $49,500! Church leaders, whether they are lay persons or pastors need to get outside the walls of their church and support this ecumenical effort, McCray insists. CROP, by the way, is forbidden to take offerings in the churches. The big objective is total community effort.

Third, the individual churches of the member denominations need to have impressed upon them that the main thrust of CROP money goes for self-development, that is, to help people to help themselves—the hand up, not the hand-out.

Eight Brethren who serve

In addition to the hundreds of volunteers who give time, talent, and money, there are eight Brethren who serve in leadership roles in the CROP organization which began thirty years ago as a Brethren enterprise. Two of these are on the national staff and the others serve as regional directors. They are:

- Wesley P. Albin, Harrisburg, Pa., regional director: Pennsylvania.
- Elvin D. Frantz, Topeka, Kans., regional director: Kansas.
- Terry L. Grove, Kendall Park, N. J.; regional director: New Jersey.
- Max D. Gumm, Prairie City, Iowa; regional director: Iowa.
- Lila McCray, Elkhart, Ind.; national field director.
- John Metzler Jr., Nappanee, Ind.; corporate services director.
- Stanley J. Noffsinger, Hagerstown, Md.; regional director: Mid-Atlantic.
- John Thomas Sr., Guthrie, Okla.; regional director: Oklahoma.

W. Albin

E. Frantz

T. Grove

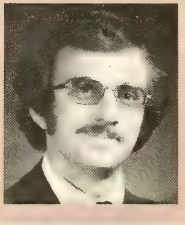
J. Thomas Sr.

M. Gumm

L. McCray

J. Metzler Jr.

S. Noffsinger



Examples cited by the staff were shovels, rakes, and seed for gardening in Cyprus, heavy shipments of seeds to Peru, and 25 wind-operated windmills to Cape Verde to supply irrigation and drinking water. A total of $220,000 worth of seeds was shipped in 1976, according to Ann Taylor, in charge of commodity procurement. Three-fourths of CROP's annual shipments go in commodities. This is the most economical way to give aid, states John Metzler Jr., associate director for corporate services.

Fourth, the individual members of the churches need to examine their own lifestyles which tend to worship the idol of a high standard of living rather than strive for a higher quality of life that shares with others. The Bible has little to say about a high standard of living but says much about a higher quality of life, Stenning points out. Lila McCray said it's difficult to ask others to sacrifice when one is not willing to share in a significant way. Both Stenning and McCray emphasize that CROP staff members do set the example in this regard. "Any of our CROP staff, all of whom are quite competent and educated, could be, from a personal point of view, remunerated by any one of a number of fund-raising organizations at two to three times the salary they are now receiving," says Stenning. "I guess I would not be seeing most of our people involved in the CROP program if it were not for their deep sense of commitment to a Christian principle, like the Christians in the early church," McCray comments.

Fifth, local churches need to get behind the CROP effort because they can help the hungry in their own communities. Up to 25 percent of monies collected locally can be allocated to a local non-paid CROP committee to channel aid to such agencies as Meals on Wheels and other hunger organizations, Stenning point out.

Sixth, all Christians need to realize Planet Earth has really become a small, interdependent neighborhood. Sharing is not only a Christian privilege but a vital necessity to a better quality of life for all. This means the people of our country really need to let it sink into their minds that the developing nations have as much to give us as we have to give to them, not only nonrenewable resources to keep our industries going, but know-how to make the CROP hunger dollar go farther and deeper.

Today, for example, says Stenning, "we

Left: John Metzler Sr. speaks at the 1969 dedication of CROP headquarters in Elkhart, Ind. Right: CROP-funded well digging makes the desert produce in a Niger palm oasis. The choice of Christians must be concern and action for the world's hungry and thirsty.

are importing more oil than we did during the crisis of 1973. Also, up to 27 of the basic nonrenewable resources out of the 30 odd we need to keep our industries running." The national director's comment reflected familiarity with the business world as a director of a machine tool company before he studied for the ministry.

From Lila McCray this insight on interdependent sharing of know-how: A relief agency sent in meat to refugees in the Sudan. It was fed to pregnant women. "We fed them so well," says Lila, "their babies grew so large that many of the women struggled in childbirth!" This reflected a failure of the agency to seek the know-how of local nutritionists and medical doctors. Communities receiving assistance in self-development have much know-how to share to get the most of their hunger dollar.

CROP intends to continue and expand its unique and powerful method of making the act of fund raising also the means of education. All who participate in the walks, for example, identify with the people in the developing nations where almost everybody has to walk. A ten-mile hike lets all participants know a bit of how it feels. The fasts are also expected to grow, for while participants do without food, they are conditioned to pay solid attention to the slides and movies shown during the fast period. In one region a fund-raising concert was held. Education and entertainment do not need to be mutually exclusive, Stenning says. The main idea of the staff is to add new ideas while encouraging the tried and true ones.

The low-slung CROP building is bulging at its steel seams and plans have already been approved to enlarge it. Also the staff is considering the hiring of another person in the public relations department to free a person for more travel to the regional offices. This person would help the regional publicity directors build confidence in contacting news staffs and radio and tv people for CROP events.

Stenning sees the crucial decade ahead clearly described in Deuteronomy 30:19: "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live." The national director observes: "Now that was said to the people of Israel 3,000 years ago about the nation of Israel, but I think those words today have more import than they did when they were first spoken. I really believe that in this interdependent world God has set before us life and death, blessing and curse, and we must choose. We are to choose life so that we and our descendants can look forward to a good quality of life." The teaching and example of the Lord Jesus Christ is crystal clear on where the choice of believers must be, namely concern and action for the hungry and the thirsty everywhere, the director says. The whole CROP effort could not exist without Christian motivation, he adds.

All Christians pulling together to change the climate of public opinion in favor of life rather than death—that's the key in this next decade, according to Stenning: "The decade can have an exciting future if CROP, the denominations, and Church World Service get into the traces and pull together and work with other concerned groups like Bread for the World to change public opinion in this country."

A recent example of united effort was the passage by Congress of the right-to-food resolution. A CROP letter to 24,000 people on the mailing list helped to stimulate a flood of letters to the legislators.

"Representatives have told us that never have they received such an amount of mail on a piece of legislation. They heard from the people and the resolution was passed," Stenning says.

The future of CROP in the fourth decade and beyond is tied up with youth. They have been enthusiastic in the walks and stand to lose most from selfish and destructive policies. "Our youngsters understand in a way we never did understand that this is a very small world. I think young people are more sensitive to the needs of the developing nations because they see these needs portrayed all the time on television. It's not as though it's something happening on the other side of the world, but rather it's something happening right here!" Stenning says.

Looking ahead, Stenning has this to say: "CROP is 30 years old right now. In human terms, there's still a lot of excitement and brashness in someone who is 30." Also, at age 30 there is that magic point of moving from the brashness of youth to the maturity of middle age, really beginning to put the pieces together. "I like to think of CROP at that point of still being brash and exciting, aggressive in the best sense of the word and yet growing in maturity into its fourth decade." ☐

The touch of the

Read Matt. 8:3, Matt. 9:29, Mark 7:33, Luke 6:19, Luke 18:15.

Nothing less than a personal touch with a person in need would satisfy Jesus. Touching was the familiar gesture of his healing. It was the expression of his spontaneous sympathy and compassion. God's love which dwelt in Him became flesh.

The blind felt his touch and received their sight. The one troubled with "an issue of blood" touched the tassel of his robe and was healed. The unclean, ostracized lepers felt his touch and were no longer unclean, but were cured and were again accepted into their society. The little children had the Master's hands placed on their heads, and how their mothers loved this, and how their own hearts were warmed!

Social agencies may be indispensable in our society, but there can be no adequate substitute for the outstretched hand. No committee nor organization can supplant the touch of the understanding heart.

High thoughts and noble in all lands
Help me; My soul is fed by such,
But ah the touch of lips and hands,
the human touch!
Warm, vital, close, life's symbols dear—
These need I most, and now and here.
—Richard Burton

In his healing ministry our Lord reached out across barriers created by the culture and society of that day. The Gadarene demoniacs, the Syrophoenician woman, and the lepers are typical examples.

The greatest sense in our body is the sense of touch. It is the mother of the senses. Perhaps next to the brain, the skin is the most important of all our organ systems. Touch, the sense most closely associated with the skin, is the earliest to develop in the human embryo. Ashley Montague in *Touching: The Human Significance of the Skin* (Columbia University Press, 1971), writes, "It is through bodily contact with the mother that the child makes its first contact with the world, through which it is enfolded in a new dimension of experience, the experience of the world of the other. It is this bodily contact with the other that provides the essential source of comfort, security, warmth, and increasing aptitude for new experiences."

The human significance of touching is profound. Basic human meanings and needs are associated with touch. The need for it is universal. It is important for the healthy behavioral development of every individual. A deprivation in infancy and childhood may result in behavioral inadequacies in later life. Most cultures recognize this.

Physically speaking, we cannot survive without experiencing the touch from another and also giving the touch to others. In like manner our spiritual health depends upon the sense of touch. It is the touch of the Master, and the touch of those who have had "the love of Christ shed abroad in their hearts" (Rom. 5:5) and our own willingness to extend the touch of love "which binds everything together in perfect harmony" (Col. 3:14). If there is anything better than to be loved, it is loving. "The heart of him who truly loves is a Paradise on earth, he has God in himself, for God is love" observed Felicite Robert de Lamennais.

The kiss upon the cheek of our brother and sister, "Greet one another with a holy kiss" (Rom. 16:16), symbolizes love and affection. The handshake is a touch of fellowship. In the anointing service the hands placed upon the head represent the touch of rapport from the officiant as well as the touch of healing sought from the Great Physician. Through the laying on of hands in the various rituals of the church, we become receptacles for the grace and quickening power of the living Christ. It is his touch. We believe that Christ came to give life, through his body, the church, and through her ordinances. There is unprecedented power and by reaching out our hands we can touch the hem of his garment and in turn be touched by the Master.

Paul's favorite metaphor for the church, the body of Christ, takes on added meaning as we think of the sense of touch. We are Christ's hands, Christ's kiss, Christ's legs, Christ's speech. "'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me'" (Matt. 25:40).

"And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward" (Matt. 10:42). That cup of water, insignificant as it may seem to us, is indeed the touch of the Master.

The world around us is literally dying for the touch of the Master. How can this be realized? The obvious answer is through the lives of committed believers who have been touched. Jesus appointed the disciples "to be with him, and to be sent out to preach" (Mark 3:14). There is a contagion in Christianity that needs to be spread.

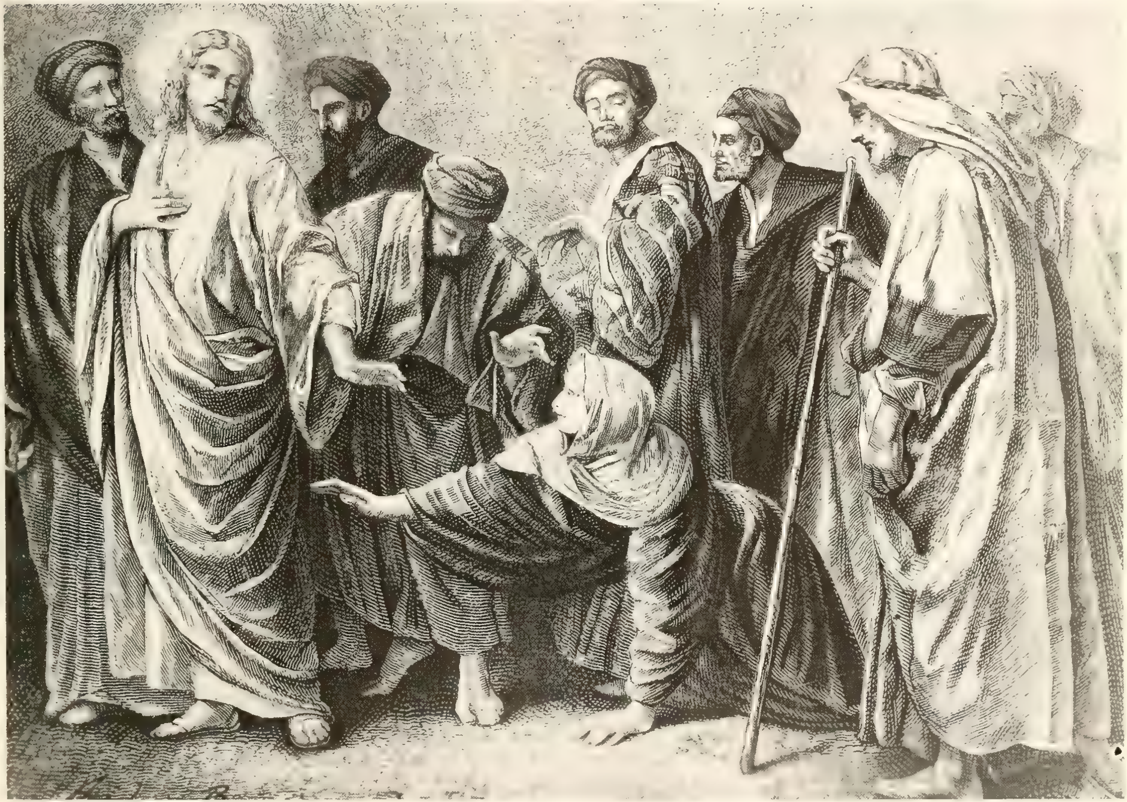
The healing church welcomes in his name the sick, the fearful, the sinful and the sorrowing, the weak and the spiritually hungry, " . . . Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:20). The church through prayer groups can be the means of unleashing the power of the Master's touch. Group prayer is the great tradition of the Christian church. There is healing power in prayer!

Long, long ago the hands of Christ
Were nailed upon a tree,
But still their holy touch redeems
The hearts of you and me.
—Leslie Savage Clark

Miracles of healing are not confined to

Physically and spiritually, we need

Master



"If I only touch his garment . . . " (Matt. 9:21)

the New Testament. Christ heals today. The day of miracles is not over. The changed lives of alcoholics, the mentally and emotionally ill, and those with physical disabilities are all evidences of the living Christ and the healing power of his touch.

We are realizing that there is a definite relationship between the healing of the spirit and the cure of the body and the mind. As one doctor puts it, "We believe that total health depends upon healing the person who has the disease, not merely the disease the person has." Another doctor has said, "I have long since learned that when I have done all that I could do, the Great Physician takes over."

On this earth we may not see his face, but as we step into the light of his healing presence, and feel his touch, we can know the end of darkness. To know the healing Christ is to see Christianity transformed into what it was meant to be—a dynamic, living, and demonstrable reality.

In the last stanza of the hymn, "At Even, When the Sun Was Set," Henry Twells (1823-1900) expressed it,

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all. ☐

touching.

/by Carl W. Zeigler Sr.

TOUCH!

"The language of touch is becoming more topical all the time. It's as though some feel it to be a newly discovered art. All we have to do is look in the Scriptures to rediscover the art of touch."

by Glenn Stanford

"How touching?"

Touching is believing. At least it was for our good friend Thomas in John 20:24-31. Thomas was a disciple; he loved and served our Lord Jesus but, he could not believe that Jesus died and arose from death . . . until . . . he actually saw Jesus and touched Him with his finger, and then with his whole hand. Disbelief fell from him and he knew for certain. Seeing was important, but *touching* did the trick. "My Lord and my God," cried Thomas. He believed.

Just look how often in the Scriptures that touch confirms belief. The touch of the Master's hand, according to the familiar poem, makes all the difference in the world. Jesus touched and people were healed—the blind, the deaf, the crippled. And people wanted to touch Jesus, even just the hem of his robe or his fingertips. In Luke 18:15 infants were brought to him just so he could touch them. In Luke 6:19, we see that whole multitudes of people would try their best just to touch Jesus. There is power in touch; there is strength, deep affection, and love that is transmitted through touch.

In Luke 8:43-48 a woman who bled all the time slipped up and touched Jesus. Her faith in him stopped her hemorrhaging. In the same chapter, Jesus told the dead daughter of the Jewish synagogue leader to arise, and he took her by the hand, and she lived. He touched her. In John 13, perhaps the most tremendous object lesson we have ever received, Jesus washed his disciples' feet. He touched everyone of them, and said something in the process that they might not have heard any other way.

We all ought to have a warm feeling for the father of the prodigal son, in Christ's parable. The runaway youth finally came home and the father ran and fell on his neck and kissed him. At times like that, there's no timid handshake or stand-offish "Welcome home, boy." No sir, we want to touch the prodigal in our joy and thanksgiving. It could have been very, very embarrassing for the woman of the streets in Luke 7. Jesus was in the Pharisee's house eating when she came in, washed his feet with her tears, wiped them with her hair, and then kissed his feet. She touched Him. The Pharisee was mad, but Jesus forgave her all her sins right on the spot.

While Jesus didn't touch every time in order to heal, there is an abundance of "touchingness" in the life of Christ and in the Bible; too much to be overlooked. There is need for us to acknowledge the value of touch then, and to have faith in touchingness now. In a very real sense, touchingness is uplifted by the truth of Jesus being alive today and touching us with his Spirit. We must *know* that Christ has touched us, to be led of his Spirit.

A lack of touch destroys. Newborn babies will die just as surely from not being held, fondled, cradled, and touched as they will from a lack of food, and just as quickly. Infants must be touched a lot. One juvenile court judge wrote that hundreds of youthful offenders and their parents had been brought before him, and he had never once seen a parent enter that courtroom with a protective arm around the child's shoulder . . . never once. Parents out of touch with their children.

As a pastor, I've heard from men, some of whom are in the local church, who said they weren't going to make a sissy out of their son. "My boy might become effeminate if I kiss him and hug him," we hear. How agonizingly pitiful. There's more value in hugs and kisses than all the toys, presents, and candy that a parent could ever buy for a child. Unless the parent touches that child with affection, there is going to be no closeness between them, no tenderness, no growing mutual love. What a mistake to think we'll harm our children by loving or holding or kissing them too much.

There are clinical cases on record where not only infants, but walking children have gone into convulsions for the sole reason of having been deprived of holding. A feeling of isolation in children may produce isolated, rebellious, cynical adults—adults who find it difficult, if not impossible, to touch the hem of Jesus their Savior.

Jesus knew what he was doing in picking up the children that came to him. He knew the value of closeness, tenderness, and touch. He knew the tremendous power of touch. Look at all the sacraments of the church, ordained and instituted by Jesus. Baptism involves touch. We dedicate infants, as Jesus was dedicated, and we touch the child, symbolizing the touch of Jesus. We use a simple ceremony of laying on of hands from Acts 6:6 and 8:17, and 1 Timothy 4:14, symbolizing the touch of God. From James 5 and Mark 6:13; we anoint persons in the name of the Lord. In so doing, we touch them, praying for restoration of health, and increase of faith, and forgiveness of sin. At our Lord's last supper on this earth, he not only washed the disciples' feet, but he also picked up and touched the bread and also the cup. It was an act of blessing. He did this also as he fed the five thousand with five loaves and two fishes. How beautiful . . . to touch and bless. All the sacraments of our Lord's church point to the value of touch, and God's healing and forgiveness through his touch. The lesson for us is to be in touch with people.

A psychiatrist writes: "I have good reason to know how often human problems are caused by the simple failure of people to make contact with other people. The great paradox of our time is that we can bounce messages off the planets and send men to the moon, but find it harder and harder to communicate with the minds and hearts of those we love."

How true it is. Every pastor, marriage counselor, and doctor hears all too frequently, "I just can't reach him," or "I talk my head off but that child won't listen," or "I can't get through to her." Parents out of touch with kids. A common problem. There's no easy answer, but there is one certainty, it didn't *suddenly* happen. It developed over a period of time.

One counselor has a standard set of questions to ask couples with marital or child problems, and the questions are the same no matter what the problem in the home. Surely these questions puzzle the adults a bit:

Sir, how long has it been since you've walked with your arm around your wife?

Sir, do you ever get down on the loving-room floor (yes, that's *loving* room) and roughhouse or tussle with your children?

Mother and Dad, does your family ever hold hands around the table when you offer thanks to God before your meal?

Mother and Dad, do you teach your children to kiss and make up before they go to sleep at night? Do you enfold their little hands in yours as you pray?

How often do you kiss your spouse on the cheek as you go and come?

What place does touch have in your home?

The language of touch is becoming more topical all the time. It's as though some feel it to be a newly discovered art. All we have to do is look in the Scriptures to rediscover the art of touch.

Touch can help provide a climate of love. No wonder sex is such a meager substitute for some. People looking for sexual thrills? It may well be because human touch was missed earlier in life. Sex then, becomes the fulfillment of the need to be touched.

A touching climate is what we need. He's troubled, and she simply rests her hand upon his for a moment. He helps her put on her coat, and just for a second rests his hands on her shoulders. He ruffles his son's hair lightly and casually. She chucks her daughter under the chin after buttoning her blouse. *All* ways of saying, "I love you." Communication just as certain as if written with lightning in the sky.

We "proper Americans" are the foolish ones when we laugh at the papoose on the mother's back, or the baby in a sling around the mother's side as she works, or the Frenchman kissing the cheek of his male relative or friend, or the Latin who gives the "abrazo," the embrace of greeting.

The Christian salutation of New Testament times, the Holy Kiss, is about gone. The Holy Kiss of the King James Bible has been replaced by a handshake in the popular *Living Bible* version. And not just once, but in Romans 16:16, 1 Corinthians 16:20, 1 Thessalonians 5:26, and 1 Peter 5:14. It's as though we feel the handshake is more sanitary, or we fear that someone might think we're homosexual, or that we might be too emotional by embracing and kissing. In our homes, the handshake ought not replace the hug and kiss.

Our fear of outward affection, for whatever reason, creates great problems in our homes and in our society. We've become so sanitation minded, for instance, that newborn babies are placed in cribs by masked nurses, rather than nestled in their mothers' germ-ridden arms where they belong. Life should begin with lots of touch. Touchingness is worth nearly any risk.

Thank God that we are finally coming around to see the value of touch after nearly losing it. I read where in some school districts now, teachers are encouraged to use a high degree of touchingness, even to have the young child read the daily lessons while sitting on the teacher's lap. Special educators for disturbed children have discovered that one of the most helpful things they can do is to have sympathetic adults hold and touch these kids, to put an arm around them, as if to say, "Don't worry, I'm here, I'm concerned about you."

Parents, we need to say that same thing *often* to our children. We need to express our love emphatically by touching. The magic of touch says so much. It can heal wounds. It can provide strength. It can soften hard hearts. It can bring light to darkness. It can express so much . . . but perhaps never as much as the greatest touchingness of all time: when Jesus allowed himself to be crucified for our sin, that through the cross and resurrection he might be in touch with us for always. All we must do is reach out and accept his touch.

The World War II story is told of the city that was besieged by bombs during an air raid. A concert pianist found herself in an underground bomb shelter that was being used to care for the wounded and dying. She didn't know a thing about nursing, but volunteered to help in this makeshift hospital. What could she do? She approached a young man who was writhing in agony, his body shredded from an explosion. She couldn't stop his bleeding. All the nurses were busy, as the place was a mass of humanity in confusion. The pianist took the dying man's face in her strong hands. He grabbed her hands and held on tightly until minutes later he died. That's what she did all night; held the faces of the moaning, screaming, injured, and dying. Her touch was a comfort.

Our loving touch is a comfort. There's no shame in it. It can ease pain or express our love. It's a ministry like unto that of our crucified and resurrected living Lord Jesus. ☐

SHADOWS INTO

Really, now, what chances do dark shadows have of becoming a bright, new dawn? Pretty good, if you apply one specific definition of the key words to the current human scene: *shadows* are described as gloom, as unhappiness, as darkness; *dawn* is marked by the appearance, the emergence of the new.

The prospect of light out of darkness, new out of the old, hope out of despair is not strange to persons of faith. It is a central biblical theme—beginning with the creation in Genesis and repeated time after time, concluding with the promise of a new creation in Revelation. The contrasting symbols leap out in a forceful manner in Isaiah 58 and in the prologue of John's Gospel:

> "...Loose the bonds of wickedness,
> ...undo the thongs of the yoke,
> ...let the oppressed go free,
> ...share your bread with the hungry, and bring the homeless poor into your house; when you see the naked...cover him.... Then shall your light break forth like the dawn....
> ...your gloom be as the noonday."
> *(Selected from Isaiah 58:6-10; also see John 1:1-18)*

But our life is set in the closing years of the 20th century—not in the days of Isaiah or John—and the shadows now have their own particular forms of darkness. The issue of our faithfulness, however, is the same. What responsibilities shall we undertake to help "light break forth like dawn".... the "gloom be as noonday?" What responses do we need to make in our situation to see that "the light is not overcome by darkness?" The Isaiah passage makes the promise conditional: when persons respond to their times in keeping with God's love the light breaks through the darkness to reveal a new day. Personally, congregationally, and denominationally, it is a time to ask: how are we helping the shadows of our times turn to dawn, to a new day?

About a year ago the General Board began exploring what Brethren might do as a group in this particular historical moment to make more likely the fulfillment of God's promise of another dawn. The search was stimulated when I pointed to the great disparity between our good situation as an institution and the unhappy lot of so many persons in our global community, and asked, "Is the usual enough?" "Are you ready for a new day?"

From almost every community and nation we receive daily reports of the suffering, the despair, the poverty, the persecution, the distrust, and the fear which mark the lives of many of our neighbors. At home one survey recently indicated that more than two-thirds of our people feel "our country is on the wrong track." And a number of self-styled prophets insist that doom awaits us around the corner, though we have safely passed the dates some set for the end of civilization.

But there are other voices, if we can hear them. From various fields of thought these persons call for new roads to the future, for viewing life as risk or opportunity, for seeing history as human events, for bold, new efforts that move our society toward justice and peace. They believe that radical changes can be made by the voluntary choices of people of good will throughout the world.

The question may be raised from either side: are the dislocations, frustrations and inequities at such a high level in our society that persons may be able to consider new approaches? Are the breakdowns in our basic institutions so widespread and deep that persons may be convinced to accept new life patterns? Are the voices of hope, the proponents of justice and the advocates of new life-styles sufficiently strong to turn "the gloom to noonday?"

Obviously the question cannot be answered definitively; it is an *if* of history that only tomorrow can answer. My hunch is that the combination of forces at this

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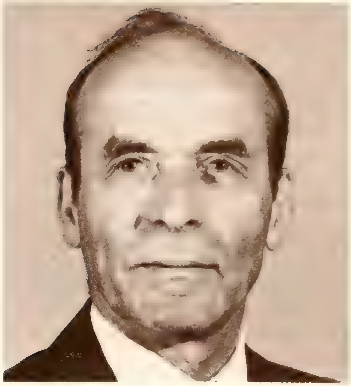

DAWN

by S. Loren Bowman

particular moment offers real possibilities for a major turnaround in our society. I share the judgment of those who feel that the forces at work in our common life will bring significant changes during the next decade: we may choose and direct the changes or refuse to choose and have changes forced upon us. It was this conviction that led me to challenge the General Board to new initiatives—to say that the usual is not enough at this pivotal point in our society.

A year-long search by the Board has not produced specific descriptions of *what* might be done or *how* new forms of witness might be expressed. (These are the tasks being worked on during the early months of 1977.) Our work has tagged a number of issues which need new light to dispel the shadows which cast gloom over so many lives. These issues are so intertwined in our daily experiences however, that I can do no more than cluster them at this point in our consideration. A preliminary sketch of three related clusters may help you enter into our struggle in a small way.

The gloom of suppression, injustice, militarism, and war needs to give way to a dawn lighted by liberation, justice, peace, and well-being.

It is easy to make extended lists of groups, communities, and nations when persons are suffering indignities that deny the worth and freedom of the human spirit. Here are random samples of persons/places where gloom is deeply felt (you may prefer to make your own list): blacks, women, native Americans, Hispanic Americans, school dropouts, unskilled workers; inner cities/ghettos of Chicago, Detroit, New York, Los Angeles, Memphis, South Boston . . . Northern Ireland, Lebanon, Bangladesh, Brazil, Chile, Haiti, Rhodesia, South Korea, India.

Fewer and fewer people across the world are enjoying the freedoms we claim as human rights. David Brinkley reports that "only 19 percent of the people on earth live in what we would call freedom and that about two million people a day lost their freedom" during 1975.

In different forms from land to land, there is discrimination based upon class or sex that ends in social and economic injustice. There are discrepancies in income between whites and blacks, male and female, skilled and unskilled which highlight the injustice that crushes the spirits of many persons. These practices of discrimination encourage feelings of second class citizenship that tend to destroy a sense of responsibility and erode the moral foundations of community life.

Further, the opportunity for improved living conditions and for productive work is sharply reduced in today's world by the arms burden of the nations. Worldwide trade in arms has grown from 300 million dollars to 18 billion dollars in the past 25 years. Our country is the major arms merchant—selling or granting non-nuclear weapons to 70 countries in 1975 valued at 11 billion dollars. This massive expenditure for arms exploits the resources of the earth and threatens the future of the human family.

It is time for the people of the world to call a halt to this arms race, to our discrimination against each other and to our use of the earth's resources for the privileged few. It is time for dawn to break (Is. 58:6-12).

The despair of brokenness that grows out of shattered meanings, twisted values, and confused directions needs to be touched by the light of healing, hope, and wholeness.

This cluster moves us to life-styles, moral issues, personal values, and environmental concerns. Individual, family, and community values have been bombarded by wave after wave of social pressures since World War II. Again, you may wish to make your own list—(but these may

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"Our congregations should be moved by the problems of these times, the hope in the good news of the Gospel and the claims of the total human family to engage in more vigorous efforts in education, nurture, and witness."

prompt you in the task): the civil rights movement, the protests of the Vietnam War, the rapid developments in communication, the use of the computer, the growth of the drug culture, coed living on college campuses, the relaxation of divorce laws, the scandals of Watergate, industrial and governmental blackmail and bribery, the glorification of media, entertainment, and sports stars, loss of faith in our basic human institutions, the preoccupation of music, movies, tv, and advertising with sex, crime, and violence.

If we are to avoid serious deterioration of human values, it is urgent for communities and concerned persons across the nation to challenge the pervasive influence of public media in shaping the patterns and the meanings that dominate life in our times. Specifically, it is time to challenge the public media on the excessive portrayal of violence and the distortion of values represented in the salaries paid to stars in the movies, tv, and professional sports. It is time for a turn-around, time for creative attention to human values of decency, worth and responsibility. The challenge may be in protests or in face-to-face conversations regarding the social responsibility of public media to the nation.

Our congregations should be moved by the problems of these times, the hope in the good news of the Gospel and the claims of the total human family to engage in more vigorous efforts in education, nurture, and witness.

In a day when public education has become highly specialized and amoral, it is urgent that the church and the community provide the necessary elements to bring personal wholeness and global perspective to the educational experience. We need to take this task more seriously and support each other in its fulfillment. Biblical, theological, and historical dimensions need to be translated into meaningful ethical bases for membership in the church and for living in a human community that knows no boundaries. Such a task calls for a disciplined, supportive group, a community that points to God's love for the world (John 3:16-17) and moves toward the promised new creation (Is. 58 and Rom. 8:19-25). The goal is to have our congregations become dynamic centers of experience that produce new perspectives, life-styles, and commitments for turning shadows to dawn, and darkness to noonday.

As congregations make clear the meaning of the gospel, each member should feel a challenge to be faithful to Christ in his/her personal life. This means weighing the kind of personal responses required by God's desire for the well-being of the human family. It calls for seriously pondering such questions as: In a world of strikingly different economic levels, do I need to voluntarily limit my income? In light of the widening gap in living standards, both within the US and between the US and Third World countries, do I need to reduce the goods and services used in the daily life of my family? In the face of mass hunger and malnutrition, do I need to increase my giving to the church? And to other responsible agencies working at these problems? In a broader sense, at this moment of world need, what does the gospel say about the kind of vocational choice I should make as a Christian? What is worthy of the daily investment of my life?

Between now and Annual Conference in Richmond the General Board hopes to describe specific efforts the Brethren may undertake to exert a greater positive impact upon our nation and the world in the search for peace and justice in today's global community. Even if we fail, our call is to share faithfully the light which comes to us from the Gospel—to do our part to assure that "the light is not overcome by darkness."

You can assist the General Board in developing these forms of witness by expressing your judgment as to which issues within the clusters are most urgent and most appropriate for the Brethren to address at this time. In addition to naming the urgent issues, you can help by suggesting the approaches which may be effective in bringing about value changes in this historical moment. Your responses will be considered by the General Board as it shapes proposals to be shared with the Annual Conference.

The prophetic words of Isaiah are actively related to the injustices and discriminations of that earlier society: "loose, undo, let, share, bring, cover." And when these things are done, he said, "your light shall break forth like the dawn, your gloom be as noonday."

Today our decisions should be made in the interest of all people, our one planetary family. In today's world there are no geographical boundaries that determine who or where our neighbors live. The promise that the present shadows may turn to dawn rests in no small measure upon our ability to see the unity of the church, the human family and the whole creation and to make our decisions in terms of the worth and well-being of all persons. "For the creation waits with eager longing for the revealing of the children of God." ☐

Report on a search

The article by S. Loren Bowman is a report of General Board explorations over the past year. The process began with a series of questions and challenges posed by the general secretary at the February, 1976 General Board meeting—a statement frequently identified by the title, "Is the Usual Enough?"

A committee appointed by the Board developed a plan for further study, a study which has involved district executives along with board and staff members. These steps followed:

1. Study materials, with response forms were distributed and summaries prepared for a meeting at Wichita last July.
2. A presentation by a guest resource person and discussion comprised the July meeting.
3. Additional study materials followed in September. (See Resources, page 23 for a listing.)
4. A two-day retreat at Williams Bay, Wis., in connection with the October General Board meeting, tagged the issues of most urgent concern to the group. Two guest resource persons addressed the retreat.
5. From now until June, descriptions of specific responses the church chooses to make to selected issues will be developed.

The response of MESSENGER readers and the church at large is invited to help shape proposals to be submitted to the 1977 Annual Conference. Write either MESSENGER or Office of the General Secretary, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin. IL 60120.

SHADOWS INTO DAWN

S. Loren Bowman suggests in the preceding article that the Church of the Brethren can influence the turning of shadows into dawn. Study materials were used by members of the General Board and Staff in preparation for and during experiences in which the question of "Is the Usual Enough?" was considered. Included among the written resources were an address to the Fifth Assembly of the World Council of Churches in December 1975; articles from *The Progressive, US News and World Report,* MESSENGER, *Impact, JSAC Grapevine,* and *Population* bulletins; and *The Radical Bible* and *The Coming Dark Age,* an Anchor Paperback by Roberto Vacca.

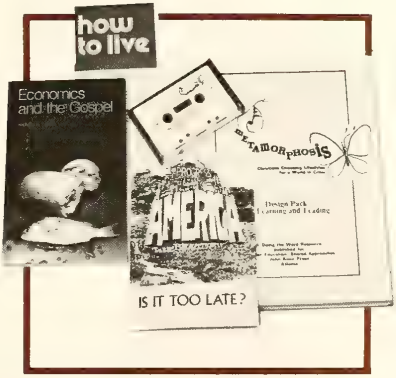
Study materials are needed by individuals and groups who want to respond to the general secretary's call for "more vigorous efforts in education, nurture, and witness." Described below and suggested for use are a study/action kit called *Metamorphosis: Christians Choosing Lifestyles for a World in Crisis, The Radical Bible,* and a periodical named *the other side.*

Doing the Word

Metamorphosis: Christians Choosing Life-styles for a World in Crisis 1976. A *Doing the Word* Resource published for Christian Education Shared Approaches by John Knox Press, Atlanta. Available for $15.00 plus postage and handling from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Doing the Word is an approach to education in the church designed to support those who seek to apply the message of the gospel to the urgent issues facing our society today. A variety of resources are part of the approach. Most of them are study/action resources for adults and youth with a few recommended for use with children. Each congregation receives two copies of the listing of recommended resources from the Educational Resourcing System. One copy is sent through *Agenda* to pastors and nurture chairpersons. The other is with the order form sent in the spring to the person who orders materials for the congregation's education program.

Metamorphosis is a study/action kit. The 150 loose-leaf sheets of the design pack for learning and leading have material in five sections. 1) Reasons Behind Life-style Change includes articles by seven contemporary Christians. 2) How to Do It: An Intergenerational Study has five units. 3) Resources for Increasing Awareness includes a sermon by Clarence Jordan and life-style interviews on a cassette, questionnaires, value clarification exercises, and a section on the Bible and life-styles. 4) Tools for Analysis includes helps for studying and using a pamphlet "America, Is It Too Late?" and a book by Richard K. Taylor *Economics and the Gospel.* 5) Ideas for Implementing Action provides help in planning and carrying through on purposive action. Also included in the Design Pack is a listing of additional resources for continued study and action. The kit includes an audio-cassette, a book, two pamphlets and a 150-page design pack.



The Radical Bible

The word "radical" is defined in the introduction of *The Radical Bible.* The definition is then applied to the Bible: "The word of God deals with the very ROOT of things. It contains a FUNDAMENTAL message about life, life's CENTER, and its ULTIMATE SOURCE."

Scriptural passages have been selected and put with contemporary commentaries on what is happening today. The focus is on justice and the poor and powerless peoples of the earth—most of whom live in Asia, Africa, and Latin America.

The eight sections are included:

1) The World Was Made for Everyone
2) Israel: Model for Mankind
3) God Is on the Side of the Oppressed
4) The Kingdom of Peace—a Utopia?
5) Where Do the Churches Stand?
7) What God Reserves to Himself
8) "I Was Hungry . . . "

The Other Side

the other side is a magazine of Christian discipleship. John Alexander, editor of the magazine, in an article on "The Bible and the Other Side" (September-October 1975, page 57) uses these words to explain the name of the periodical: "Our name—*the other side*—refers to the poor and oppressed, the downtrodden people who live on the other side of the tracks.

"The world of tv serials, glossy magazines, and first grade primers is full of people who are prosperous, healthy, youth, and white. But that is only one side of our world. The other and much larger side is hungry, defeated, and miserable. The people on this side live in old folks homes, slums, Indian reservations, refugee camps, shanty towns, and insane asylums."

Some of the issues about which *the other side* has spoken in recent years include the family, economic exploitation, hunger, black evangelicals, the strategy of Jesus, understandings about mission, young evangelicals, rich and poor, and politics.

Published every other month, the subscription rate is $6 for nine issues and $10 for 18 issues. Order from *the other side,* Box 158, Savannah, OH 44874.

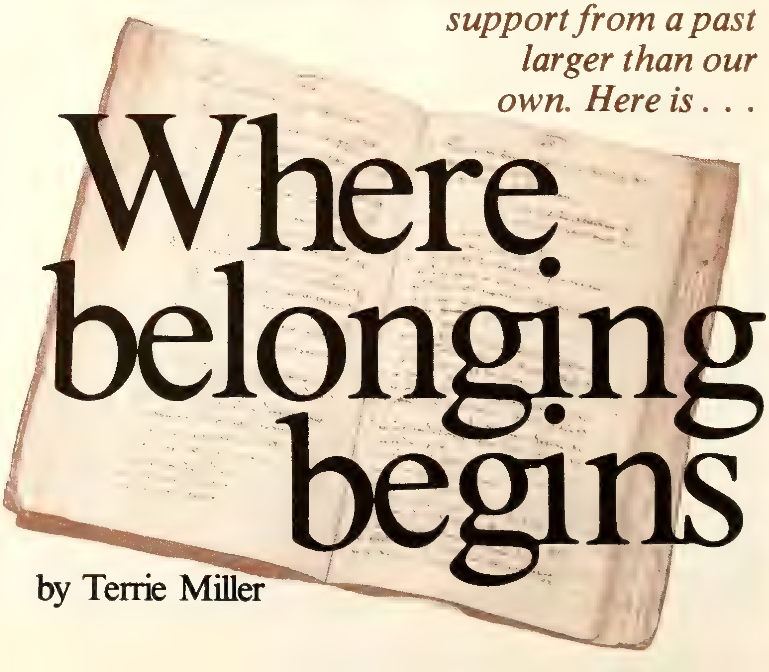
—SHIRLEY J. HECKMAN

the other side
My Family

The Church of the Brethren Historical Library is a repository of denominational memories. Here our individual identities receive support from a past larger than our own. Here is . . .

Where belonging begins

by Terrie Miller



To know ourselves we need to know our stories, those ragged timelines left in the wake of each individual as we battle, celebrate, hurt, and delight in life.

A church needs to know itself in the same way. To know our background, our beginnings, our ancestors, our flounderings, and our triumphs can help quench a thirst for belonging and instill a sense of partnership in the church. There is comfort and security in knowing where we came from.

But that need for Brethren sense of ownership in its history has not always been met. Until 40 years ago our story was collected and protected by only a few concerned Brethren, who functioned without sanctions from Annual Meeting.

In 1898 the Eastern District sent a query to Annual Meeting asking that the German Baptist Brethren Historical Association be recognized as an official arm of the church.

Abraham H. Cassel, known as the greatest Brethren historian, antiquary, and bibliophile of his time, was president of that organization, and in essence was offering the Brethren greater accessibility to his extensive and valuable library.

But Annual Meeting at that time did not find merit in officially authorizing the maintenance of records and responded:

"We appreciate the value of our church documents and the importance of preserving them, and the work our Brethren have done in organizing an association, but we do not think it best to incorporate it into our church work at this time. We, however, recommend that the Brethren concerned be encouraged to carry the work forward."

The issue was submerged as the Brethren moved on to more controversial themes such as women preachers, women passing the bread and cup, the dress question, and changing the denomination's name, and did not surface again until 1937.

Meanwhile the 50,000-volume Cassel library gradually slipped into other hands. Before his death 2,000 volumes went to the Historical Society of Pennsylvania. Later, thousands went to two Brethren colleges, Mount Morris and Juniata. Still others found their way into the open market, including the Alexander Mack Jr. Journal and the Germantown Poorbook, the two most basic documents pertaining to Brethren history in the US. Those two books have recently been acquired by the General Board.

Why did the Brethren drag their feet in establishing a historical library?

According to Edith Bonsack Barnes, former editor on the General Board staff, and presently a volunteer librarian in the historical library along with Mildred Etter Heckert, the old Brethren regarded record-keeping as a form of bragging.

"The Brethren wanted to be so humble that they avoided making a record of their achievements," Edith explains. "They didn't want to boast; I think that was rather fundamental. Also we were not so highly organized in those days. We did things by word of mouth."

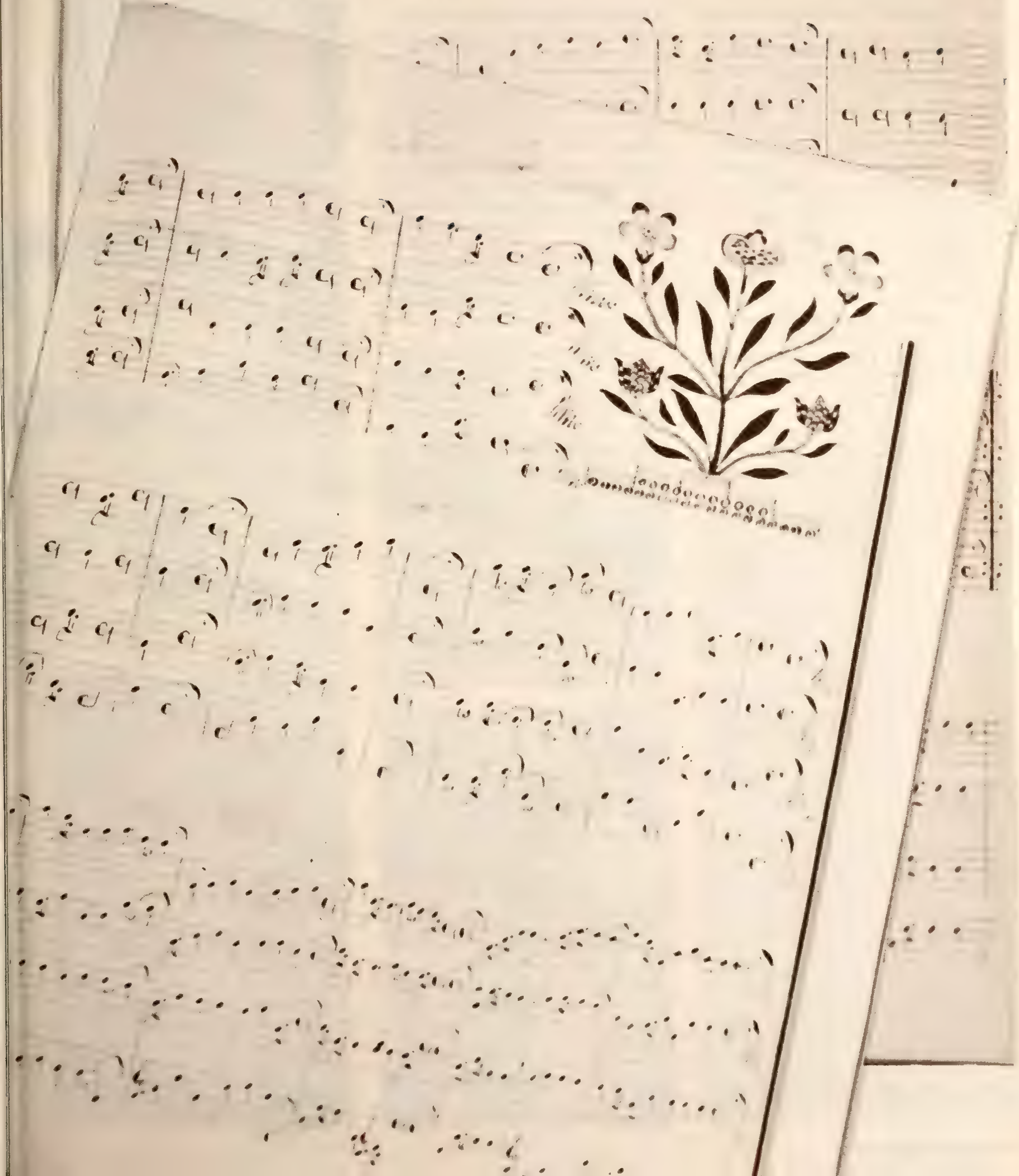
"Our belief in living apart from the world has changed and now we are just the opposite," she continues. "We want to get involved in political life and government to try to change trends. That's where we can make ourselves felt. This attitude began in the 1940s and became even stronger later. This is manifested by greater records during the more recent history."

Edith's perceptions are verified by records which put 1937 as the first year that the official church took responsibility for historical documents, establishing a Joint Historical Commission to make plans and recommendations regarding the, "collection, translation, and preservation of historical materials."

In 1941 Annual Conference was asked too give the commission board status. This was turned down, but in 1944 the Brethren Historical Association (the group that made the original query in 1898) again asked for official recognition. Finally, in 1945, Annual Conference gave instructions to merge the two organizations and establish central collection points for material.

In 1947 the General Brotherhood Board was created and the Brethren Historical Commission became a committee under the Christian Education Commission. Since the 1969 reorganization it has been

Herr Jeſu deine Macht hat 577



under the auspices of the General Services Commission.

The Historical Library itself first took shape when the General Offices were located on State Street in Elgin. There the library shared a cramped space with the book store.

The present location, a large basement room at the General Offices, is fast shrinking as records, files, books, and gifts accumulate from myriad sources. What is to be found there?

There are, of course, books in abundance—volumes not only on Brethren life-style and doctrine, Brethren history, and Brethren people and groups, but books on any subject authored by Brethren. Works of poetry, a nature study, a sociological survey . . . the library is a showcase of the Brethren literary contributions to society.

Ephrata additions

Last November excitement ran high among Brethren historians when a whole slew of rare Ephrata and Snow Hill items were put up at auction by the Lancaster (Pa.) Mennonite Conference Historical Society. Historian Don Durnbaugh was on hand to bid for the Brethren Historical Committee, supplied with funds hastily gathered from various staff budgets (answering an emergency appeal by library overseer Gwen Bobb). Competition among bidders was stiff but Don came away with real treasures for the library, including the hand-done *Snow Hill Choral Book* (see illustration, page 25), a product of the religious group in Franklin County, Pa., that was an offshoot of the Ephrata Cloister.

Other books purchased at the auction included a beautiful copy of a portion of Jacob Boehm's *Aurora,* a 17th century mystical work which helped to shape the Ephrata philosophy (the copy was transcribed by hand in 1758); Conrad Beissel's *Deliciae Ephratenses,* a group of epistles written by the renegade Dunker who founded the Ephrata Cloister; and Beissel successor Peter Miller's *Chronicon Ephratense,* the sourcebook for much of the Ephrata story.

The November treasure trove is now lodged in the Historical Library in Elgin.

Among the collections related to the church, a quick browse reveals everything from Brumbaugh's history to *The Tall Man* (Remember? "John Naas was a tall man. He lived in a Prussian village . . "). There are children's books, cookbooks, song books, books about China, books of sermons, books in German, and books in English. And that's only the beginning.

The valuables inside the vault are obviously the main attraction of the library. There the prizes of the rare book collection have been squirreled away: the five Saur Bibles with the master's imprint still intact, old psalterspiels and prayerbooks from the Ephrata and Saur presses, and dozens of other hymnbooks and Bibles, almost all of them in German.

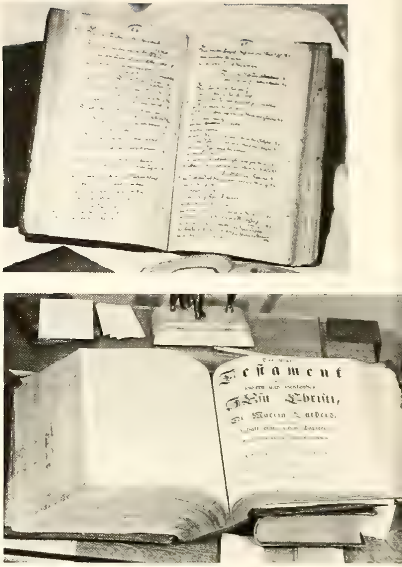
Not only their content but the books themselves hold a fascination. The hinged metal clasps keep the crumbling bindings together and lend a "long lost treasure" appearance to each book. The dried flowers tucked between the pages are colorful bits of nostalgia and folded corners are a reassurance that even our venerable ancestors failed to read books all the way through!

Other plums of the past kept in the vault include over 100 green boxes marked with curious labels like, "Some Very Early Historical Documents," "Letters of John Kline," and "Stories to Tell." There are Annual Conference tapes, films, two huge photograph albums of ministers and churches, and a 16th century Bible bound in sheepskin.

Also dominating the library are periodicals . . . *The Pilgrim, Primitive Christian, The Christian Family Companion, The Gospel Visitor, The Gospel Messenger* . . . all forerunners of the current MESSENGER. According to Gwen Bobb, staff person in charge of the library, the magazine collection is virtually complete. A few very early issues are missing, however, and the historical committee is always on the lookout for these.

A random skimming of these old periodicals provides an illuminating cross-section of old Brethren values and life-styles, some becoming as faded as the old magazines, others still part of our present experience. The 1884 *Gospel Messenger* comments:

"Week before last the thermometer in Northern Illinois went down to 41 degrees below zero.



Upper: Among the Brethren's rarest books is the journal of Alexander Mack Jr.; it names many of the Germantown pioneers. Lower: This 1776 Saur Bible is one of five owned by the Historical Library.

"Three young damsels forsook the ranks of Satan, and united with the people of God in the Logan Church, Ohio.

"The Unitarian Church of Clinton, Mass., has voted unanimously to use water instead of wine at their Communion table.

"A younger brother was baptized in Benton Co., Ia., where Bro. Ashenberger was holding a series of meetings. Ice was two feet thick and had to be removed.

"We had several calls from railroad agents recently. They are anxious to take our Brethren to Annual Meetings, and at very reasonable rates."

The Brethren story can also be glimpsed through a pamphlet file, a biographical file, genealogies, district conference newsletters and minutes, General Board minutes, personal records of missionaries, taped interviews between M. R. Zigler and church leaders, and the Gish Fund Library.

There are also the inside, "juicy" stories: picture files, diaries, journals, old letters, deeds, and papers from prominent Brethren families. A box of old letters to and from John Kline and the diaries of Peter Nead and John Emmert are there, along with some courtship letters of James Quinter's.

Other less personal but nostalgic

memorabilia include old college and seminary annuals from days when everyone knew everyone in their class and dubbed each other with nicknames like "Fats." And there is a postcard album, memorable if only for the one-cent postage!

A glass-topped case displays Brethren paraphernalia that is startlingly representative of what we are about today: a wooden foot tub from the Germantown church, a square nail from John (son of Alexander) Mack's home in Pennsylvania, baggage checks from the 1894 Annual Meeting. And from more recent history, several Annual Conference gavels and a chalice from the church in India.

An ever changing feature of the library is the researchers poring over its rich store of information. They may be Brethren students researching papers, visitors working on family genealogy, or often just staff persons from upstairs checking their facts. The library is always open to researchers during regular office hours. Also the librarians willingly display rare books for visitors to the General Offices.

Apparent to visitors and researchers is the work that always remains to get done in a historical library. The burgeoning numbers of books, tapes, files, and mementos point to the need for putting more current materials on micro-film and for more staff to reorganize, index, and catalogue the materials. A volunteer, one preferably with both library skills and archival experience and willing to put in a year of service, is currently being sought, Gwen Bobb explains.

Upper left: Library memorabilia include 1894 Annual Meeting baggage checks, early devotional readings, gavels, old nails, and souvenir cups and glasses. Upper right and lower right: Edith Barnes and Mildred Heckert, who serve as volunteer librarians, are themselves among the library's valuable resources. Lower left: Library overseer Gwen Bobb demonstrates the vault, which protects the library's most valuable items.

It is conceivable that stashed away all over the country in Brethren attics, basements, and closets are old records, minutes, certificates, diaries, and books. Anything resurrected from old trunks, boxes, or shelves that might seem even vaguely pertinent to Brethren history should not be discarded. The best course of action is to drop a note to Gwen Bobb with a description of the item. If she believes the material to be important, arrangements can be made to see the "goods!" Whatever is decided, nothing should be destroyed or altered until it has been evaluated.

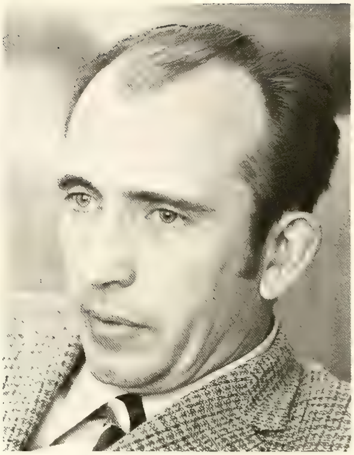
The discovery of old Brethren documents is not an everyday occurrence, but one item received recently was a copy of the minutes of an Iowa district conference meeting held during the 1860s. Says Gwen, "We didn't even know that district was organized then." A find like this fills an unexpected historical gap. Other more obvious items to keep on the lookout for are any items from the Saur, Ephrata, or Kurtz presses.

The Historical Committee is also interested in gathering current materials: local church histories, records of special events such as anniversaries and dedications, books by Brethren authors, family genealogies, and dissertations by Brethren scholars.

Stories. They are everywhere you look in the library. In the book, *To a Dancing God,* Sam Keen designates a childhood souvenir, a peach seed monkey, as the kernel of truth from which his story grew. Many Brethren remember love feasts and potluck dinners as the events around which their lives have flourished. Others recall a mission in China or India, a Sunday School class, a BVS experience, an Annual Conference debate.

Having a memento, a peach seed monkey, enriches the memory process and makes our stories more of a reality. No thanks to the 1898 Annual Meeting, the Brethren have a whole library of peach seed monkeys to browse through, to extract from, to absorb. Here our individual identities receive the gift of support from a past larger than our own. Here is where belonging begins. ☐

by Merle Crouse



Reflecting on Cuba

I went to Cuba in September, 1976, with an ecumenical group of 11 persons in order to learn something of what the truth is about that nation and the Cuban churches and to help communicate for understanding. Life in Cuba feels very different from life in the USA. The difference is their unique experience there known as "The Revolution."

Revolutionary Cuba. The Revolution was not over when Batista got on the plane for Miami in December, 1958, and abdicated power to the revolutionaries. The real revolution *started* at that time as Cubans, under the leadership of Fidel Castro and his colleagues, addressed the tasks of redesigning their society to affect revolutionary goals. Priorities of the revolution have come to be: 1) defend the revolution from those forces which oppose it, 2) reshape the attitude of Cubans from one of self-service to one of service to the whole people, from individualism to collective identity, 3) provide with equity the basic human needs of each and every Cuban, 4) develop sound economic structures and facilities for Cuba, 5) be an idealistic and practical Marxist-Leninist society, and 6) exercise solidarity with other oppressed people of the global family. These are serious goals that affect Cuba's life-style and relationships.

The decision to be a socialist society was made in 1962. Of the original guerrillas in the mountains, only one was Communist. Castro was opposed by the old Cuban Communist Party at first, but eventually he came to believe that Marxist-Leninism was the ideological vehicle able to carry the goals of the revolution. He was more nationalist and practical than Communist. Now his commitment to Marxist-Leninism is complete.

By 1975 the first Communist Party Congress was held in December in Havana which laid the ground work for the institutionalization of the Cuban revolution. During 1975 and 1976 a constitution was written and approved and elections held for establishing the democratic base for the revolution. Fidel Castro is now the prime minister and a member of the Central Committee of the Communist Party. He seems to be loved and admired by most Cubans. He is the spokesperson for the revolution and has won respect for his integrity, identity with the common people, humor, and ability to respond to difficult problems.

Cuba is called a dictatorship of the proletariat, of the people. The society is being shaped to give dignity and the basic essentials to the common people, the workers. The constitution says: "In the Republic of Cuba all the power belongs to the working people, who exercise it either directly or through the assemblies of People's Power and other organs of the state which derive their authority from these assemblies."

From the literature I have read, from the people I have talked to, and from what I have seen in Cuba, I gather that some creative and humanitarian development is taking place in Cuba in health delivery services, in education, in agriculture, in industry, and in planning for covering basic needs of an entire society. Work is a primary value and there is more than enough for everyone. Students, prisoners, the handicapped, and hospital patients are expected to work if they are able. There is need for more workers.

The state guarantees work, free medical and dental care, food and subsistence, education, and housing. The principle is followed of "From each according to his ability, to each according to his work." Property is mostly held by the state. Twenty thousand farmers still own their own land and have the right to do so indefinitely, but are encouraged to sell to the state and join the collective system.

There is an effort to do away with racism and sexism. The Federation of Cuban Women is a recognized organization of strength that seeks to work at enabling women to achieve an equitable place in society. There is a family code that guarantees that no woman must do more than 50 percent of the household duties. The same law gives men the same protection. Day care is provided from the age of 45 days and reasonable maternity leaves from work are provided. Women are beginning to achieve placement in positions of authority, but few are in top positions.

There is much emphasis on education. An intense campaign to wipe out illiteracy resulted in a 1973 celebration of the eradication of illiteracy in Cuba. Many people of all ages are studying. Day care centers educate children with intentionality and seriousness. There is free education through university and trade school for all who qualify. Adults are encouraged to go as far as they wish in education and at least through the sixth grade. Many middle-aged people are entering the university and taking up sophisticated professions that they could not consider earlier in life. The general atmosphere is one of high aspiration, austerity, and dedication to tasks, and a feeling that Cuba has a heady future and a major mission for common people everywhere.

The Church. The Christian churches in Cuba, both Catholic and Protestant, have been going through profound struggle since the revolution. The Roman Catholic Church has been heavily identified with the former government and with the well-to-do

Top: Raul Fernandez Cevallos, a Cuban Council of Churches leader, raps with the US visitors. Center: New multi-family housing is a current priority. Bottom: A US tank, trophy of the Bay of Pigs, prominently displayed in Havana.

and had a large percentage of foreign priests in its leadership. The Protestant churches were strongly oriented to North American mission boards and missionaries which did not prepare them for sympathy with the revolutionaries and their goals. Many leaders left as the exiles departed from Cuba and the churches have had to pick up and re-gear themselves with the personnel who have remained. They have had to accept the reality that the revolution is for real.

In talking about the situation of the church in Cuba, a seminary professor indicated that he feels the church, like the children of Israel after leaving Egypt, has needed to spend time in the desert and is now in that stage of its life. The church is sorting out who it is and what its role should be in a Marxist society with an atheistic base but strong humanitarian goals. Some of the Christians have become revolutionaries and feel that in the fullness of time the revolution, ordained of God, has come for their society. They feel that they are discovering a new dimension of what it means to be Christian in the heavy emphasis of the revolution on justice and on the collective good. They feel that the extremely individualistic kind of approach to the faith which they used to hold is incomplete in the light of new learnings about community which have come with the revolution.

Christians are basically free to worship, teach, and evangelize as long as activities take place on church property. The constitution says: "The socialistic state, which bases its activity and educates the people in the scientific materialist concept of the universe, recognizes and guarantees freedom of conscience and the right of everyone to profess any religious belief and to practice, within the framework of respect for the law, the belief of his preference."

More conservative evangelical groups continue to evangelize vigorously through personal contacts and are growing quite well. Public, mass evangelism does not take place. One denomination has come into being during the revolution, since 1965, and has found a style both evangelical and revolutionary. A youth camp of this summer had 1400 campers, many more than expected. One seminary could accept only half the students who applied last fall.

Yet, many Christians feel caught between the times and between two orientations that conflict for them. Some groups feel that the revolution represents evil being visited upon them and describe the harassment they suffer. The Roman Catholic Church has been hit especially hard and is at a low point in its history. The church has been accused of having had only perfunctory concern for the masses at best, and at worst, of being an active exploiter of the poor. Blue collar Cuba has left the Roman Catholic Church.

These quotes from a number of Christian leaders reflect mixed responses to the direction of their national life and what it means to them:

"The church in a revolutionary setting is in its ideal environment."

"This revolution is more mild and benign than revolutionary Christianity."

"Here in Cuba the youth are not supportive of a 'bla-bla-bla' church. If the church does not respond to them, they are gone."

"Every Church must do theology, work out its faith afresh. The Church must not see itself as a socio-economic institution. We are the Church. I need to be a citizen here from a Christian point of view. Marxist motivations in one person and Christian motivations in another person can lead to the same results—cut cane for Cuba. I have no problem with the Revolution. We needed it very badly."

"The constitution guarantees religious freedom. Our problem is not discrimination against us at the top, but rather pressure from zealots at the local level."

"If each Christian does not have a vision and willingness to struggle, he will not stay firm."

"The Church here in Cuba has not resolved the role of the Church in a socialist society."

"Things are very delicate."

"We are poor but have the joy of the Lord and the presence of the Holy Spirit. Our facilities need repair badly but building priorities are for homes first and we cannot get materials. After all, which is more important, the roof of a home with children or the roof of church buildings?"

"The fullness of time has come, the Church has begun to be born."

All Cubans with whom I conversed, both Christian and non-Christian, look forward to the time when the blockade will be lifted and relations restored again for Cubans and Americans to be in fellowship on the basis of mutuality and respect. ☐

by Stewart M. Hoover

Broadcast shareholders

It has been estimated that by the time a child graduates from high school, he or she will have witnessed more than 13,000 deaths by violence. Chances are that not one of these will have been witnessed in real life, but at least this many will have been seen on television. Television is a classroom where the average child spends three hours a day, seven days a week, learning about the world. And the lesson learned there is by and large the lesson that violence and belligerence are the best ways to solve problems. Cooperation is rare, compromise rarer still. Our traditional Brethren understandings of simple living and a nonviolent life-style is foreign to the television "world."

We are all aware of the fact that many people have been concerned about televised violence and its effects. The American Medical Association, the PTA, and certain organizations within the advertising industry have all been questioning the long-term good of television's anti-social messages. Churches and church people have been among the most vocal and most active in working to counteract violence. Our own Brethren Media Education and Advocacy Project was begun by the General Board in 1975 in order to address this and other problems in the mass media.

The problem is always "Where do we begin?" Where can we, as Brethren, bring our perspective and witness to bear in the most creative and helpful way? What do we have to say to a societal institution which is so powerful and seems to be counteracting some of our most basic beliefs?

In the past, churches have risen to exercise moral leadership in media reform. They have done so through local activity in station license-renewal, through involvement with Congress and with the Federal Communication Commission. These have been profitable directions, and we will move in these areas as there are important legislative and regulatory issues to be faced this year.

The Board has felt that some extra action is warranted by problems such as violent television content. There simply hasn't been enough done to ensure that this steady diet of anti-social and anti-human curriculum is stopped. Pressure for outright censorship is strong. Indeed, this is a likelihood, if the public outcry were to motivate Congress to such action. Censorship is, however, a dangerous solution. As was pointed out in our own 1962 Annual Conference statement on the media, censorship is a precedent which could be turned on any ideas or messages society deems inappropriate, such as our own denominational positions on the draft.

In the middle of the various proposed solutions to the violence problem, one area of responsibility for the violent programming has been overlooked until now. In terms of direct accountability, it is only the local broadcast station, out of all of the various parts of the broadcast industry that is held responsible for serving the public interest by its programing. The other parts of the process, the networks, sponsors, advertising agencies, producers, etc., are, by and large, unregulated.

As a denomination, we hold stock in a number of these corporations, and as owners, we are beginning to ask them how their activities can be more socially responsible with reference to the problem of televised violence.

Religious investors have, in recent years, been asking this sort of responsibility question with a variety of corporations, and have had success in acquainting these companies with the social consequences of their activities. No one has, as yet, done this with parts of the broadcast industry to any great degree. Working through the Communication Commission of the National Council of Churches and through the Interfaith Center on Corporate Responsibility, our staff has rallied a number of denominations and Catholic orders to the cause. We are proceeding this year to approach sponsors whose products have been identified with the most violent programs.

Studies done last season by the National Citizen's Committee for Broadcasting have provided us with a list of corporations whose advertisements have been most often on violent programs. We Brethren hold stock in a number of them, and have selected two to whom we will go this year with resolutions. These resolutions are taken to the annual meeting of the corporations, where they can be heard and voted on by all stockholders. The resolutions merely ask that these two companies, Proctor and Gamble, and Pillsbury (whose Burger King subsidiary was the second worst violence sponsor last season) stop allowing their ads to appear in violent programs. We are already in conversation with these companies and with the networks (which are also in our portfolio) and may be able to persuade them to institute this policy. Others of the sponsors are being approached by other groups, and all of them are being made aware of our actions.

We feel that it is important to exercise our rights in this area. It has always been up to the church to provide moral leadership in such things. We call upon other churches and individuals to join us by looking at those corporations they may also invest in. Persons interested in more information may contact us in Communications at Elgin. □

THE OLD BRETHREN
James H. Lehman
TWO DOCTORS AND A FISHERMAN
233

THE OLD BRETHREN

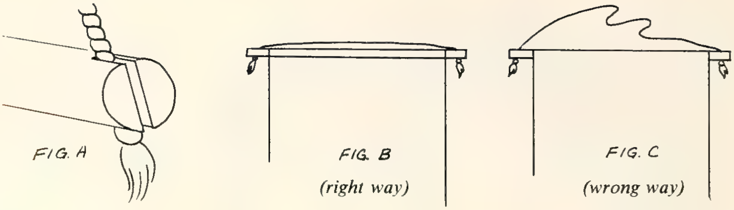
James H. Lehman

Centering on the interesting ten years between 1840 and 1850, this book touches on such aspects of Brethren life as life-style, the importance and use of the Bible, ordinances, dress, worship, love feast, baptism, the "order" of the Brethren, illustrious persons, eastern Brethren and western Brethren, and other completely fascinating stories about the pioneer Brethren in a young America.

A vivid portrait of a courageous community that dared to be different, to live entirely according to the Bible "as it reads," and to dress and act in ways that often made them seem outlandish to their more sophisticated countrymen. **$2.45 paper** plus 35¢ p&h.

Order from **The Brethren Press**
1451 Dundee Ave.
Elgin, IL 60120

EASTER BANNER



Hanging the banner properly is important for effective display. The simplest method is to use a wooden rod with a notched end. Cut the cord and the rod the same length.

In the name of our God set up our banners!—Psalm 20:5

Here is how to make a festive banner to add color and excitement to your Easter celebration. A banner is like a colorful stained-glass window done in fabric, thread, and glue.

Choose a design

If this is your first banner, you may want to copy the design on the opposite page. You may want to choose your own text and design. The theme comes first. Then the design. Use bold letters and few pieces. Keep it simple for stronger impact.

How big?

Determine the size by where it will be used. Don't think too small. Draw a grid like the one here. Enlarge each square to any size.

Reproduce the total grid on a large sheet of paper the same size as the finished banner. Then draw the design, one square at a time. The whole design will eventually appear, the size you want. This is your pattern.

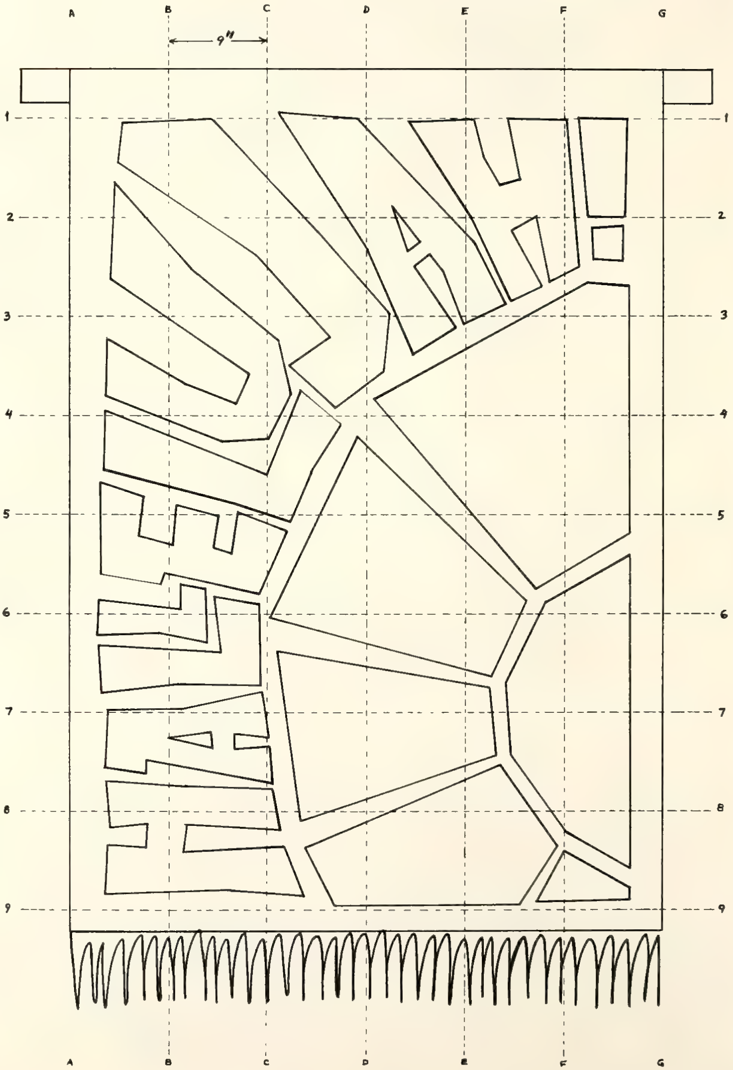
Cut out the cloth

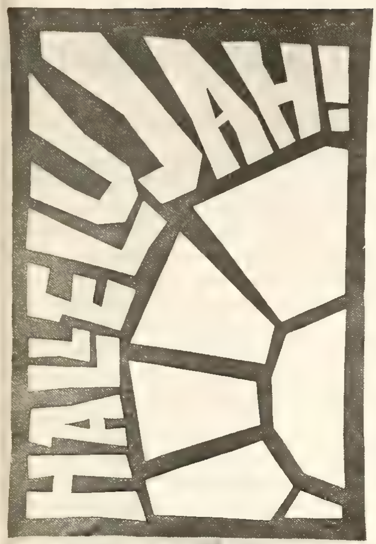
Felt is the easiest and nicest fabric to use. It comes in many bright colors and won't ravel. For this design we suggest a green background, bright yellow sun, orange sunrays, white letters. Choose your own colors. Keep them bright.

Trace the letters and design pieces on to thin tracing paper (like dress pattern paper). Pin these to the felt and cut them out.

Lay out the banner

Pin each felt piece to the background felt. When everything is in place, glue each edge





To test our pattern we made a finished banner. Ours is 4 x 6 feet. We did a zigzag stitch around each of the pieces.

(inside edges of letters, too) to the felt. Use a white glue like Elmer's Glue-all. A little will do, don't let it run out the side. For a more finished look, sew by hand or with a zigzag stitch all around each piece of felt. Use a matching or very dark thread.

Finish the banner

Hem the top with a sleeve large enough to allow a dowel stick (broom stick, curtain rod, other interesting things will do well, too) to slide through. See Fig. A for a way to attach the cord to the ends of the dowel.

Finish the bottom, also. Either cut the felt to make a fringe, or sew on a fringe from the fabric shop. A sleeve like the one on top could add weight to make the banner hang smoothly.

Display it

The cord should be flat across the top like Fig. B, not Fig. C. It will stretch to just the right length. Use any cord that matches in color, or black. Heavy yarns are good. Go to your fabric shop to get ideas.

Your banner will be a glad announcement not only Easter Sunday, but every day that we serve a risen Lord.—Wilbur E. Brumbaugh

turning points

Licensing/Ordination

Marlin Bricker, ordained Aug. 17, 1976, Back Creek, Southern Pennsylvania

Jerry Lee Fair, received on former ordination, United Brethren in Christ, Southern Ohio, Sept. 7, 1976

Lloyd Burton Hildebrand, ordained Sept. 19, 1976, Linville Creek, Shenandoah

Albert Frank Richards, licensed Sept. 5, 1976, Olean, Virlina

Kenth Welch, Licensed June 27, 1976, Prairie City, Northern Plains

Otto S. Zuckschwerdt, ordained Oct. 31, 1976, Muskegon, Michigan

Pastoral Placements

Thurman Andrews, to New Hope, Southern Missouri, Arkansas, Missouri, Northern Plains

Stanley Barkdoll, to Clovis, Southern Plains

Duane Beals, from Bethel, Northern Indiana

Harold Burgess, from Mount Pleasant, Northern Indiana

Roger Burtner, from CROP in Maryland, to interim, Manor, Mid-Atlantic

Donald Clapper, from free ministry, to Falling Spring, Southern Pennsylvania

Alma Coffman, from interim pulpit supply, Salem, Shenandoah, to Ottawa, Canada Mennonite

Dave Emerson, from Raven Run, Middle Pennsylvania, to Pleasant Valley, Tennessee, Southeastern

Merlin Garber, from Frederick, Mid-Atlantic, to retirement

Pius R. Gibble, from Nettle Creek, South/Central Indiana, to Franklin Grove, Illinois/Wisconsin

Ronald K. Harris, from other denomination, to Koinonia Brethren-Baptist (formerly First Grand Valley), Western Plains

Arthur and Nettie Krall, from secular, to Mud Lick, Southern Ohio

Chester A. McCloskey, to Ardenheim, Middle Pennsylvania

D. Bristoe Osborne, retired from Peak Creek, Southeastern

Dan Petry, to Akron, South/Central Indiana

Robert Roller, from Franklin Grove, Illinois/Wisconsin to secular

Claude Sumner, from secular, to Pyrmont, South/Central Indiana

James C. Tilley, to Bristol-Pleasant Hill, Southeastern

John O. Wagoner II, from secular, to Surrey, N. Dak., Northern Plains

Robert Winkler, from interim, Kaskaskia, Illinois/Wisconsin

Mark Wolfe, from Crab Orchard, Virlina, to Cave Rock, Virlina

Wedding Anniversaries

Mr. and Mrs. Louis Bopp, Johnstown, Pa., 52

Mr. and Mrs. Dave Bowman, Modesto, Calif., 50

Mr. and Mrs. Wayne Clough, Waterloo, Iowa, 50

Mr. and Mrs. Edgar Crabill, Woodstock, Va., 60

Mr. and Mrs. Ray Hartman, Wenatchee, Wash., 50

Mr. and Mrs. Ray Henderson, Perkins, Okla., 50

Mr. and Mrs. Guy E. Keltner, Pearl City, Ill., 60

Mr. and Mrs. Russell S. Landis, Greenville, Ohio, 60

Mr. and Mrs. Arthur Lees, Kokomo, Ind., 58

Mr. and Mrs. Stewart Lehman, York, Pa., 51

Mr. and Mrs. John Leyda, Hardin, Mo., 60

Mr. and Mrs. Perry Liskey, Shippensburg, Pa., 50

Mr. and Mrs. Harry Lozier, Warsaw, Ind., 50

Mr. and Mrs. Medford Neher, Pompano Beach, Fla., 57

Mr. and Mrs. Loyal Nickler, Elkhart, Ind., 50

Mr. and Mrs. Earl Petry, West Manchester, Ohio, 63

Mr. and Mrs. Ray Piper, N. Manchester, Ind., 50

Mr. and Mrs. J. Arthur Smith, Lancaster, Pa., 66

Mr. and Mrs. Clarence Weber, Dallas Center, Iowa, 67

Mr. and Mrs. Howard Weiss, Neffsville, Pa., 72

Mr. and Mrs. Harvey Winland, Akron, Ohio, 50

Mr. and Mrs. Minor Zimmerman, Mt. Solon, Va., 50

Deaths

Katherine Root Adams, 63, Milford, Del., June 16, 1976

Gerald E. Baker, 61, New Enterprise, Pa., Sept. 26, 1976

Elmer Banks, Tucson, Ariz., Sept. 2, 1976

James M. Berkebile, 63, Neffsville, Pa., Aug. 14, 1976

Bertha Birkenholtz, Prairie City, Iowa, Jan. 1, 1976

Iota Bowman, 93, Johnson City, Tenn., Aug. 8, 1976

Vernon W. Bowman, 65, Lansing, N. Y., Sept. 3, 1976

Guy H. Brammell, 83, McPherson, Kans., Aug. 25, 1976

Durward P. Brandt, 58, Rock Lake, N. Dak., Aug. 30, 1976

Rhoda M. Brown, 57, Effingham, Ill., Aug. 9, 1976

Mary Susan Brubaker, Prairie City, Iowa, Feb. 3, 1976

Grace Brumbaugh, Altoona, Pa., Sept. 6, 1976

Celia Overholtzer Burnham, 104, Whittier, Calif., Aug. 5, 1976

Connie Carpenter, 81, Clarksville, Ind., April 20, 1976

Eula Mae F. Craun, 71, Mt. Crawford, Va., Aug. 4, 1976

Thomas Aaron Davis, 92, Grottoes, Va., July 19, 1976

Eva Deppen, 70, Elizabethtown, Pa., July 31, 1976

Mary Belle Sauble Ecker, 84, Westminster, Md., Sept. 25, 1976

Joseph O. Edwards, 65, Easton, Md., July 24, 1976

Bessie V. Elrod, 87, McPherson, Kans., Sept. 29, 1976

Naomi Stem Etzler, 59, Westminister, Md., Aug. 22, 1976

Reba Annie Flora, 52, Rocky Mount, Va., Sept. 13, 1976

Addie Walter Garber, 85, Grottoes, Va., Aug. 14, 1976

Emma Givens, 86, Bridgeville, Del., Feb. 16, 1976

Roscoe Griffith, 87, Green Mountain, N.C., July 1976

Lulu Dull Hagman, Palm Springs, Calif., March 31, 1976

Lee Hanigan, 57, Yakima, Wash., Aug. 10, 1976

Richard Harris, 75, Denver, Colo., Oct. 2, 1976

Martha Hessong, 83, Peru, Ind., Sept. 1, 1976

John Holsinger, 91, Woodstock, Va., Sept. 17, 1976

Miriam Huber, 73, Chambersburg, Pa., Sept. 6, 1976

Mildred Jamison, 64, Ottawa, Kans., July 10, 1976

Mike Kettering, 31, Wenatchee, Wash., Aug. 30, 1976

Leon Kopp, 57, Brodbecks, Pa., Aug. 15, 1976

Mary Lay, 77, Chambersburg, Pa., Aug. 5, 1976

Albert Loken, 69, Cando, N. Dak., Sept. 30, 1976

Clayton Miller, 91, Lancaster, Pa., Aug. 26, 1976

Henry Miller, 42, Greenwood, Del., Sept. 6, 1976

Homer J. Miller, 67, Harrisonburg, Va., Sept. 1, 1976

Margaret Miller, 77, Lewistown, Pa., Sept. 13, 1976

Charles Warren Mills, 79, Peru, Ind., Aug. 1, 1976

Grace Murphy, 89, Peru, Ind., Aug. 9, 1976

Nellie Murphy, 73, Seymour, Ind., April 19, 1976

Lura Pittenger, 94, Troy, Ohio, Sept. 13, 1976

Abram Price, 80, Chalfont, Pa., Sept. 5, 1976

Marie Wright Redington, 53, Lansdale, Pa., Sept. 4, 1976

Eva Rosenberger, West Willow, Pa., April 18, 1976

Harry Rowland, 60, Mt. Morris, Ill., Sept. 11, 1976

Harold Arthur Rust, 64, Cabool, Mo., Oct. 3, 1976

Mae Saylor, 83, Roaring Spring, Pa., Sept. 7, 1976

Mary Sharp, 87, Wenatchee, Wash., Sept. 5, 1976

Bert W. Shellhaas, 94, Trotwood, Ohio, Sept. 20, 1976

Henry Shelton, 49, Westminster, Md., May 27, 1976

Pearle R. Shreckhise, 89, Weyers Cave, Va., April 1, 1976

Goldie Smith, 78, Laura, Ohio, Aug. 31, 1976

Pearl Smith, Harrisonburg, Va., Sept. 5, 1976

Arthur Stealy, 64, Goshen, Ind., Sept. 9, 1976

Jay Stine, 80, McVeytown, Pa., Sept. 27, 1976

Fred Teubner, 78, Cando, N. Dak., Sept. 6, 1976

Floyd Vote, 73, Cando, N. Dak., Sept. 8, 1976

Cheryl Zeiler Watson, 21, Loveland, Colo., July 31, 1976

Bertie W. Wenger, 91, Weyers Cave, Va., Aug. 2, 1976

Mrs. Edwin Wheeler, McPherson, Kans., May 14, 1976

Arnold Wilson, 47, Wenatchee, Wash., Aug. 16, 1976

Ruth Zurowski, 72, Cleveland, Ohio, Aug. 17, 1976

here I stand

On Cunningham, queries, charismatics, calling

Carl Eschbach

Lloyd Cunningham: a 'good camper'

Dr. Lloyd Cunningham, a faithful and devoted missionary of the Church, served as a missionary in China for twelve years and in India for ten years. He died last March 21 in Fresno, Calif.

A full life story of any person would consider ancestors, early childhood, schooling, growing up, family, aims and goals, successes, failures, hopes, and promises, and each story would be worth reading. However, frequently a brief period in a life is enough to reveal adequately the basic qualities or special attributes a person is privileged to share not only for that brief period but for all of life. In this spirit I write of Lloyd Cunningham.

Almost four of those years under China service were spent in a Japanese internment camp in Baguio, Philippines. Dr. Cunningham with his wife Ellen and their young son were attending the Chinese Language School in Baguio when war came to the Philippines in December, 1941. Twenty days after Pearl Harbor, with other American and British civilians in that community, they were prisoners of the Japanese military. It was a group of approximately 500 men, women, and children and it included people from all walks of life—a cosmopolitan community.

When you live for that period within the limits of a small compound, you really have "togetherness" and it was in such a situation that Dr. Cunningham and I became very good friends and co-workers.

The camp elected its own officials to regulate and govern the activities of the internees and Dr. Cunningham was chosen as chairman of the health department for the latter period of the camp experience. This was the most difficult time of the entire period for food was scarce, people were in poor health, and it was difficult to maintain good spirit and morale in the camp.

The camp committee met weekly and it was Dr. Cunningham's responsibility to report all recommendations of the medical committee and to keep all of us informed of particular health problems. His oversight extended to the hospital, dispensary, pharmacy, sanitation of the entire camp, special diets, nursery, and even the allocation of very limited supplies of milk and eggs. Imagine the responsibility of deciding which patient whould receive one of the 10 to 12 eggs received daily from the small flock of chickens we were able to secure or who needed the few ounces of milk received from the camp cow or the very limited supply of canned milk. These items seem very insignificant and even humorous in this present day but in days of starvation it was an important decision.

The minutes of the general committee reveal that among other things Dr. Cunningham made helpful suggestions for the better use of the limited facilities for health care and it was through his efforts that some patients were allowed to use hospital service in Babuio where better equipment was available. In cooperation with other doctors in the camp he helped prepare and compile a record of the health care of the internees. In spite of the few drugs and medicines, the unselfish efforts and wise planning of the doctors and nurses enabled many of us to maintain a fair degree of health.

We were fortunate to have men like Dr. Cunningham who willingly shared their medical knowledge and proficiency for every one.

In addition to his medical service he was a loyal supporter of other camp activities that helped to develop a community or corporate unity. The church, the school, the work details, the barracks living could all count on his interest and good judgment. In all of this his witness for Christian living and sharing revealed a deep sense of Christian commitment and devotion for the "glory of God." He was a "good camper" and truly God's helper in a most difficult time.

I am confident these are the same traits of Christian character that enabled him to give distinguished service in all of his missionary activities at home and abroad. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Louise Denham Bowman

Let's do homework on AC queries

At the risk of being misunderstood, I want to raise a concern I have related to the stewardship of valuable resources expended by our denomination's Annual Conference—human resources, that is.

For the past two years I have been privileged to be a member of Standing Committee. Working through queries that have been passed to Annual Conference has given me a greater appreciation for background studies and research which accompany some queries as well as the appropriate phrasing of queries.

Annual Conference and its committees, including Standing Committee, expend considerable resources in efforts to move the church as it sees its mission. Therefore, concerns which come in the form of queries should be accompanied by evidence of study, research, and thoughtful analysis on the local and/or district level. Such previous "homework" could: 1) make disposition of the query possible before reaching Annual Conference; 2) provide insight to the nature of the query (not always obvious); and 3) provide material to Standing Committee and Annual Conference which substantiates the basic concern of the query.

Some queries which are passed to Annual Conference are phrased so that replying in the affirmative to the concern would put the church in direct confrontation with the United States Constitution. Thoughtful attention needs to be given to wording and phrasing so that the church can respond affirmatively, if it chooses to do so.

The *Manual of Brotherhood Organization and Polity* (Revised, Sept., 1970) states that the procedure for queries at the local level is to "evaluate and try to answer the concern through research and inquiry" (page A-2). On the district level, the manual states, "The query should be reviewed by the district board, or the district can appoint a committee to investigate the merits of the query, hold hearings to evaluate different sides of the question, and seek to find a satisfactory answer" (page A-3).

I plead that we continue to listen carefully to concerns and to keep the dialogue go-

to repentance

ing. But I further plead we give more careful attention to procedures which can be helpful in keeping that dialogue clear and responsible. By another name, this process can be called Christian stewardship. ☐

Lerry W. Fogle

Charismatic view of Valparaiso

It has been several months since the Conference on the Holy Spirit. I have read several accounts of the conference from Brethren reporting on it from a "non-charismatic" view. In all fairness to the conference and what God accomplished there, he has led me to pass along some observations from a "charismatic" point of view. These thoughts will hopefully glorify our heavenly Father and are not intended, in any way, to be a means of literary revenge.

In anything we do as Christians, we will only put into something that which we want to get out of it. Whether it be sports, debating, group discussion, family life, or worship, and whether or not we are a participant or spectator, the underlying principle of "receiving to the degree we give" comes into play.

Brethren and non-Brethren from all over the country assembled on that Lutheran campus with varying needs and desires. Many came to praise the Lord, pray, study the Word and be in fellowship. The spiritual blessings they received as a result of that input were beyond measure because they will reach far beyond Valparaiso to the lives of those still searching for the answer in Christ Jesus.

It was obvious that many came with skepticism and doubt, seeking to know more of the Holy Spirit and his work among the body of Christ. Those that came with that attitude can't be faulted because we all need to continue in our seeking the fullness of God's will in our lives. The error that I have detected in most of the reports published on the conference was that of looking to the imperfection of people and not to the perfection and unifying of the Holy Spirit in and among the Brethren.

As our brother Paul so very aptly notes in his letter to the Galatians, the Spirit and flesh are constantly warring one against another. The most divine Spirit-filled Christian should not be made an example for others. Only Jesus can be our perfect example. As Christians, whether filled with the Holy Spirit or not, we are being changed and molded continually into Christ's likeness. Until that happens completely in glory, none of us will be perfect. It is the purpose of Christ's body to unite itself and be about the work to which Jesus commanded us.

I came to the conference looking for what God was going to do. Beyond all the imperfection and weakness of those assembled, God did some very beautiful things. There is not an easy way to estimate, but 100 to 200 persons or more responded to the salvation calls. This number may have included those who were rededicating their lives to Jesus . . . and that's also important. A substantial portion of those people and others received the infilling of the Holy Spirit besides. Their greatest hindrance now might be acceptance into the local congregations which could use their precious spiritual "horsepower."

Some were healed of sickness, disease, strained relationships, emotional problems and a various assortment of worldly burdens that many others will carry with them to their graves. But these souls dared to trust God to meet their needs. And he did!

The teaching was very good. I say this not to boast of the one small class I taught, but for the total teaching experience of 20 to 30 well-selected subjects related to the Holy Spirit and the church. The only non-Brethren teacher, a Presbyterian brother from Virginia, commented that the teaching at Valparaiso was the best he had experienced at any charismatic conference. The tremendous importance of teaching can be found in Acts 11:26 where believers were first called Christians. This teaching also resulted in group dialogue in which everyone had the opportunity to share their thoughts.

Finally, there was one dimension of the conference which may not have meant much to some but meant everything to our God. That was the praise and worship we brought before his presence. The Chapel of the Resurrection was filled with "psalms and hymns and spiritual songs . . . making melody . . . to the Lord" (Eph. 5:19). God has called us to be a royal priesthood. The sacrifice of praise at the Conference on the Holy Spirit could only be measured by our Father in heaven who deserves them.

As the events of the conference are considered, they reflect the "acts" of the early church. This early church moved by the power of the Holy Spirit as Jesus had said it must. It had its strengths and it had its weaknesses, but nevertheless it moved on. The Brethren are dedicated to that life revealed in the New Testament. The Holy Spirit, as in all other denominations in the world today, must be allowed to move in our denomination. There will be times when we handle it all wrong and the unsaved of the world will be "turned off." But there will be so many more times that God will triumph in the lives of non-believers through the church vessel, empowered by the Spirit and carrying the precious gift of eternal and abundant life.

It is the prayer of many that the Church of the Brethren continue to mold itself around the teachings of Jesus. The conference with all its observed faults still served to meet a variety of needs for those attending as well as ministering to God. For me, it was the closest thing to the scriptural definition of the New Testament church that I have experienced since I became a member of the Church of the Brethren in 1963. I hope it's not the last. I'm glad to be a part of this precious denomination but even more so to be a part of the family of God. ☐

Peter Michael

Unapologetically call to repent

"Do you turn away from all sin and will you endeavor by God's grace to live according to the example and the teachings of Jesus?"

"Do you believe that Jesus is God's Son and do you receive Him and trust Him as your Savior?"

These words are part of the baptismal vows suggested in the Brethren *Book of Worship*. The early Brethren who gathered together to form a new Christian community knew the importance of salvation as an "inner spiritual experience" as well as the necessity of consistency between faith and life-style. They believed this to be an imitation of primitive Christianity and in accordance with scripture. To join this new community meant a real sacrifice—often the loss of homes and wealth, and in some cases, even imprisonment.

The story of the rich young ruler in Matthew 19 may have been one of the Bible passages the early Brethren meditated on, for we know they studied the Scriptures diligently. In these verses, the writer of this Gospel tells of the young man who came to Jesus asking what he needed to do to gain eternal life. This question immediately indicated that the young man was wishing to satisfy his self-centered desires for comfort and security rather than become a servant of God and others, motivated by His love.

Jesus replies to the young man that he should "keep the commandments" but interestingly, only mentions those commandments which deal with a person's relationships to other persons. Could this possibly have been because Jesus knew the man acted very piously on the Sabbath but was unwilling to make any sacrifices by living each day in a way befitting a person who was truly doing God's will?

After the young man answered that he had obeyed the commandments, Jesus goes on to say that if he really wished to complete God's will ("be perfect") he should sell his possessions, give them to the poor and follow Him. This statement comes as a surprise to us. The young man seemed zealous in his interest and likely would have brought with him a considerable amount of enthusiasm to this budding new cause. He is the kind of person whom others are very anxious to have join their group, political campaign, or church. If, as Luke suggests, he was a ruler, he would have brought with him the respect of others, giving credibility to these new teachings. He would have had influence with other leaders and likely would have had many friends who would then also consider joining. His wealth would certainly be an asset to any organization. He was an ideal recruit.

But Jesus, rather than minimizing his expectations in order to encourage the young man to become a disciple, does precisely the opposite, He required of the young man the very thing he was least willing to surrender—his wealth. Jesus did not even ask that the money be given to him but to the poor where it could never be recovered. A. Plummer has said that "Disciples who may come upon their own terms are easily won, and easily lost. If Christ had lowered the terms for the sake of gaining this man and his wealth, He might for a time have had one more enthusiastic follower with the risk of having later a second Judas."

Most Brethren churches today, in variance with Christ and with the early Brethren in regards to discipleship, expect very little of persons joining the church. Many persons stay on the membership roles without having tasks of ministries and often even failing to participate in regular church worship services. It is humorous even to consider Christ condoning such practices.

Though such change towards minimizing expectations has been a gradual process, the actions of the 1958 Annual Meeting are worth noting. That year a report, adopted by the General Board and passed by the delegate body, called for an "endeavor to earnestly win the total community to the Lordship of Christ." To help this "church extension" the Conference report stated that congregations could accept persons from other denominations who had not been baptized as an adult on a confession of faith. It went on to state that congregations could celebrate the Eucharist apart from the footwashing and love feast. It is certainly admirable that the denomination was reaching out to the world, but new members should not be bought at the expense of watering down the gospel of Jesus Christ. The baptism and love feast are not the real issues but symptoms of a church seeking to please the world rather than Christ.

Even apart from the will of Christ, one might further question the practicality of lowering expectations of members to attract them to the church. There has not been any rapid growth in the church since 1958, which this resolution had intended to precipitate, and yet other religious groups placing very high demands on their members have been growing steadily. Dean Kelley hypothesizes that we long to ease off from any arduous labor but when we do fully relax, we soon become restless and irritable. But there are times when we are roused to maximum exertion and commitment and we remember these times as really lived moments. People are looking for persons or groups who will challenge and inspire them to give their best, and to work at their maximum potential.

If we as a church are to be faithful to the Word of God, we need to stand in the tradition of the founders of our denomination, calling people to present themselves as "living sacrifices." Rather than milk-toast preachers whose sermons are titled "Go ye into the world and smile," we need persons who will unapologetically call people to repentance, sacrifice, and a life of radical discipleship. Though there will be persons like the rich young ruler who will go away saddened, there will be others who will rise up out of the ranks of Christ's followers and will be persons like Simon Peter, the Apostle Paul, Alexander Mack or John Kline. ☐

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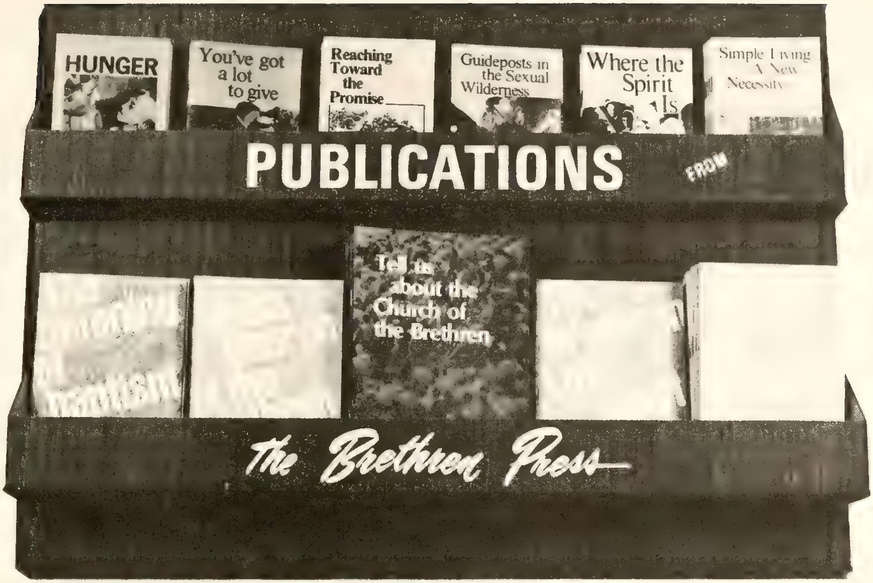
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Getting the hang of HUNGER

What's it like to go hungry while others are well fed? For this youth group a world hunger simulation gave a touch of reality to the problem our nation faces when others need to share our plenty.

by Byron M. Flory Jr.

A casual observer would not have noticed anything amiss about the group eating at the picnic shelter. But a closer look would have raised questions about the menu—among the youth and adults, several were eating only rice, several others were eating only corn-cakes and the rest were working at heaping plates of American type food—steak, vegetables, and salad. Only the latter persons seemed to be enjoying themselves.

This microcosm of the world hunger problem was enacted last July by a Southern Ohio senior-high group and its leaders at Camp Woodland Altars. The meal marked the beginning of a week-long rich-poor simulation which formed the basis of a study of human interactions and relationships. The overall theme was "Does the Money Tree Yield Fruit?" and the meal that evening was designated as a Third World Banquet.

No information preceded the meal; no one knew what kind of food each would be receiving. Reactions were varied. Some could not tolerate the rice or the corn cakes, others accepted this kind of "ration" in good grace. Some ate their American portions without thinking or sharing. Some exchanged food out of concern and curiosity. Some shared their steak and vegetables with those given the Third World portions. Conversations centered around "taste" of food; feelings of guilt about having more than enough; and pangs of hunger which yet existed. Some were seriously involved, some only at the level of "fun and games." But the real involvement was yet to come.

Tuesday morning's series of events began at the dean's tent for a preview of the day and description of the special roles to be played. Groups one and two accepted their lot as being "poor" for the next eight hours. Their food (including both breakfast and lunch) was to be prepared and eaten at the living areas and was of the same style and amounts as served to "Third World" persons on Monday evening. Groups three and five received American food in abundance. Expressions such as "I can't believe this is happening"; or "Why did I have to be in this group"; or "I'm glad this is only for a day" were heard.

Woodland Altars currency was given to each group according to its "status." Money could be earned by the poor groups to buy swimming time or given by the rich groups out of concern for those less fortunate. An offer was made by a "rich" group to a "poor" group to perform tasks for a given amount, but this was immediately turned down out of fear this would involve too much time and work. Another offer was made and was likewise refused. Poor groups identified with each other, but the rich groups did not feel the need to communicate. Rich groups had persons who felt ill at ease in their role. Money was given by one rich group to a poor group out of concern so that swimming time could be purchased.

Debriefing sessions at the end of the day revealed many personal and group feelings. Some of these were: "I did not like being rich, for I felt more comfortable in the poor role"; "We saw no need to share, or the poor group would not have had a valid experience"; "We did not accept the offer of the rich group to earn money because we wouldn't have gained anything by it."

Scriptures from Matthew 25:14-30 (parable of the talents); Luke 18:22-25 (rich young ruler); and Matthew 21:43-44 (from parable of tenants in vineyard) had set the biblical perspective. Many identified with the "one-talent" man but few with the "five-talent" man. Some felt that Jesus' dealing with the "rich young ruler" was necessary, but a bit hard. Others had something to say about America possessing only six percent of the world's population, but consuming at least one-half of the world resources. So the scene was set for the second day's involvement.

Assignments on Wednesday revealed reversed roles, but varied responsibilities. Groups one and five were to be "poor" and groups two and three "rich" for the day. Group one was assigned the task of serving group two and group five serving group three. Food was provided for the breakfast and noon meals in two lots. The rich groups were on the spot in terms of saving enough for their "poor" brothers and sisters. Conversations were somewhat strained and encounters minimal as the "roles" were played out. One poor group did not accept the offer of a rich group to eat with it, due to its insistence of acting out the servant status to a full extent.

Some persons ate their fill and more, while other rich members of the group were very conscious of the poor persons who had to wait for some minutes before they could eat or whether or not there would be enough for all.

The task of relating scripture to their present life situations was somewhat difficult, but such verses as "Blessed are you poor, for yours is the kingdom of God" (Luke 6:20), and "He has filled the hungry with good things, and the rich he has sent empty away" (Luke 1:53) took on a new and somewhat stark meaning. Identification with the rich caused some problems, and the second debriefing session of the simulation indicated and confirmed that the service concept was more in keeping with Brethren life-style. Nevertheless, it was revealed that the experiences were only partially valid, as all were aware of the very "temporary nature" of the simulation.

What were the values of the two-and-a-half-day experience? (It was planned for by a special committee and recommended by the district youth cabinet.) Writing from the point of view of one person who was a counselor, I gleaned the following:

—Americans are basically rich in terms of life-style, but the poor are always with us, and we must somehow learn how to relate to them.

—The Third World, though far away in geographical location, is close enough to make us sensitive to the needs of persons living at the $200-a-year income level. The information gap as well as income gap was evident as youth were tested at the beginning of the week.

—The experience of being poor seemed to have more promise than being rich in terms of the "Kingdom of God" eventually realized, and being rich had only temporary satisfactions.

—The teachings of Jesus and Paul can be taken seriously if we are willing to pay the price and count the cost in our attempt to start a movement in our time.

—The impact of the simulation will only have meaning if we attempt to relate it in some fashion to our beliefs and actions in our home and church communities.

Youth Camp at Woodland Altars, then, will be stored in the memory banks of the youth and adults involved in varying manner. It will depend on the depth of the involvement, the sorting out of those values and happenings which touched base with feelings and ethical and moral principles. In the final analysis, the simulation can only be of value if the concepts shared, and the feelings identified will be extended to moments in real life when our Christian style of life will in some form or shape express those of the Master Teacher, whose way of life was "servanthood" and who "became poor that we might become rich." ☐

Suffering from dehydration, this starving child of the Sahel is too weak to lift head or hand to receive a food handout. With a simulated "famine" the Southern Ohio youth probed conditions that victimize the hungry of the earth.

editorial

Hunger has a political dimension

The development of CROP over the past 30 years is an epochal event for Brethren and other supporting churches. Articles by staff colleagues in this issue recount the needs and vision that prompted the hunger appeal program's beginnings in the wake of World War II, and the needs and vision that propel it into a fourth decade today.

As the interview with the agency's leadership makes clear, CROP's work in communities is as much educational as it is fund raising. Volunteers who walk or fast for CROP identify viscerally, even if but for awhile, with the masses whose walking and fasting may be for a lifetime.

A pivotal long-range question posed by CROP national director Ronald E. Stenning is whether there is within the international community the will to make the hard choices needed to overcome hunger. To be specific, how much effort are we in the church willing to exert in urging our own nation to build global food reserves, for use in the event of crop failure or natural disasters?

At the World Food Conference in Rome in 1974, all nations agreed that a world food reserve is essential. According to the Christian anti-hunger campaign, Bread for the World, the matter is at a standstill for lack of a positive US response. That response is key, for half or more of the grain traded internationally is controlled by the United States.

Church of the Brethren Moderator Charles M. Bieber has joined with other religious leaders in urging church members to press for a national food reserve, building on the "right to food" resolution passed by Congress last year. He has commended the Bread for the World idea of congregations receiving "offerings of letters" in Sunday collection plates, addressed to President Carter and to senators and representatives. Bread for the World's own proposal is for a food reserve held nationally, much of it privately, but coordinated internationally.

On a global basis, the World Food Council has launched an international fund of $1 billion for agricultural development in countries worst hit by malnutrition or a slow rate of growth in food production. "Food is not a technical problem nor a resource problem," the council's Harry E. Walters maintains. "It's a political problem. If the governments of the world wanted solutions, they could achieve them through the various UN institutions, primarily the Food and Agricultural Organization."

Similarly in a conference on food and nutrition in New York late last year the chief factors in malnutrition and famine were deemed not to be farming know-how but political and economic constraints. Specialists there from 16 countries warned that the world food situation, in spite of favorable yields currently, is precarious for the near future and potentially disastrous over the long term.

Establishment of a food reserve for the lean years of production dates back at least to the time of Joseph and Pharaoh. The moral roots are even older, observes Eugene Carson Blake, president of Bread for the World. "In the biblical view of creation, the earth and its produce belong to the Lord. We are responsible to him and to one another for sustaining human life, and we must do so by the standard of justice. We have a long way to go."

If we are moved by Jesus' words, "I was hungry and you fed me . . . ," walking, fasting, contributing money and grain, and educating on hunger are meaningful responses. But if an unprecedented hunger catastrophe is to be averted, the time is at hand to augment these steps with something more: Efforts to shape the political will.—H.E.R.

To Serve in a Changing World

1977 ANNUAL CONFERENCE

June 21-26, Richmond, Virginia

This year the Brethren will journey to "the heart of Virginia" for our 191st Annual Conference. Richmond, the former seat of the Confederate States of America, is centrally located in the birthgrounds of our nation. Patrick Henry, Thomas Jefferson, Chief Justice John Marshall, Robert E. Lee, Jefferson Davis, and Edgar Allen Poe all have contributed to make Richmond unique in American history.

In this historic setting we will gather in Richmond's modern, 12,000 seat Coliseum to worship, work, study, pray and plan, under the Conference Theme, "To Serve In a Changing World."

You can become a part of the working team preparing for this conference by volunteering to help during conference week. Return the appropriate forms below.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ______.

______ Registration (type badges, collect fees, sort cards)
______ Ushers (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Messengers (Standing Committee and conference business sessions)
______ Tellers (Standing Committee and conference business sessions)
______ Information desk
______ Ticket sales
______ Mail distribution

Please circle approximate age:	16-22	22-30	30-40
	40-50	50-60	60-70

Name ______________________

St./RFD ______________________

City __________ State __________ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 6-11 years
Please enroll my child (children) for the following days at Annual Conference:

______ Wednesday ______ Friday
______ Thursday ______ Saturday

Parent: ______________________

St./RFD ______________________

City __________ State __________ Zip ______

Children	Grade completed

Fee: $3 per day per child. Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children preregistered will be accepted. Six-year-olds must have completed first grade. Preregistration deadline: June 1.

PROGRAM BOOKLET

Please send ______ copies at $2.75 each of the 1977 Annual Conference Booklet. (Available early in May.)

Name ______________________

St./RFD ______________________

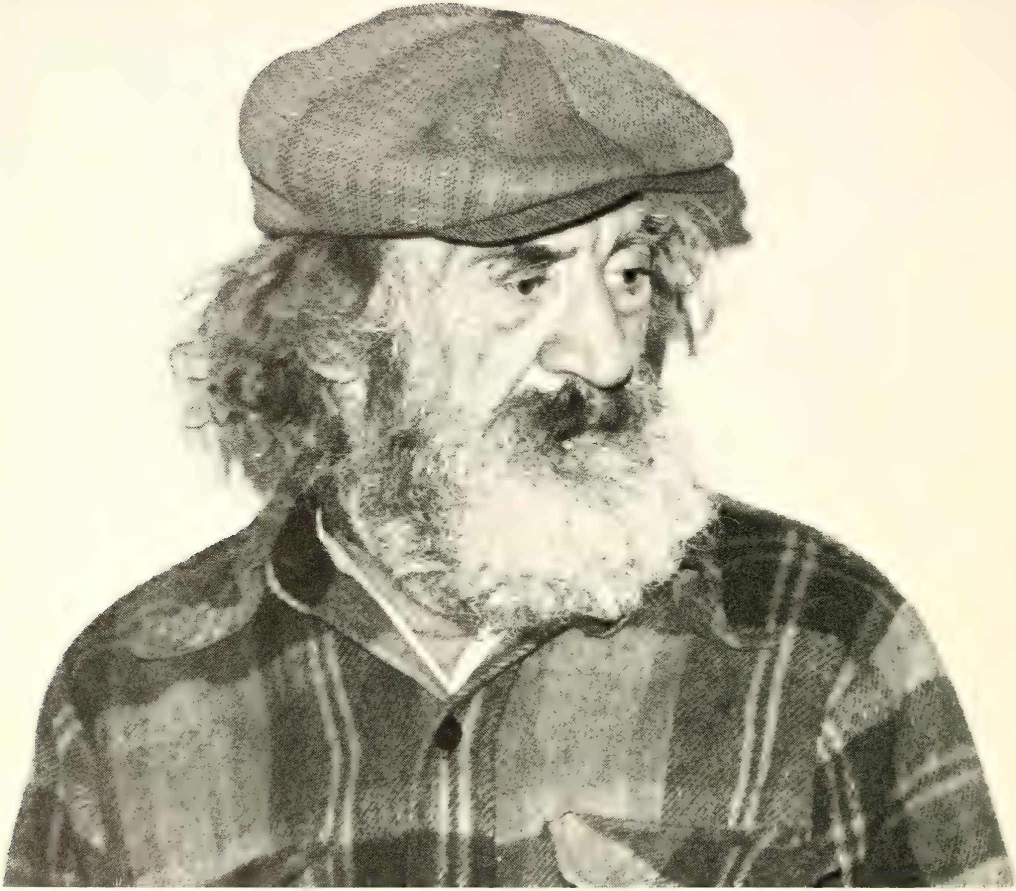
City __________ State __________ Zip ______

Amount remitted $ __________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

For lodging information contact your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120



SHARE is the church's response to human needs among the low-income, disadvantaged groups in our own country. It arises from Jesus' own mandate for ministry: "The Spirit of the Lord is upon me, because he has anointed me. . . . " **SHARE** utilizes limited financial grants in assisting locally run projects among Afro-Americans, Anglo-Americans, Asian-Americans, Hispanic-Americans, and Native-Americans.

SHARE grants cover such areas as housing, health care, education/communication, and economic development. In order to receive funding, projects must comply with careful guidelines.

Grants are made possible by persons like you who accept their own anointing as Christian ministers. Persons who support Brotherhood efforts to be faithful to the Gospel. Your contribution today will give added strength to our witness. Make out your check to Church of the Brethren General Board.

Here is my gift for
SHARE ministries: $________

Name ____________________

St./RFD ____________________

City ____________________

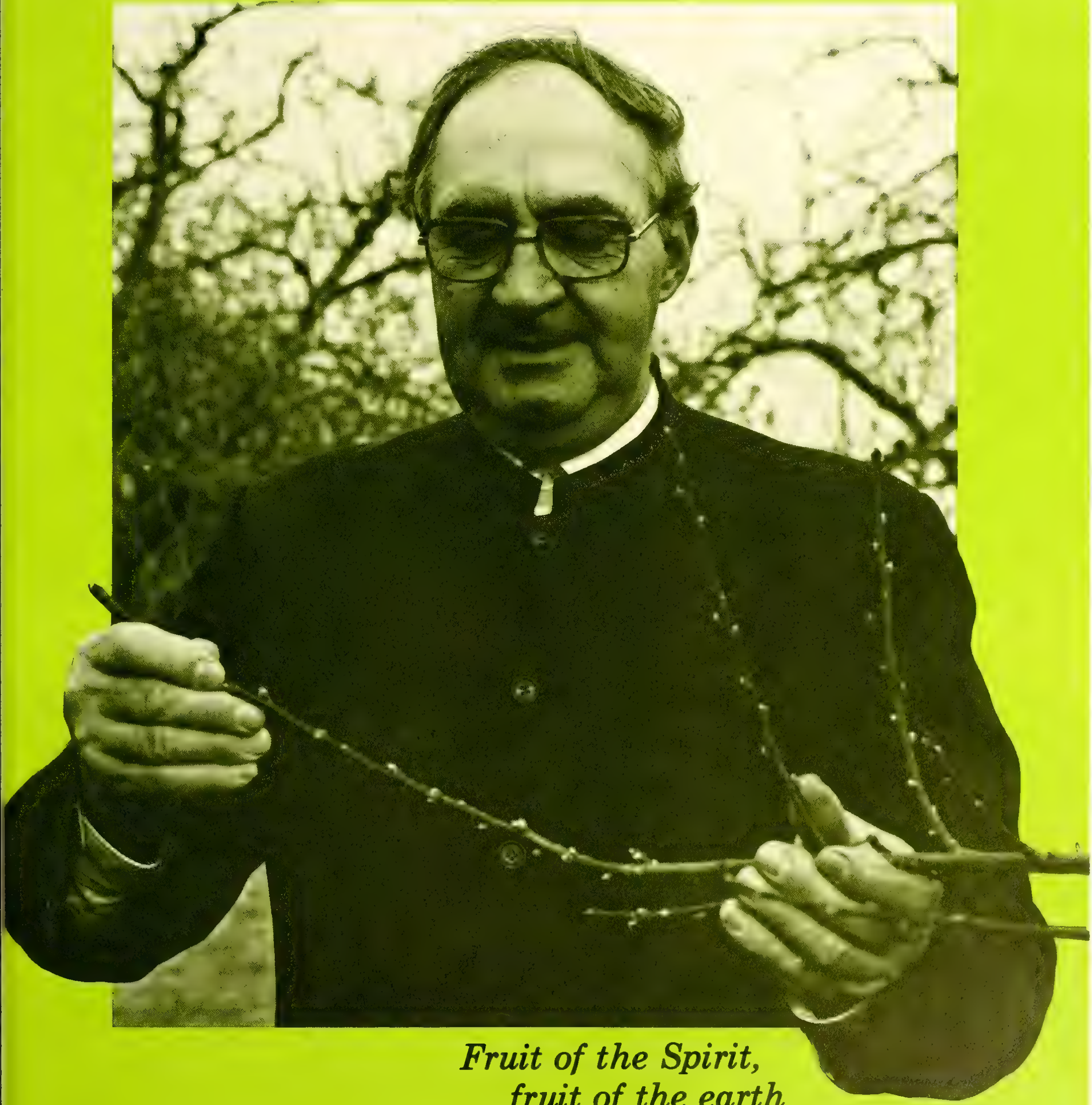
State ____________________ Zip ______

Congregation ____________________

District ____________________

messenger

CHURCH OF THE BRETHREN MARCH 1977



Fruit of the Spirit,
fruit of the earth

contents

10 **For 'Prisoners of Conscience,' a Candle of Hope.** Concerned for the increasing number of persons, worldwide, imprisoned and even tortured for their political beliefs, religious convictions, or ethnic origins? Amnesty International is one organization that does something about the problem, reports Religious News Service.

13 **A New Way for Northern Ireland.** Seven Brethren women joined last December's 'March of the Boyne' in Northern Ireland. Each shares reflections on what it meant to engage in this journey of reconciliation.

17 **Contrasting Styles of Witness.** Wendell Flory finds the lives and faith of all involved are widened and enriched when the Lay Witness Mission and the Church of the Brethren experience each other.

20 **God's Plan Is Good.** Fran Clemens Nyce, in a Bible study of Romans 12:1-2, stresses the clear and firm assurance of God's complete trustworthiness.

22 **Fruit of the Spirit, Fruit of the Earth.** New Fairview is a unique congregation, a blend of Brethren ways old and new, says Fred W. Swartz. The impetus behind its witness is provided by Elder Murray Lehman, a "giant of a leader . . . quietly and humbly planting and cultivating fruit—both of the earth and of the Spirit."

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letters

FILE MORE THAN YOUR TAX RETURN

As one who is deeply concerned about the use made of my federal tax dollars, over fifty percent being used for military programs, I am very much interested in seeing the World Peace Tax Fund bill (H.R. 4897) enacted because it would enable me, and others who feel as I do, to have the war part of my taxes used for peace projects.

The National Council for a World Peace Tax Fund of which I am a member is launching a campaign to encourage taxpayers to express their views on payment of war taxes. We suggest writing to the President, members of Congress and the Internal Revenue Service.

I urge members of the Church of the Brethren, in filing their 1976 tax returns, to inform IRS and elected officials of their desire for a legal alternative to paying taxes for military purposes.

WILBUR J. STUMP
Fort Wayne, Ind.

GOOD ART; WHY SPOIL IT?

Your December MESSENGER cover was especially beautiful. Other covers also are chosen to give beauty and meaning to the issues.

I have a question: Could the mailing label be placed on the back cover rather than on the front when you mail the magazines? I love the covers and feel artistically hurt to see them disfigured. I place my MESSENGER in full view on the living room table and feel sorry to have the beautiful cover stuck with a label . . . even with the name I own!

RETHA L. EBY
Danville, Ohio

AN ISSUE FULL OF MEANING

The December MESSENGER was tremendous! It should have 30,000+ readers!

The church review, 1851-1976, is a great idea. The pictures bring back many interesting memories. It's amazing to see how much history was relayed in so small a space.

"Sleep in Heavenly Peace" touched me deeply, as I think of those who have expressed their loving and caring to us since the death of my sister, Lavinia Roop Wenger. Thank you for publishing the kind tribute to her by Ruth Royer Douple (Letters).

As to Patricia Helman's "Treasures of Darkness," I was one of those Sunday School teachers who was helped by Ira Frantz's column.

RUTH ROOP ROTH
Loysville, Pa.

NEEDING A BOLD JOURNEY

During the Christmas season Noah S. Martin's article on Joseph (December) came as a vital stimulus and challenge. I want to thank Noah for the timely, provocative, inspirational and biblical encounter through distinct personalities.

All of us need a bold journey with biblical personalities to help us through some of life's probing topics.

PAUL D. STEINER
Union Bridge, Md.

page one

SUNDAYS WITH MESSENGER

A Sunday morning study group at the Mount Morris Church of the Brethren spends an hour each month with MESSENGER. The beautiful December 1976 issue required our attention for two consecutive Sundays to do it justice. One session was spent solving the puzzle of unidentified pictures, pages 17-28.

Congratulations to all who participated in the anniversary display and text. Some of us thought the text on page 28, "The Hope for Vision," was too pessimistic regarding unity among Brethren. They thought lack of unity now is not much greater than in olden days and perhaps not as great as in some other groups today.

Perhaps we can rally around a new vision—On Earth Peace—and espouse anew, at home and abroad, our historical nonviolence position and prove again, as I have suggested elsewhere, that war is the worst way to wage peace.

HARVEY L. LONG

Mount Morris, Ill.

POINTING TO A VISION

We appreciate greatly the 1851-1976 history section in the December MESSENGER and want to use it for Sunday school class discussions. Glad it ends on the need for a renewed vision.

RUTH GRIGGS

Tippecanoe, Ind.

(As announced in the December issue, extras of the 12-page historical overview are available as a Heritage Learning resource, 25 cents each, $2.50 per dozen from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120—Ed.)

WRAP HIM IN SWADDLING CLOTHES

Regarding your offensive December cover art, please see Luke 2:11-12:

"For to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a babe *wrapped in swaddling clothes* and lying in a manger."

I am ashamed!!!

MRS J. MELVIN KOSER

Narvon, Pa.

BUT WHERE DO I WRITE?

I read the interesting article in the January Outlook section about *Dat Moi*, the Vietnamese newspaper from Seattle, Wash., and then *re-read* it, assuming I had missed the address to respond to. Since they need "an adequate circulation base" to be established, and "the staff is interested in reaching Vietnamese everywhere in the country," I wish you had included an address to write to for information and the cost of a subscription.

I am only recently a member of the Church of the Brethren but I do enjoy this magazine. It gives insight as to where my church stands on many issues. Thanks much.

JUDY WEAVER

Akron, Pa.

(Write: 2103 S. Atlantic St., Seattle, WA 98133.—Ed.)

WHO IS TO JUDGE?

I am responding to Murray Wagner's article on what he calls "rinky-dink religion."

First of all, Mr. Wagner, you sound like Judas criticizing the woman for anointing the feet of Jesus.

I am a regular viewer of the UHF late-night program that you are referring to and I just don't see the same things that you see. I really don't notice the double-knits, plastic shoes, and hair spray, I guess because I wear these things too.

What I do see is people talking about the love and salvation to be found in Jesus Christ, and, like the apostle Paul, praising God for their transformed lives. I pray and worship with these people and somehow I feel sure that God is not offended.

I don't wish to comment on your unjust criticism, just to suggest to you that the woman at the well may have had "eyebrows in the shape of McDonald's arches." Please bear in mind that Jesus was never very concerned with the external.

I have just one question—Who are you, Mr. Wagner, to judge the servant of another?

JUDY ADAMS

Brownstown, Pa.

CRESCENDO OF JUBILATION

Murray L. Wagner concluded his January MESSENGER article, "Rinky-Dink Religion Goes Big-time," with the observation, "There, I think I feel some better already." Having read his article with crescendoing appreciation, I felt jubilant by article's end.

JOHN D. KEIPER

Bedford, Pa.

RUBY, WE HARDLY KNEW YE

The Executive Committee of the Irish Council of Churches was informed at its December meeting that BVSer Ruby Stickel would be returning home. The Rev. Dr. R. D. E. Gallagher proposed the following motion, which was unanimously adopted:

"That the Executive Committee has learned with deep regret of the imminent departure of Miss Ruby Stickel, on the completion of her period of voluntary service in the interests of the Council. Since her joining the staff in 1974, she has given outstanding service. Her willing cooperation and pleasing personality have made her all the more value as a colleague. The Executive is deeply grateful to her and wishes her well on her return to the United States."

I am deeply grateful to Ruby for all she has done for us in the ICC, and also to BVS for making available to us such a competent and committed worker. Please convey our very sincere thanks and appreciation to all concerned.

With Christian greetings for the New Year,

REV. W. J. ARLOW
SECRETARY
THE IRISH COUNCIL OF CHURCHES
Belfast, Northern Ireland

One of the most pleasant aspects of our editorial role is relating to several Brethren pastors who handle their pens as facilely as their pulpits. Fred Swartz, pastor of Harrisburg (Pa.) First Church, has become almost a MESSENGER regular in recent years with his "come alive" personality features, insightful coverage of Annual Conference business, and occasional thought pieces. You will enjoy our March cover story by Fred, on Murray Lehman and the New Fairview congregation.

Fred W. Swartz

Fred's journalistic bent goes back at least to high school and college days. Currently he is president of the Brethren Journal Association, which publishes (with Bethany Seminary) *Brethren Life and Thought*. His first book, *Brethren and the Quest for Christian Unity*, will come off The Brethren Press in June.

Other writers for March include the seven Brethren women who marched in Ireland: Beth Glick-Rieman, Parish Ministries' person awareness coordinator; Louise Denham Bowman, Washington Office manager/administrative secretary; Geraldine Zigler Glick, Broadway, Va.; Mary Blocher Smeltzer, Claremont, Calif.; Joan George Deeter, North Manchester, Ind.; Lois Teach Paul of the communications team; and Andrea Warnke, BVSer serving in Dayton, Ohio.

Fran Clemens Nyce of Westminster, Md., is Maryland director of UNICEF and works also with the SERRV program. Sam Calian teaches at Juniata College. Wendell Flory is pastor of Maryland's Flower Hill congregation. Floyd H. Mitchell is pastor of the Chambersburg (Pa.) congregation.

BVSer Tim Speicher serves in the Washington office. Ken Smith-Shuman is a Brethren Service worker in the Middle East. Stewart M. Hoover is media advocacy/education consultant for the communications team. Terrie Miller lives and works in Ithaca, N.Y.

Here I Stand statements: by Dick and Pat Shreckhise of Carlisle, Pa.; Don Snyder, Waynesboro, Va.; Edward K. Ziegler, Woodsboro, Md.; Robert E. Houff, Roanoke, Va.; and Joe Van Dyke, Alma, Mich.—THE EDITORS

Margaret Nowak: Taking on new fields

At an age when many people feel that life is closing in around them Margaret Nowak reveals that she sees boundless possibilities for activities and achievements in the years ahead—in human relations, in writing, in speaking out on social and political injustices.

A member of Trinity church in Detroit, where she is active on its social action commission, Margaret confesses that, now in her sixties, she is still taking on new fields. "A few years ago I began reading about great women in American history to do sketches of a biographical nature for the English section of the Polish paper my husband works for . . . I show slides of these women and tell their stories for women's conferences, churches and clubs."

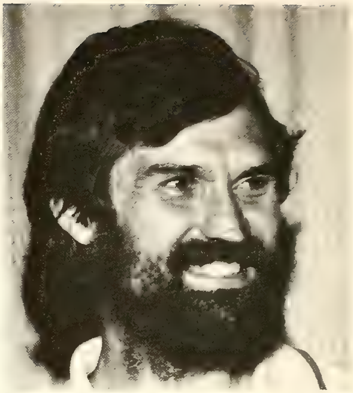
Margaret's creative work was drastically interrupted last April when in an auto accident she sustained a broken neck, a broken collar bone, and cracked ribs. "After the head and body casts and later the brace, the orthopedic specialist put me into the kind of neck collar usually given whip-lash injury victims. But now I am free . . . my recovery has amazed many people, but I have much to live for and many resources for strength and determination."

That determination has often been called for in Margaret's experience. It is revealed graphically in a biography that she has written of her husband Stanley Nowak, a Polish immigrant who was active in early labor struggles, later in the United Auto Workers, and as a state senator. Because of his foreign origin and what some regarded as radical activities in union organization, Stanley suffered much during the McCarthy period in the 50s. Margaret wrote his story as a way of defending her husband during efforts then to denaturalize him. Though the manuscript is an excellent record of social history as well as a fascinating personal story, it is still looking for a publisher.

Margaret says, "I am thoroughly involved with my church—which I left rebelliously and with a flourish when I discovered the labor movement long ago—and then became involved again as the church began to reach out and use its influence in positive ways."

Despite controversies and discouragements, Margaret affirms that for the individual with an inquiring mind and a will to work for needed social change, "life is beautiful and full and rich."—K.M.

intouch



Steve Kinzie: Music is the

Some people have a quietness and gentleness about them that signals an inner peace. In Steve Kinzie that peace glows from his soft, friendly eyes.

A musician from Tonasket, Washington, Steve makes most of his living from a seven-acre apple orchard. But music—folk, jazz, sacred, and secular—is the ingredient that makes life meaningful to him.

Steve has been writing and singing his own music since 1960, accompanying himself on the guitar and banjo. Now he is looking forward to recording and publishing some of his own music, and is making plans with friends to do several concerts.

Fifteen years seems like a long time to wait to share his creations with a wider audience, but Steve has his reasons. "In the music business," he explains, "people advance, if that's what you want, by pushing. I definitely felt I couldn't do it. I really wanted to develop as a musician as much as I could before pushing out."

Although Steve is not an active member of any Brethren congregation, he perceives the Brethren as being very important in his growth as a musician. "The church music and hymn tradition have been very important," he says. "I've stolen hymn tunes for secular music and frequently for sacred music!"

Steve may be in the company of many Brethren young adults when he describes the social aspects of the church as "excruciating."

"We have a sense that we don't

ingredient

measure up to Brethren figures that loom so large. There is a sense of guilt and inadequacy. . . . All of us indeed inevitably are short of perfection; striving for that ascetic denial has created a fantastic amount of guilt and has made things difficult for a number of people."

These perceptions of the Brethren, however, did not stop Steve from performing for the youth at the Wichita Annual Conference last summer or from recognizing the worth of his Brethren background. "It has been enriching," he says, "and as I think about it, what I want is a sense of tolerance and love of all of us toward one another."

Steve Kinzie is the kind of musician who composes out of his own experience, but occasionally he struggles with the lyrics. William Blake, his favorite poet, often comes to his rescue. Says Steve, "I identify with his iconoclastic spirit and the energy of his poetry."

In his musing about the Brethren influence in his life and the love that he hopes will grow in the world, he quotes Blake.

"Throughout all eternity, I forgive you and you forgive me. As our dear Redeemer said, this the wine and this the bread."—TERRIE MILLER

Eric Bachman: Working for a better world

Eric Bachman accepted a BVS assignment in Europe several years ago, even though at the time he would have preferred to serve where he knew the language. But he was certain about one thing. Wherever he lived, he wanted to work for a better world.

Eric is still in Europe where he will be serving until September as a part-time staff person with the International Fellowship of Reconciliation, carrying responsibility for training in nonviolent action.

Meeting Eric today and listening to his soft-spoken accounts of his peace activities you may find it a little hard to reconcile his mild manner with involvements and actions that many would regard as radical. But even more impressive is your amazement at what one person, operating often as a free-lancer but cooperating with existing agencies, can do on behalf of a better world.

Let Eric tell you about some of his activities as a resource person for peace action. "The past year I worked with groups preparing a disarmament campaign, a support group for the United Farmworkers' nonviolent struggle, groups developing an international march of antimilitarists in France, and a nonviolent action group in Switzerland protesting against an atomic power plant." He has also worked closely with church leaders in England and Germany in developing seminars on nonviolence.

Many of Eric's current programs are closely related to the European Workgroup, associated with the IFOR, which began in 1971 with five persons from five countries and now includes 22 co-workers from ten countries. Members meet together for long weekends every few months to study problems, develop strategies, and plan campaigns for action, such as a seven-week caravan in 1973 which visited eleven countries in support of the liberation struggle of Namibia. They have supported draft resisters in several West European countries. Another project is the sponsoring of "world shops," centers for the sale of food and products from Third World countries, also providing a place for peace-minded groups to meet.

The European Workgroup is headquartered in Grosse-Heere, a small village near Hannover, in West Germany. This is also the home base for Eric's many activities.

Eric says, "We have been taught to be violent. We need to learn how to react nonviolently." No doubt most readers of MESSENGER could profit by training in nonviolence. Certainly our world would be a better world if all of us, in our home communities as well as in assignments overseas, had a commitment to peace as intensive as Eric's and were as willing to resist militarism, work for justice, and promote peace.—K.M.

outlook

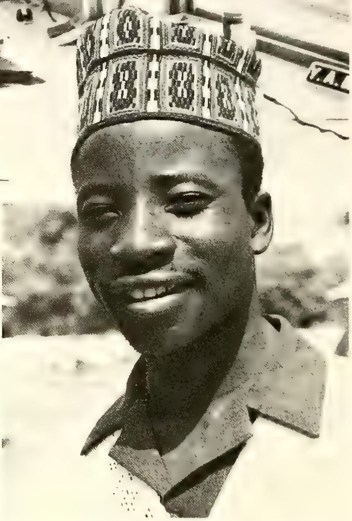
Lafiya: once a dream; now a success story

A program that was just a dream eight years ago is being realized in Nigeria, reports Kenneth McDowell after a visit there with WMC Africa representative Roger Ingold to review the Lafiya project.

Most of the construction of buildings—the most visible part of the program—is complete and has proven to have been well planned. However, difficulties have arisen at Lassa Hospital where the patient volume has increased 500 percent since that hospital was turned over to the Borno State government. At the time of planning no one could have projected this effect of free government health service.

The Rural Health Program, less visible than the new hospital facilities, will likely have more far-reaching effect. This program is now administered by M. Yawutama Tarfa and a Nigerian staff. Dr. David Hilton of the Church of the Brethren Mission serves the program as medical consultant. Over 40 villages are directly involved in the program, which seeks to spread basic health care knowledge. So far no village has dropped the program; all are staying by their original commitment to be involved.

McDowell reports that in areas where the Rural Health Program has been instituted fewer deaths at births occur, more wells are contamination free, malaria is better controlled, and there is visible evidence of better nutrition. "As this program spreads, the patient load at hospitals should decrease to more manageable proportions," observes McDowell.



Above: A lab worker in the new Garkida Hospital facilities. Right: Yawutama Tarfa heads the Rural Health Program, Lafiya that reaches to the grass roots.

The community development consultant for the World Ministries Commission calls the successful Lafiya program "a real tribute to the dedication and skill of Roger Schrock," who served the mission as medical coordinator from 1971 until last summer "and to Dr. John Horning, who served as medical consultant and drafted most of the procedures and curriculum."

An interesting endorsement of Lafiya has come from the German Evangelical Churches' Central Agency for Development Aid (EZE), a West German agency which contributed approximately $1,300,000 toward Lafiya. McDowell and Ingold were told in a meeting with EZE officials in Bonn last November that they were so impressed with the success of Lafiya that EZE would like to continue involvement with the Brethren if future projects that challenge its interest can be developed.

National youth service legislation anticipated

Some form of legislation for universal service of the nation's youth is expected to be introduced in Congress this year. Pilot projects already have been initiated to test various models.

A great deal of the debate may center on whether such service is to be compulsory or voluntary. The eventual tie-in of such a program to military conscription is another concern of many.

A central argument for a national youth service program is the high level of youth unemployment. Some high government officials have forecast that even with "full employment" there will be unemployment rates of 20 percent among white youth and 40 percent among black youth.

Besides attacking chronic unemployment, national youth service is seen as enlisting youth in service to society and countering the alienation of many young persons today.

Among congressional proponents of such programs has been Hubert H. Humphrey who introduced a measure into the Senate last September focusing on "youth community service" and "youth counseling and employment service."

The model frequently offered by national service proponents is one developed by Donald J. Eberly of ACTION, the umbrella agency for federal voluntary programs. In this plan a Foundation for Universal Youth Service would grant funds to state, regional, and local units of government, on the basis of the merit of their applications and funds available. Youth 18 to 24 would be employed in two areas of work—community service and environmental service.

Critics of such programs cite as basic concerns 1) fears of ideological indoctrination, 2) involuntary servitude in a free society, 3) encroachment of the military, 4) bureaucratic administration, and 5) diversion from the real causes of economic and social injustice.

Some observers feel a compulsory program at present is unlikely, given the public attitude stemming from the Vietnam War. Therefore the legislative proposals may be for a voluntary program initially.

Depth study of national service has been given through the years by the National Interreligious Service Board for Conscientious Objectors, of which Church of the Brethren minister Warren W. Hoover is the executive director. A major review of current legislative efforts for national service was scheduled by NISBCO at its mid-February board sessions.

An extensive study, "The National Service Debate," by Luann Habegger Martin, is available for $1 from NISBCO, 550 Washington Building, 15th and New York Ave., NW, Washington, DC 20005. A four-page summary is available for 15 cents.

Bridgewater to host first area congress

First in a series of five Church of the Brethren regional Congresses on Evangelism will convene March 18-20 at Bridgewater College in Virginia. The celebrational and training experiences are an extension of the 1974 national Congress on Evangelism.

Church of the Brethren leaders Rick Gardner, Anna Mow, and Matthew Meyer will be among the key speakers for the Friday-through-Sunday event at Bridgewater. Mennonites Myron Augsburger and George Brunk will also speak. A dozen workshops on various expressions of evangelism will be conducted.

Chairing the planning for the south east event is Allen D. Pugh of Roanoke, Va., assisted by Robert Alley, Walter Blough, Ova Edwards, Gene Knicely, Wilbur Martin, and Fred Mumert.

The second regional congress will convene May 19-22 at the Fresno, Calif., Church of the Brethren, for the west coast area. James S. Flora, Long Beach, Calif., is chairing the planning.

Two other congresses in 1977 will be at Manchester College, July 28-31, for the north central area, with Alan Whitacre, Dayton, Ohio, chairing the planning, and Oct. 27-29 at Wichita, Kansas, for the Plains area, with Margaret Thompson, Independence, Mo., chairing the planning.

The northeast area congress will be May 18-20, 1978, at Elizabethtown College, planned by a committee headed by William Gould, Mechanicsburg, Pa.

According to Matthew Meyer, General Board consultant on evangelism, the congresses are aimed at providing inspirational experiences through biblical expositions and faith sharing presentations; offering workshop training on specific local programs; and assisting both lay and clergy members in declaring the good news of God's love and in inviting people to commit their lives to Christ.

Also participating in the planning for the congresses are area evangelism counselors and district executives.

Young on UN role: 'A listening post'

Andrew Young, Jimmy Carter's chief US delegate to the United Nations, indicated that the appointment was not one that enthused many of his friends nor his coworkers in the black community. They would have preferred that he take a key office in domestic policy-making over a diplomatic post.

"I've never had so many people cussing me out and crying and sending me messages not to take this job, because of the past history of the job, and the fact that it is a very difficult job," Young said.

The Georgia Democrat contended that "we can't have a full employment economy and jobs for the poor unless we have a stable and aggressive and moral foreign policy. I think the United Nations is a listening post from which we can contribute that kind of policy.

"That's the reason I thank my friends for their concern, but my life is one where I've prospered most when I've been willing to take tremendous risks."

An ordained minister in the United Church of Christ and one-time associate youth director of the National Council of Churches, Young has a reputation as a fighter for social justice whose effectiveness is due to his behind-the-scenes diplomatic style. As top aide to Martin Luther King Jr., in the Southern Christian Leadership Conference, Young took part in some civil rights marches but was more often out of the public eye, negotiating with the white business community.

The new ambassador, who in 1972 became Georgia's first black Congressman since 1870, has been commonly cited as the most powerful black politician in last year's election campaign. Besides his early support of the Carter candidacy, he is credited with getting out the black vote that enabled the narrow victory of Jimmy Carter over President Ford.

In 1975 at the Dayton Annual Conference, Young addressed the World Ministries luncheon, where he credited the church with having provided a religious perspective for change and uplift of the human spirit in the South, throughout the nation, and in many of the developing countries abroad. Long a champion of the church's role in the drive for social justice, Young frequently has maintained, "Christian missionaries have been telling people everywhere that they are children of God, and no more revolutionary statement than that can be made."

Born in New Orleans, Young at one point had worked in congregational projects in several states and later was a pastor in Georgia. It was while he was with the First Congregational Church, Marion, Ala., that he met Jean Childs, a Bible teacher who later became his wife. She is a 1954 Manchester College graduate and serves on the college's Board of Trustees. The couple has four children.

Both Andy and Jean were Brethren Service work campers in Austria in 1953. Last April he met in his office with the delegation of Eastern European church leaders whom the Church of the Brethren hosted at New Windsor, Md.

UN Secretary-General Kurt Waldheim expressed pleasure at the Young appointment. "He's a good man," the Austrian diplomat said, "a man who is open minded and has a positive approach to the UN and our problems and to the Third World and its problems. I look forward to cooperating with him."

> " . . . Feeding the hungry and healing the sick is what our Lord was all about. And nowadays we can't do it just by laying on hands or just by missionary baskets at Thanksgiving time. Somehow the principalities and powers of this age which keeps some people hungry and some people too fat have got to be brought under the judgment of God, for the health of all. That is the challenge which Christ extends to us."—Andrew Young, *1975 Annual Conference luncheon address*

outlook

$208,000 allocated for 1976 disasters

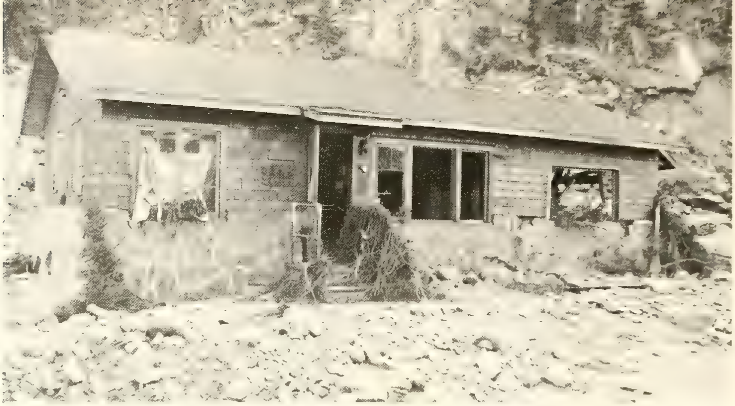
A total of $208,000 was allocated by the Church of the Brethren in 1976 to help alleviate suffering from disasters that ranged from earthquakes in Guatemala and Turkey to a measles outbreak in the Comoro Islands.

Overseas allocations have been channeled through Church World Service. In two instances Brethren personnel were involved in on-the-scene aid: Brethren work in Niger in an on-going commitment to drought relief and in Guatemala in earthquake reconstruction.

Listed here are the various allocations of 1976:

—Turkey earthquake: $10,000
—Vietnam food crisis: $25,000
—Comoro Islands measles vaccine: $1,000
—Nicaragua drought: $5,000
—Lebanon refugees: $10,000 (to Middle East Christian Council)
—Nicaragua flood: $2,000
—Guatemala earthquake: $125,000
—Haiti drought: $3,500
—Haitian refugees: $5,000
—Latin American human rights: $5,000 (to WCC program)
—Canton, Miss., tornado: $10,000
—Idaho dam disaster: $5,000
—Big Thompson Canyon flood: $2,500

In addition to these funds allocated in 1976, other monies were expended which were allocated in 1975. Among these expenditures were $14,943 spent in Indochina refugee resettlement and $31,460 in Sahel drought relief.



Big Thompson River Canyon scene: Homes destroyed by flood waters, mud, and debris.

McPherson responds to Big Thompson

On July 31, 1976 tremendous rainstorms dumped 14 inches of rain into the upper regions of the Big Thompson River Canyon, Colorado, in less than four hours. For the inhabitants of the canyon, the resulting 19-foot-high wall of water traveling at approximately 75 miles per hour was a fearful instrument of death and destruction.

For 31 concerned McPherson College volunteers who traveled to Colorado to work with Brethren Disaster Relief it was an opportunity to put their "love of neighbor" beliefs into practice.

The two groups who worked last November cleared debris, hauled equipment and tools, and rebuilt and winterized homes.

Charlotte McCann, sophomore from Durant, Okla., and volunteer coordinator, reports that another group of students will probably return to the Big Thompson Canyon this spring when the weather improves.

Paul W. Hoffman, president of the college said, "McPherson College has a long and distinguished record of students, faculty, alumni, and constituents being service oriented. This year's campus community is no exception. Not only are there students assisting persons in need, they are taking valuable time at the end of the semester. I am very proud of them."

The McPherson story is representative of the response generally on Brethren campuses, and many congregations, when disasters struck in 1976.

Symbol of repression retains joyful spirit

The person who symbolizes to many Americans the denial of human rights by the Soviet Union is Baptist leader Georgi Vins. The 48-year-old clergyman has served more than half his five-year sentence at hard labor for religious activities, a sentence to be followed by five additional years of exile from his family.

Secretary of the Council of Churches of Evangelical Christians and Baptists, Vins heads a group sometimes referred to as "unregistered" Baptists or Reform Baptists who broke away from an officially recognized organization of Baptists in 1965. The membership of Vins' group totals about 100,000.

In concern for his plight and that of other Soviet citizens, the US Congress last October approved a resolution calling for a broader practice of religious liberty in the Soviet Union, and appealed for Vins' release. The resolution points out that such action would honor the Soviet Union's commitment for religious freedom and human rights contained in its constitution and in such international documents it has signed as the Helsinki Agreement and the United Nations Charter on Civil and Political Rights.

Meanwhile, a Soviet weekly has asserted that Vins' imprisonment "did not have anything to do with his profession of faith." The action of the Kiev court, said the article, was based on "absolutely proven facts" that Vins "aimed to inflame blind fury among believers and push them into illegal steps and open opposition to law."

A taped message recorded by the pastor's wife and mother revealed that he is in joyful spirits but poor health. The family annually is allowed to visit him for brief periods in his Siberian labor camp.

Imprisonment is not new to Vins' family. His father, who had studied in US seminaries in the early 1920s, died in a Soviet labor camp in 1943, at age 45. His mother, now 70, served a three-year prison term, having been released in 1971.

"Spiritually he feels very strong," Mrs. Vins said of her son, following the last visit. "He feels that it is God's will that he should be there. He is very grateful for all those who are praying for him."

Legislation proposes alternative tax use

Ought taxpayers have a voice in what their taxes are used for? Should conscientious objectors pay for wars they refuse to fight?

For many persons such questions arise at least annually, when federal income tax time rolls around. This year there is a nationwide effort underway to encourage citizens upon filing their tax returns to voice their preference for "people programs" over "Pentagon programs."

The effort is being coordinated by the National Council for a World Peace Tax Fund in Washington, D.C. The council has available cards to be addressed to legislators and President Carter carrying the following message:

"I oppose paying taxes for war. Give me a *legal* alternative. Support the World Peace Tax Fund bill. It would allow conscientious objectors to have that portion of their taxes which would normally go for military purposes used instead for peace projects."

The World Peace Tax Fund bill, which was before both the 93rd and 94th Congresses but which was not acted upon, is being reintroduced in the 95th. At hearings in March 1976, written testimony by Dean M. Miller, 1973 Annual Conference moderator and pastor, Hagerstown, Md., summarized Brethren statements on taxation for war and voiced General Board support for the World Peace Tax Fund Act.

"It is obvious that the payment of federal taxes inevitably involves us in war and preparation for war, since tax monies are not clearly differentiated into military and non-military categories," Miller wrote.

"One avenue of escape for this dilemma is to refuse to pay taxes. However, money refused from tax payments is refused as much from the humane programs of government as from military programs. We are not always able to make clear that we are protesting war and not taxation itself. Furthermore, whatever taxes are withheld as an act of conscience, the government is able to collect by means of levies and confiscations."

Miller said he regarded the World Peace Tax Fund bill as the type of legislation the 1973 Annual Conference called for—an alternative tax arrangement for persons conscientiously opposed to war.

A year ago a three-day seminar in Washington on the World Peace Tax Fund included 13 Brethren from 7 states. The participants examined ways in which a trust fund for peace projects would operate under the WPTF legislation and outlined steps needed to bring such legislation to a vote.

Information on the current legislative efforts is available from the National Council for the World Peace Tax Fund, 2111 Florida Ave. NW, Washington, DC 20008 (202 483-3752). Packets of five income tax cards are available 25 cents per set, ten sets for $1, 100 for $9.50, and 1,000 for $85.

underlines

NONWALK FOR CROP ... Former China missionary *Ernest M. Wampler*, 91, of Bridgewater, Va., checked with his doctor to see if he could join the area's 10-mile CROP walk for hunger. The doctor advised against it, then offered him a $5 donation not to walk. Wampler added other sponsors, at from 50 cents to $10 a mile, and netted CROP $125.

In Pennsylvania 447 Elizabethtown College students, through a 15-mile CROP walk, a volleyball marathon, a soup day, and two benefit performances earned $2,000 for world hunger causes. . . . Among 3,000 Californians in the Pomona Valley Walk for Hunger were 120 persons from the La Verne church and 100 from the Pomona church. The walk raised $50,000 for CROP and other hunger ministries.

WICHITA, 415. RICHMOND, ---? ... That's the tally of congregations participating in the 1976 Annual Conference quilt making and auction. Looking to the Richmond, Va., conference this June, the Association for the Arts again invites each congregation to submit one quilt block. For details see the February Agenda Anytime/Anything packet or write *Mary Ann Hylton*, Box 302, Cape Coral, FL 33904.

ETOWN NAMES EBERSOLE ... Announced Jan. 22 as president-elect of Elizabethtown College in Pennsylvania is *Mark C. Ebersole*, dean of the graduate school and vice president for academic affairs for Temple University, Philadelphia. He will succeed *Morley J. Mays* who is retiring June 30.

TOP TEN BOOKS ... for 1976 listed by Mennonite-related Provident bookstores included one Brethren Press title, *Vernard Eller's* "Cleaning Up the Christian Vocabulary." The work or authors of five of the Provident selections were represented in recent Messenger coverage.

PEOPLE YOU KNOW ... *Charles W. Lunkley*, pastor, Huntington, Ind., and former Nigeria missionary, will become executive secretary of the Southern Missouri-Arkansas, Missouri, and Northern Plains districts May 1. . . . *Charles Boyer*, coordinator of the On Earth Peace program of the General Board, chairs the board of directors of the National Interreligious Service Board for Conscientious Objectors.

IN MEMORIAM ... *Clarence Bower*, 88, charter member of the Winter Park, Fla., church and veteran district worker, died Dec. 7. . . . *Levi A. Bowman*, 101, pioneer preacher in Franklin and Henry counties, Va., died Jan. 7. An In Touch subject in the February 1975 Messenger, Bro. Bowman delivered 3,366 sermons in his lifetime. . . . *Ralph Compton*, 62, treasurer of Mid-Atlantic district, died Dec. 18. . . . *Clarence Heckman*, 79, for 37 years a missionary in Nigeria, died Dec. 30 at La Verne, Calif. . . . *Elizabeth D. Schlosser*, 88, whose husband *Ralph W.* is a former president of Elizabethtown College, died Dec. 2.

Orie O. Miller, 84, Mennonite leader in peace, education, and missions, died Jan. 10 at Lancaster Pa. . . . *Samuel McCrea Cavert*, 88, first National Council of Churches general secretary, died Dec. 21 in New York.

update

ALPHA AND OMEGA ... New fellowships: *Jackson Township*, a faith venture of the Northern Ohio district, bought 5 acres, called a pastor to contact and gather a fellowship in a developing area. . . . *Cape Coral*, Fla., fellowship has adopted the name Christ the Servant Church. . . . Meeting points activated from mother churches in Virginia are *Pine Grove* from Melbeth Grove, *Pine Ridge* from Mount Carmel, and *Trinity* from Mount Zion, Luray. Reactivated meeting points: *Mountain Grove Chapel*, Va., and *Rayman*, a meeting point of Brothersvalley, Pa.

New congregational status: *Enid*, Okla. *Bethel* and *Fairview*, Endless Caverns, Va., formed out of the Unity congregation. *Community Mission*, meeting point of Woodstock, Va. *Parkway*, meeting point of Bush Fork, Va.

Disorganized: *Curlew*, Iowa, and *Ellison*, N. Dak. Discontinued: *Kairos House*, Ft. Wayne, Ind.

NEW FACILITIES ... *Northern Colorado Church*, Windsor, Colo., *Hempfield*, East Petersburg, Pa., *Mexico*, Ind. and *Live Oak*, Calif., new church buildings. . . . *Ankeny*, Iowa, new church addition. . . . *Midland*, Va., educational and fellowship wing. . . . *St. Paul*, N. C. and *Mechanics Grove*, Pa., expanded facilities. . . . *Hickory Grove*, Ind., and *Bassett*, Va., new parsonages.

IMPROVEMENTS ... *English Prairie*, Brighton, Ind., building renovation. . . . *Falfurrias*, Texas, restoration of original meeting rooms and purchase of Spanish/English hymnals. . . . *Whitestone*, Wash., a memorial park. . . . *Cedar Grove*, Garrett, Ind., *Madison Avenue*, York, Pa., and *Madison*, Brightwood, Va., new organs. . . . *Beaver Creek*, Bridgewater, Va., and *Crab Orchard*, W. Va., new sanctuary appointments.

MORTGAGE BURNINGS ... Indiana churches *Elkhart City* and *Salamonie*; *Lake Breeze*, Sheffield, Ohio; *First Church*, Pulaski, Va.; *La Verne*, Calif.; *Walnut Grove*, Johnstown, Pa., and *Akron*, Pa.

ANNIVERSARIES ... 125 years: *Union City*, Ind., Sept. 25. *Upper Claar*, M. Pa., Sept. 19. . . . 100 years: *Black Rock*, S. Pa. *Three Springs*, S. Pa., Nov. 21. *Bethel*, Unity, Va., Sept. 11. . . . 80 years: *Wakeman's Grove*, Va., Sept. 17. . . . 75 years: *Northview*, Indianapolis, Ind., Nov. 21. *Antelope Valley*, Okla., Nov. 14. . . . 65 years: *Rockford*, Ill., Oct. 17. . . . 50 years: *Claysburg*, Pa., Sept. 26. 20 years: *Decatur*, Ill., Oct. 17. . . . 15 years: *Columbia City*, Ind., Sept. 19.

HANDS-ON HUNGER PROJECT ... Mid-Atlantic District Life-Style Task Force sponsored a beef canning project Feb. 24 at Greencastle, Pa. Cattle, money, and labor were furnished by district churches. Meat was processed for distribution to needy within the district and in disaster areas. More than 30 beefs were scheduled for processing, at a cost for purchase and canning of $400 per animal. Paul Heisey, pastor of the *Welty*, Md., church, chairs the Task Force.

outlook

Brethren Service couple to be feted in Germany

Byron Royer, professor of pastoral psychology at Bethany Theological Seminary, and his wife Ruth Hoover Royer will enjoy a two-week all-expense-paid trip to West Germany in September in recognition of the youth counseling they did through Brethren Service work in Germany following World War II.

Byron Royer at Kaltenstein: From authoritarian control to personal responsibility.

The trip is being provided by the German YMCA Youth Village organization *Christlichen Jugenddorfwerkes Deutschlands.* According to Arnold Dannenmann, president, the organization's staff has heard so much about the Royers' work in the early post-war years that it wants them to visit in person.

A feature of the trip will be a tour of YMCA youth villages climaxed by a reception at the Castle Kaltenstein youth village.

The Royers were sent to West Germany by the Brethren Service Commission in 1948 to help the German YMCA work out a Christian response to the problem of war-orphaned, Hitler-trained youth leading desperate lives in a food-short and unstable economy. Not only did Brethren Service efforts help feed, clothe, and shelter the youth, but it provided spiritual and vocational guidance through Royer and his German associates. Castle Kaltenstein near the town of Vaihingen on the Enz River became the pilot youth village. A few years before the castle had harbored a concentration camp.

The main thrusts of the work, as Royer

recalls them, were helping the youth to grow individually in personal responsibility and corporately through self-government, a radical change for youth used to leading strictly programmed lives under authoritarian control. The youth elected their own village parliament, chose their own officers, and enforced their own rules. Material and financial assistance from the Church of the Brethren helped to get the first village established.

The Royers spent a year at Stuttgart in planning the youth work before taking up residence at Kaltenstein. A third year was spent at Kassel in directing the overall Brethren Service work in Europe.

Workshops to weigh tv impact on values

A major resource dealing with the impact of television on values is being launched cooperatively this spring by church and media groups. Called Television Awareness Training, (T-A-T), it is a series of eight workshops providing tools and skills for dealing with the pervasive impact of television.

"One of the greatest problems with television is that it tends to be a passive, one-way experience," explains Stewart Hoover, media consultant to the General Board. "T-A-T is designed to break through that passive exposure by building the critical awareness of viewers, and by moving that awareness into action to deal with the impact the medium has on their lives.

"The topics chosen for T-A-T workshop sessions represent the most common way television has been found to impact personal and family values. We are convinced that it is the role of the church to move in this area where the most powerful and influential institutions of society, that is, the media, are making important moral, philosophical, and theological statements."

T-A-T topics include violence, children's television, human sexuality, stereotyping, advertising, news, and sessions which overview and move participants into community-action alternatives.

Modeled after other personal growth opportunities where participants pay a fee for the service of trained leadership, T-A-T will provide, besides a workbook for home use, from four to eight of the two-hour sessions for a fee of $20.

"The logic of the fee is that trained leaders can use T-A-T as a source of second income," explains Hoover. "The plus for them is compensation for their time and motivation to lead events. The plus for the church and for the media movement generally is that we can spread the workshops further than if a few full-time staff persons led them."

An important part of the process is the training and accrediting of T-A-T leaders, Hoover adds. "Anyone who is interested in television and has some leadership experience could benefit from attending one of our workshops, even without becoming an accredited leader."

Leadership training weekends (Friday noon to Sunday noon) already have been held in several cities and upcoming events will occur in Pittsburgh, Dallas, Minneapolis, Toronto, New Orleans, Los Angeles, and Richmond, Va. Events elsewhere will occur in the summer and fall.

The leadership training weekend has a tuition of $100 plus room and board. For Brethren interested in attending leadership training workshops, scholarship money is available through the media education program.

T-A-T is a major involvement of the Church of the Brethren General Board's media education and advocacy project. It is a cooperative venture with United Methodist Communications, the American Lutheran Church, and Media Action Research Center, Inc., a non-profit, church-supported research and program development agency.

Stewart Hoover heads the T-A-T training staff, and among the consultants to the project have been Carolyn Lindekugal of the American Lutheran Church, Nelson Price of the United Methodist Church, Ben Logan and Dr. Robert M. Liebert of the Media Action Research Center, Prof. George Conklin of Pacific School of Religion, and Dr. Aimee Leifer of Harvard University.

In Southern Pennsylvania love is a district quilt

When Southern Pennsylvania cast about last fall for an appropriate gesture of concern and love for District Executive J. Stanley Earhart, who underwent heart surgery in August, it took a cue from the Annual Conference quilting parties and created a district quilt. Squares of white cloth were sent to the 40 congregations and four institutions of the district and in a one-month period some 70 women stitched, quilted, and hemmed the masterpiece, readying it for its presentation.

By the time the surprised executive and his wife Laurie opened the gift on December 3 so many persons had been involved that there could be no question about the beauty, thoughtfulness, dedication, cooperation, and love represented by the project.

special report

For ‘prisoners of conscience,’

Representative of the hundreds of thousands of "prisoners of conscience," this man languishes in a Filipino stockade. He does not know why he is jailed; there have been no charges brought; no interrogation. Thus the bold protest emblazoned on his shirt.

> *There is a constantly growing group of people the world over who are vitally concerned for the plight of those who suffer because of their religious or political beliefs or the color of their skin.*

Is there anything one individual or one organization can do to aid the hundreds of thousands of citizens throughout the world imprisoned and even tortured because of their political beliefs, religious convictions, or ethnic origins?

Amnesty International, the London-based human rights organization which began as an experiment in 1961 and has since grown to nearly 100,000 workers in 72 countries, calls such persons "prisoners of conscience." And its answer to whether anything can be done for the victims of repression is a resounding "yes."

In the past 15 years, Amnesty International, which by established principle "adopts" only political prisoners who neither advocate nor use violence, has helped to secure the release of over 8,500 of the more than 13,000 prisoners of conscience whose cases were investigated.

The privately funded, independent organization that is not allied with any government, political ideology, or religion, has also undertaken a worldwide campaign to abolish torture of any prisoner or detainee.

With its primary weapons of "moral pressure" on governments and its painstaking research, Amnesty has already established itself as a highly respected authority on human rights violations.

A measure of this regard is evidenced by its having been granted "consultative status" with the United Nations, the Council of Europe, the Organization of American States, and the Organization of African Unity.

What is the extent of the problem of political prisoners facing Amnesty International?

According to its latest annual report (1975-76), the numbers run well into the hundreds of thousands, ranging from a handful in the United States and some Western European countries to "perhaps as many as 100,000" in Indonesia.

In Iran, the report said, "the total number of political prisoners has been reported at times throughout the year to be anything from 25,000 to 100,000."

Amnesty said it had found it impossible to determine with any accuracy the number

(Continued on page 12)

a candle of hope

A burden shared

I am writing about this experience on the very day after it happened because I want to remember it—every detail, every feeling, every word. Yet, some of the details I cannot place on paper, because my contact must be protected and others there like him. For his safety, even my own identity dare not be revealed. I must share, however, the burden of what he shared with me.

We were seated face-to-face in a small room in a country that I consider to be one of the most entrenched and brutal police dictatorships in Latin America. Neither of us had expected to meet that day. But, I am glad we did.

It was the prisoner's first full day of freedom after months "inside" as a political prisoner. He had been seized and detained on vague charges of "subversion" and "stirring up the people." His activities before arrest: leadership in farmers marketing cooperatives and work to improve agricultural practices among the poor; farmer associations with Christian youth and peasant organizations.

He was a fine-featured person. His deep-set eyes reflected a quiet perceptiveness and strength that I have seen in many campesinos during some years as a rural development worker. Our conversation was in low tones. He began by speaking of his unknown future. "I have been thinking much," he said, "about what I am going to do now. It is difficult to know. Inside, I had made plans based on the belief that I would be there for at least six years.

"Freedom has come to me unexpectedly. Now I must make new plans. I have to think."

Some released political prisoners have found their jobs gone. No one will hire them. Others whom organizations or employers take back find that the people with whom they work and have dealings, especially the poor and civil servants, are now afraid to be associated with them because of the threat of guilt by association.

He spoke again: "So many things are going through my mind just now. Do I stay here? It is my country. Or do I seek asylum elsewhere? I believe my family may still have relatives in Europe. What could I do there—become a full-time political protester, a propagandist?" Here a smile came to his face at the almost incredible thought of that as a life-time profession. He sat now with head in hands.

"Yes," I shared the question, "what does a first-rate rural extension worker from Latin America do in Europe?" This brought an open laugh. But the mood was still serious as we faced the fact that it takes time to redo a life when prison is still too close to leave the mind clear enough for important decisions.

We sat in silence for a time. I do not know what he was thinking. I was pondering whether or not to ask him what it was like to be "inside." I asked because I felt the need to know, to understand. I assured him that he was under no obligation to answer.

After a moment, the answer came. "If it were ever known to the authorities that I had told what I am going to tell you, then there would be no question about my future. I have seen barbarities committed by my own countrymen of kinds that I could not have believed. At times, during these months inside, I have felt ashamed to belong to this country, though it is my own country, my people.

"Once you are inside it is first made clear that you have no rights. The police repeat it over and over. They say, 'The only constitution that we know, and our only law, is the whip.' Some of the police guards seem motivated from within to punish the prisoners. One said, 'I am going to punish you until you will be sorry that you were ever born.' He tried. Other guards, I believe, only punish because it is their job. These are more humane in carrying out their orders when no one is looking on."

There was another silence. This man, so recently "freed" from the bondage of prison, now lifted from the table a copy of his country's current constitution.

"I was reading this again," he said, "during last night. I have taught it many times to village classes, the parts about liberty and law. But, I now see that the worst that is happening in our country now is also legalized by the present constitution. It gives unlimited powers to the president and, through him, to the police. This I must denounce. But how? That is a burden which I feel, a duty that I do not know how to carry out under my present circumstances. I want to stay alive. I have a family. I do not want to be put back inside. Yet, the wrong must be denounced. What can I do?"

Another silence, then I spoke: "Perhaps, in a limited way, I can help to carry that burden. I do not live under the same conditions that you do, at least not yet. I have not seen what you have seen nor felt what you have felt. But, now that you have told me, it is my burden too. I will try to help you carry it."

Here my friend rose from his chair. He came around the table and put his arms about me in an embrace that I can not forget. "My brother," he cried, "I can't tell you in words what a weight you have just taken from my life!"

We sat again, now looking at each other. His voice was low but resounded with an urgency that still echoes in my mind. "One more thing. You have taken an interest in my case and in other close associates in recent days. I believe that it is not because of who I am, since we had never met before. Many others are still inside. Please promise me that you will have no less care for them."

I promised. Now I do not know exactly what to do with this burden that he shared with me. I know that is why I am writing this down almost immediately after I have lived the experience of our conversation. It is the first step in fulfilling that promise.—*Name withheld*

The Filipino prisoner (p. 10), a young Catholic, protests his detainment without charges

(Continued from page 10)

of prisoners of conscience in the Soviet Union, Cuba, and several other totalitarian states.

The political and geographical sweep of Amnesty International is shown by its bank of files at its headquarters in London. The files detail the cases of the 3,859 political prisoners in 107 nations whose cause is currently being championed.

The papers provide documented examinations of the prison systems and the torture techniques used to extract information in Chile, the USSR, Uganda, and scores of other countries where, Amnesty International says, people are routinely jailed and brutalized for dissident views.

The files also describe contacts who can document abuses in South Korea, South Africa, Bulgaria, and Algeria.

In its "war of conscience," Amnesty International follows a carefully worked out "plan of action." From families, professional associations, religious groups, and observers throughout the world, the organization learns the identity of alleged political prisoners.

Its research department in London investigates each case, finding out as many facts as possible about the prisoner's background, the details of the arrest, the trial (if any), and imprisonment.

Once the report is complete, the headquarters staff decides whether or not the prisoner qualifies for AI help. A prisoner who has used or advocated violence will not qualify. But if the prisoner has been tortured, no matter what the person may have been jailed for, AI will work to have the torture stopped.

Qualified political prisoners are then assigned to one of Amnesty International's 1,650 "Adoption Groups," which consist of about 8 to 20 or more people. To insure neutrality, the prisoners assigned are from countries other than those of the "adopting" group.

For example, the small AI Soviet chapter, which was founded in Moscow in 1974, "adopted" a leftist playwright in Spain, a Yugoslav woman, and a man in Sri Lanka (formerly Ceylon).

Members of the Adoption Groups, including the 80 in the United States, then launch a barrage of informed, insistent, and continuous appeals urging reconsideration of the cases and release of the prisoners.

Letters are dispatched to government ministers, prison officials, embassies, leading newspapers, international organizations, and to the prisoner's family and friends.

At the same time individual group action is being taken, Amnesty International's Secretariat protests through diplomatic channels at the highest possible levels. In especially critical situations, distinguished jurists or diplomats may be sent to attend controversial trials of political prisoners or to plead for the life of a sentenced victim.

Amnesty International also sends three-member investigating teams into various countries, when it can persuade the government in question to agree to an inquiry into alleged violations of human rights. Here again, to insure neutrality, no nationals of the country being investigated are included on the team.

The Amnesty team which recently completed a 10-day inquiry in Argentina, for example, was made up of US Congressman Robert F. Drinan, a Jesuit priest and lawyer, Lord Avesbury, a member of the British House of Lords, and Patricia Feeney, a member of AI's London headquarters' staff.

In addition to its regular efforts on behalf of prisoners of conscience, Amnesty International has devoted special attention to the problem of torture. Its report on torture, a country-by-country catalogue of barbarism, received world attention when it was published in 1975.

The organization's anti-torture campaign, launched two years before, helped persuade the United Nations to adopt a General Assembly resolution calling for "sustained efforts . . . to protest under all circumstances the basic human rights to be free from torture. . . . "

Amnesty International, started on a shoestring in 1961 by a London lawyer, Peter Benenson, has shown a steady growth. In 1971, its annual budget was $130,000; in 1976 it expected to raise about $750,000, plus $200,000 for prisoners' relief.

The money comes largely from outside Britain, from the richer northern European nations of West Germany and Scandinavia. The bulk of the funds comes from the local chapters or Adoption Groups. Nearly 517 of the 1,650 groups are in West Germany.

Much of the money is spent on staff and especially research. The London headquarters (53 Theobald's Road, London, WC 1X, 8SP) houses 66 paid, full-time workers, including a research staff of 14.

Amnesty International prides itself on its careful research. Says the organization's secretary general, Martin Ennals: "We really are very careful. The proof is how rarely we have been proven wrong. We were bitterly condemned as 'Communists' for describing torture under the Greek colonels.

"Now the trials conducted by the conservative (President Constantine) Karamanlis regime show that our mistake was in underestimating, not overestimating."

In the face of the discouragingly large numbers of prisoners of conscience still languishing in the world's jails the results of Amnesty International's efforts may seem miniscule. According to the organization's report for the year ending May 31, 1976, it helped to secure the release of 1,599 such prisoners, while "adopting" 1,880 more.

Nonetheless, Amnesty International has, to many, demonstrated convincingly that there is a constantly growing group of people the world over who are vitally concerned for the plight of those who suffer because of their religious or political beliefs or the color of their skin.

Amnesty's 100,000 members refuse to sit and curse the darkness. For political prisoners everywhere, they have lit a candle of hope.—RELIGIOUS NEWS SERVICE

A new way in Northern Ireland

When two anguished Irish women called for an end to violence in their country, Catholic and Protestant women rose up and marched with them. Seven sisters here offer reflections on the March of the Boyne

The troubles date back 300 years, to the tribal war between the descendants of the Irish converted by St. Patrick to Catholicism and the Scottish and English Elizabethean Protestants, imported to subdue the fiercely independent tribes on the land. Political maneuvering, imprisonment, banishment, and execution failed. Attempts were made at genocide but the Irish are a hardy and stubborn people.

In spite of a seeming calm, hates smoldered. In 1969 they burst into flame.

Efforts by the present generation of Protestant and Catholic churchmen and churchwomen to lessen the polarization and increase communication have been steadily maintained, often at great personal risk. Momentum to their efforts came last August when two anguished women called for an end to violence, for a new way for Ireland to meet "The Trouble." Catholic and Protestant women rose up and marched, their numbers growing weekly.

For the final 1976 March of the Boyne on Dec. 5, the Peace People of Ireland were joined by persons from other nations, including a delegation from the United States and Canada. Seven Church of the Brethren women were among them, Louise Denham Bowman of Fairfax, Va.; Joan George Deeter, North Manchester, Ind.; Gerry Zigler Glick, Broadway, Va.; Lois Teach Paul, Elgin, Ill.; Beth Glick-Rieman, Dayton, Ohio; Mary Blocher Smeltzer, Claremont, Calif., and BVSer Andrea Warnke of Dayton, Ohio.

The response of the Irish people to their presence was heartfelt. "In past years some American money has gone to support violence," the visitors were told. "Your presence with us is a greater value by far than monetary support, for we know how much harder it is to give of one's self."

"Nothing was more persuasive in my decision to respond to the Peace People's invitation to join in their witness than the awareness of how often we Americans are a part of the violence in the world. Why not respond to those launching an initiative for peace?" commented Joan Deeter. "Our presence said, 'We care about your problem. We want to understand more than we do and be supportive, one person to another, if we can.'"

Believing this, the seven sisters here reflect on what it meant to engage in a Journey of Reconciliation.

Father Dave and the 106

by Beth Glick-Rieman

Informed, alert, aware, sensitive, patient. These are fitting words to describe the Jesuit priest, Father David Bowman, who led the Journey of Reconciliation. He is Director of the Ireland Program of the National Council of Churches.

At the suggestion of Jim Christison of the American Baptist Churches, it was "Father Dave" who issued invitations to the various denominations and groups to send persons to Ireland on the Journey of Reconciliation. The 107 of us, Americans and Canadians, were to join the Peace People in their December 5 rally at Drogheda on the River Boyne. It was Father Dave who worked with individuals and groups in Ireland to make arrangements for the journey. Together they planned for security and safety, living accommodations, ground travel, education, exposure to peace individuals and organizations, and for participation at the Boyne rally. It was he who counted us as we boarded the train to leave Belfast, that city of terrorism and courage, and who heaved a sigh of relief when *all* were accounted for.

We were a motley bunch. We represented eleven major denominations and faiths including Roman Catholic, Jewish, American Baptist, United Methodist, United Presbyterian, Presbyterian Church USA, Brethren, Episcopalian, Unitarian Universalist, Mennonite, and Friends. Among us were representatives of the Fellowship of Reconciliation, The Resource Center for Nonviolence, Women's International League for Peace and Freedom, Clergy and Laity Concerned, American Friends Service Committee, Pax Christi, the Ad Hoc Committee for Peace in Ireland, the Peace People of Canada, and Church Women United.

Beth Glick-Rieman

We had among us seasoned travelers and persons for whom this ocean crossing was a first. We traveled together on land and in the air, slept in the same hotels, and listened to the same briefings. Together we journeyed to Glencree, a Center for Reconciliation in Eire's County Wicklow, and to Derry/Londonderry of war-torn Orange county.

We experienced together bomb scares, the ever-presence of guns, and the thrill of personal testimonies of courage and hope from many people.

Many among us were bonded to the Irish people by ancestry. All of us were bonded to them by devotion to the cause of doing away forever with bombs and bullets and *every* form of violence, legal and illegal.

Bridgepoint: From this day forward

by Mary Blocher Smeltzer

For most of us the climax of the eight-day Journey of Reconciliation was the Peace Walk and Rally at the Boyne River in Drogheda, Eire.

We, from the United States and Canada, joined the people from Dublin and other parts of the Republic of Ireland who came from the south. The Boyne River is closer to Dublin than Belfast and was chosen to encourage the people of Eire to take part. The Boyne River also is an historic site, where the Orangemen were victors over the Irish Catholics in 1690.

While we assembled and waited for the trains from the north to arrive, we sang peace songs and hymns. "Abide With Me" is a favorite of the Peace People marchers. Banners indicating special groups, communities, states and nations—Germany and Sweden among them—were carried by the marchers as we walked eight and ten abreast down Dublin Road toward the Peace Bridge about a mile away. We Brethren women had prepared and carried four banners identifying ourselves and bearing peace messages.

This walk and rally were symbolic of the north and south uniting in love and support of each other. When the two groups came together at the end of the bridge, barriers were removed so that all mingled. Many embraced and shed tears of joy. Some saw relatives whom they had not seen in years. Strangers were greeted as friends. Some of the people whom we had learned to know in Derry and Belfast found and greeted us warmly at the Boyne. Joan Baez sang and led the whole rally of more than 15,000 persons in "We Shall Overcome."

The leaders who spoke, including the organizers of the Peace People and representatives of the churches, urged that the Boyne become something new, that it make us look no longer back to division and hate, but from this day forward to the future in hope and determined peace. "We can and must work and live together."

The march was a great moment and we felt part of a great movement. As we reached a rise in the road and scanned the horizons before us and behind us, the road was full of people as far as we could see.

Mary Blocher Smeltzer

May the people in Ireland soon find peace and solidarity as we did that day at the Boyne.

Ongoing tasks of reconciliation

by Joan George Deeter

One of the startling discoveries of our journey to Ireland was how much creative, constructive work for peace has ensued through the seven years of violence there. We were reminded once again that while people of violence grab the headlines there always are those who work in their own ways to heal brokenness, right wrongs, and build the basis of a better life for the whole community. Efforts in reconciliation are not new to Ireland.

Two centers for peace and reconciliation are *Glencree* in the south and *Corrymeela* in the north. Both bring people together to work on common problems; both are involved in peace research and education. *Peace Point* is a program actively working in communities to tackle the problems that feed the continuing violence.

Women Together has united women in south and north, from Protestant and Catholic communions, to pray together, support each other, and reach out to serve their communities. One project has been the purchase of a double decker bus that serves as a mobile child care center, picking up children from their homes in troubled areas and providing a place where they can play in safety. At the same time it relieves their mothers from having to keep children inside in small cramped housing away from possible danger. Community centers in Belfast and Londonderry (most Irish prefer "Derry"), two key trouble areas, provide needed recreation and tackle major problems like housing and unemployment.

Churches have re-examined their role in the "troubles." An excellent report, *Violence in Ireland,* represents the findings of a committee of Protestants and Catholics. It points up past mistakes and concludes with specific recommendations for action. On November 28, the clergy of all faiths joined in a peace march in Derry. Church leaders reminded us that the church is actively involved through all the men and women who are expressing their faithfulness in their individual work for peace, justice and reconciliation.

'We can't be afraid

by Geraldine Zigler Glick

As a member of a delegation of seven women representing the Church of the Brethren in the larger group of persons who participated in the Journey of Reconciliation to Ireland and Northern Ireland in support of the Peace People there, I say thank you to my denomination for giving me the opportunity to witness in this way.

Geraldine Zigler Glick

Many persons in Ireland have been working for peace during the past seven years, but the incident that brought the Peace People together working for a just and peaceful society was the death of three children in Belfast caused by a run-away car with a dead Irish Republic Army member at the wheel. Betty Williams saw the accident and said, "It was like a dam

We Brethren, have been part of the positive work there in our support for the Ireland program of the National Council of Churches. It has provided funds for community workers, initiated a needed housing project in Belfast, bought a minibus for a youth program, and maintained first-hand contacts to know where help will best serve the goal of Christian ministry.

Joan George Deeter

Our Brethren volunteers embody our witness in a more personal way. In them we continue to be there, sharing life, caring, and serving.

anymore'

burst within me." She immediately began to gather signatures for peace and called for a rally the following weekend. From then on the community support base has grown and more people have joined until 300,000 persons are estimated to be involved in the Peace People's Movement.

In emotionally charged gatherings we heard women telling of their decisions to begin to talk with families and neighbors to whom they had not spoken for many years. Others told us of intimidation, harassment and physical danger to themselves and their families because of their activities in the peace movement. Even though, over the years, more people have been killed, youth have become violent and there is a problem of severe unemployment the Peace People feel that this is the psychological moment for renewed and spreading interest in stopping the violence. They say, "We can't be afraid anymore."

There are many women, known and unknown, getting together to talk about their "troubles." Ever since the first rally in the late summer of 1976 when 30,000 women gathered to say "no" to violence, the movement has mushroomed. They insist, loud and clear, that another generation must not grow up in communities full of fear and violence.

Times of trouble and of hope

by Andrea Warnke

The Northern Irish "troubles" are terrifically complex and deeply rooted. They're not just religious, economic, or political. Rather, they are a part of each facet of Northern Irish life. This brief delineation is extremely oversimplified, and intended to serve only as a handle for understanding our experiences.

The island of Ireland contains two distinct nations. The six counties in the Northeast corner comprise Northern Ireland, which is a part of the United Kingdom. Its majority is Protestant, but the Catholic minority is significantly large.

Andrea Warnke

The remainder of the island is the Republic of Ireland, an independent nation. It is Catholic except for a five percent Protestant minority.

The two countries became separate in 1920 and that division figures largely in the present conflict. Those in Northern Ireland who wish to unite them again are the Republicans—primarily Catholic; those who wish to maintain them as separate are the Unionists—primarily Protestant. Each group has several paramilitary forces to advance its cause; most noted among them for the Republicans is the Provisional IRA (the extremist branch of the Irish Republican Army), and for the Unionists the UDA (Ulster Defense Association). The British army was called in to help "control the violence," and they too are a definite military presence.

Dublin, in the Republic, was symbolic of my life, sheltered from any war situation. The contrast between untouched Dublin and Belfast first surfaced in my own feelings of fear as we traveled on the train to Belfast. The fear lessened, the differences increased. The sights were incredible. British soldiers, patrolling with guns at ready, faces grim. Children, picking their way through debris from a recent bombing, children who've never known peace. Barbed wire. Newspapers: Crossing Guard Shot; City Centre Bombed; Woman Killed at Door. And on, and on.

But that's not all we saw. In the midst of all this were the Peace People. The horrors were tempered by their conviction that violence isn't the answer, and that peace is the hope. Against guns aimed at their hearts they will say no to the violence. And I'm not speaking figuratively. It is a very real courage which meets the very real dangers. Through all, their vision sustains them—peace.

Why is peace a bad word?

by Louise Denham Bowman

"Peace Is People Becoming Different." So reads the poster in the Peace People's office in Belfast, hung among thousands of letters and telegrams pledging support to the then 20-week old movement. This groundswell movement for peace in Northern Ireland is unique—it's been initiated, organized, strategized and controlled primarily by women. But it's not been exclusive; men and youth have joined in support. These courageous women have said, "No longer can I live with fear. By my silence I have supported violence. It's time my life went for peace."

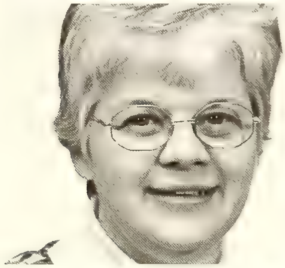
Speaking out for peace means more rounds of tension for those in the Peace People's movement. It means wondering if your son will return home from school, if your car has been connected to a bomb, or having your child ask, "Mommy, why is peace a bad word?"

The Peace People's Movement began one sad day last August in Belfast when three innocent children were killed in a bizarre automobile accident. No longer able to stand silently by, Mairead Corrigan, aunt of the three children, and Betty Williams, who witnessed the accident, issued the call that was the spark that lit the great fire of hope.

The women suddenly found themselves working to end the violence in all Northern Ireland. Joining them was Cairan McKeown, former newsman and university teacher, who has lifted up the philosophical possibility of peace in this world.

The day after the funeral of the children, the first peace rally was held with courageous Protestant and Catholic communities marching together. Since then, rallies have been held weekly, with 50,000 marching on the violent Shankill Road in late August. Women, long separated and considered enemies, embraced each other, shed tears, kissed and linked arms in mutual support to the end of violence.

The movement was climaxed by the River Boyne Rally on Dec. 5 when 107 Americans who had accepted the invitation of Corrigan and Williams, joined in the final rally. More than 15,000 people from Northern Ireland and the Republic of Ireland met in an infamous spot, symbolizing their joint efforts for peace for all of Ireland.



Louise Denham Bowman

What's the future of this spontaneous movement? Some say it's been like a shooting star, brilliant and beautiful for a moment, but quickly lost in the darkness of infinity. If real peace is to come, they say, there must be more than rallies and talk of peace. Others, especially those women and men who are working in the movement, say it is providing a bridge of hope for the Irish, a way for people to learn to know one another, and to dispel fears based on false legends. In their view it is only the beginning.

The Peace People called for a coalition-type meeting in early January when they and the long-term community organizations, some in existence as long as seven years, came together for strategizing their mutual efforts. People and funds are needed for community action centers. Will they be able to help each other? There will be no shortcuts, but with the cooperation of all the groups, there is hope.

Indeed, such hope and courage has caught the imagination of the world. One million people in tiny Northern Ireland working toward non-violent economic, political, social, and religious justice is a phenomenon to watch!

In the booklet, "The Price of Peace" (September 1976), Cairan McKeown declared that the day-to-day price of peace is dear. Peace is achieved through the efforts of individuals moving upward from the grassroots through the social, economic, and political structures. Even if the dream is not realized in this lifetime, the movement for real peace must never cease.

McKeown ends his statement with this pledge:

> *"It is entirely up to me.*
> *It is entirely up to you.*
> *Am I, are you,*
> *prepared to pay the*
> *price of Peace?"*

The strength of God's foolishness

by Lois Teach Paul

To be a part of the Brethren contingent of the Journey of Reconciliation was to hear women in violence wracked towns weep as they told of the suffering of their families and listen to leaders of church and politically oriented groups describe efforts for conciliation that have been carried on for years. It was also to observe how fear and mistrust can hold business and constructive social change in limbo.

Lois Teach Paul

The Peace People's movement that surged in a great swell and washed over the country last August and September caught up mainly women. Out of lives of quiet desperation they were swept along in a movement whose size and power and international response caught politicians and paramilitarists by surprise.

What we experienced foremost in Ireland was a heart/head debate. We found ourselves caught up emotionally with the charismatic power of the Peace People. Yet some facts did not orchestrate, some voices did not harmonize. Some of our American delegation became cautious and cynical. I agree that swells of emotion don't answer tough questions of political reality. It's foolish to believe that the response the women have generated will produce more than just that—an emotional response.

Is dovelike gentleness foolish in the face of caution that seems so wise? Didn't Jesus tell the seventy when they went out in the countryside to testify to be as gentle as doves, but wise too, like serpents? What is foolish and what is wise? St. Paul said: "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong" (1 Cor. 2:27).

Has anyone in remembered history *really* put this foolish strength to the test? Is this just such a time, when women, perceptive and by some called naive and weak, have glimpsed the potential and been willing to lay themselves literally on the line of fire and death to test the strength of God's foolishness: nonviolence in the face of bombs?

I have trouble with that. I am a pacifist, yet I've never been foolhardy about it. Practice nonviolence up to a point, but let's not be ridiculous! Then here I was confronted with the very message that the Church of the Brethren, and I as a member attempting to live a sincere Christian life, have been proclaiming "There may be trouble. At the last march the women were pelted with rocks and obscenities. There may be shots this time," warned our leaders.

Now what was foolishness and what was wisdom? Somehow the power that swept down the column of 15,000 marchers along the Boyne that day was not of this world's experience. I sensed that here was a turning-point opportunity for Christians in this arms-race world. For the first time in my life, I glimpsed the foolishness of God in action, the real force field that love can create. God has spoken to two women in Northern Ireland, a land of proud, independent, exploited, confrontive yet religious people and given them a challenge to turn around, to be instruments of His peace for all the world to see.

I'm glad I was there. I hope that my church will watch closely, and support with concern, prayers and money, this religious revolution in the making.

Do we dare risk appearing naive and foolish? The world watches, cynical, yet wanting to believe. Is this the time to testify that evil can be overcome by good? I want it to be so. I watch and pray, ready again to risk myself for further test and confrontation, awaiting a sign. Will you join me? ☐

Contrasting styles of witness

by Wendell Flory

As the Church of the Brethren in recent years has experienced renewed interest in evangelism, one of the forms practiced in scores of congregations has been the Lay Witness Mission. This ecumenical venture continues to thrive at points throughout the Brotherhood.

Under this program, a lay coordinator and sizable group of lay persons from outside come to share their faith and to fellowship with the congregation. Four major sessions on Friday, Saturday, and Sunday provide the setting for personal witness, prayer, small group sharing and training.

For many of the visitors, these missions have presented the first real opportunity to testify publicly to the changing and healing power of the Holy Spirit in their lives. For many of the host Brethren, the Lay Witness Mission has prompted a new experience in relating verbally to others what their faith means to them.

Differences in theology and in methods of witness are to be discerned in the more evangelical approach of the Lay Witness Mission and the service heritage of the Church of the Brethren. The sponsor of the Lay Witness Mission, the Institute of Church Renewal in Atlanta, was spawned by the United Methodist Church but bears a broad ecumenical character. The common conviction of Brethren is that the Christian's primary witness is to serve others in love, a service that makes unnecessary or at least secondary the verbal telling of beliefs.

There are other comparisons that may be observed in looking at the witness of the Institute of Church Renewal and that of the Church of the Brethren. Recognizing the limitations of generalizations, and the prevalence of variations in each group, let us identify the two groups' respective interpretations of the theology of witness. We proceed not with the intent of establishing who is right or wrong but with the aim of stimulating a more forthright witness for Christ and widening the theological roots of all who share their faith.

The focus of the witness

For the Lay Witness Missioner the witness focuses on a testimony of *words*. Behind the word witness is always a changed life. God has entered the life and caused the change. The central theme of the story is always: what God has done for the person making the witness.

The traditional witness of the member of the Church of the Brethren will focus on *words and acts*. The service emphasis of the church will likely turn the central theme of the witness to: What the witnesser has done for Christ. From this stance God is praised to have used a humble partner in the work of the Kingdom. There is usually no element of boasting intended in this witness. It is rather a simple story of the joy and blessing that has come from the opportunity to serve in the name of Christ. It is the story of a redeemed sinner entering into a ministry of Jesus Christ.

The authority of the witness

The *Bible* is the authority of the evangelical approach to witness. "The Bible says" is a common preface to commandments of faith and obedience among evangelicals. The Old Testament is as valid an authority as the New Testament. Helpful moral lessons for today's conduct are as frequently drawn from the ancient patriarchs as from the first century apostles. More literal use of memory verses and proof texts strengthen and give authority to the witness.

Jesus Christ is the final authority of the Brethren. It is common to hear a Brethren say: We have no creed but the New Testament. A church membership vow requires a member to live according to the example of Jesus Christ. Living like Jesus becomes the power of the witness and the test for authenticity.

The experience leading to the witness

A major formative experience leading to conversion empowers the testimony of the evangelical. A radical change of life from sin to grace is the theme of the witnesser. The story is shared over and over of how the Holy Spirit broke into a life of sin to reclaim a child of God for God's eternal purposes. The great love of God in Christ is illustrated by the terribleness of the sin. Faith is deepened with each telling of the tremendous experience when God called. God is praised for this precious action of grace and love. Hallelujah! The Lord be praised!

A *gradual spiritual growth*, usually centering in a Christian home, is the Brethren conversion experience. It is anchored in a lifetime commitment to Christ as Lord and Savior. Perhaps no one moment in life can be lifted up as the radical time of change. There is no need of such a moment of radical change for there is no life of terrible sin. With no such background there can be no major conversion experience. The Brethren witness is to a growing awareness of the loving presence of God in life.

The person who makes the witness

The worth of the persons who are witnessing to their faith differs between the Institute and the Brethren. The evangelical approach emphasizes that all persons are unworthy sinners in *total rebellion* against God. They are no longer children of God. The image of God in them is tarnished beyond recognition. Salvation can come only by the grace and mercy of God. The loving, spontaneous action of God in Christ gives them rebirth. They await God's call to the new life in Christ. The words, "the Lord willing," preface their marching orders to witness and service in Christ.

The Brethren witness recognizes that all persons are sinners, but the son/daughter relationship to God the Father is not broken, only *alienated*. Reconciliation is empowered by God's action on the Cross as forgiven sinners are transformed again into God's partners in the Kingdom. Such children of God now can and do live according to the example and teachings of Jesus in the power of the Holy Spirit. The witness for Christ is made fom a vantage point of a restored relationship of love and belonging in the family of God.

The confessions of the witness

Past sin is confessed in an *open, honest period of self-examination* in the Lay Witness Mission style. The former unworthy sinner shares all sins, failures, temptations and doubts freely. There is no embarrassment. The story of the coming of grace and the conquering of the sin becomes another reason to witness in praise to the redeeming power of God. This freedom to admit sin openly and in detail becomes a therapeutic step toward the removal of guilt. It is another occasion to praise God for unmeasurable love and grace. Everything is possible to the Lord. Sin is terrible. God's love is greater than the sin. The Lord be praised!

Quiet, private self-examination characterizes Brethren confession of sin. Honest sharing of sin and asking for God's mercy and forgiveness is a matter for private prayer, or, to be shared at most with one or two others. The witness is to a story of the power of God without the embarrassment of listing the gory details of sin in public. Respect and love for each other can be deeper and richer when the privacy of one another is honored. It is enough that God knows the innermost sins of the heart. God has forgiven as true confession is made. The confession we make to each other is not to the terribleness of the sin but to the loving grace of God. To God be the glory!

Some concluding observations

The Institute of Church Renewal and the Church of the Brethren are each contributing to the other's theology and enriching the lives of persons serving in the other's work.

A basic contribution of the Institute to the Brethren is in rethinking the theology of sin. Questions arise for Brethren. Is the unworthy sinner any longer a child of God? Is there any hope for such a sinner except in a born again experience in Christ Jesus? Is not this spiritual rebirth a major formative experience of conversion? Can one truly repent of the terribleness of sin without open confession? Can one honestly witness for Christ without sharing the joy of this new life. Is there any reason not to share this joy in words of praise as well as in acts of love? To ask these questions is to point the direction in which the Brethren are moving even now.

The Brethren in turn are deeply influencing the lives and faith of the dedicated lay volunteers who come into their midst to share faith in Lay Witness Missions. The value of service as an avenue of witness for Christ is being emphasized. A new acceptance of the primacy of Jesus Christ as revealed in the New Testament is believed with joy. Lay Witness volunteers from other denominations return to local Brethren congregations to participate in love feast and communion services. Brethren pastors have been called by other lay persons to officiate in anointing services for healing in which quiet moments for confession are included.

Gratitude is due to the Institute of Church Renewal and to the hundreds of dedicated Christians who answer the call to serve and witness in Brethren congregations. In turn God has called many members of the Church of the Brethren to join this core of volunteers to serve in congregations of other denominations.

The lives and faith of all is being widened and enriched. ☐

by Sam Calian

Restoring confidence

Loss of confidence in leadership is a characteristic trend of our day. Religious leadership is not exempt from this general malady. The suspicion and mistrust accorded to the leadership of organized religion account in part for the declining enthusiasm and falling church membership witnessed in recent years.

The above condition is unfortunate and needs to be remedied. Whatever the specific causes, a new strategy for credibility must be sought. Religious institutions continue to play a significant role in American society. This role must be enhanced, not diminished, in the complex ambiguities of our Watergate world.

The future of our church will depend upon responsible and responsive leadership. Our theological schools are preparing men and women to assume this leadership. Tomorrow's laity, concerned and better informed, will increasingly seek more meaningful partnership with this emerging leadership.

Caught then between tomorrow's hopes and yesterday's traditions, the present voices from the pulpit and the pew struggle to restore trust among themselves. Will they succeed? Can a trusting climate reverse the trend of recent years? I believe it can, if some guidelines for action are held in mind.

1. A confession by clergy and laity of their mutual mistrust must be openly declared. The purpose of confessing is to state candidly that each party has had misgivings about the wisdom and actions of the other. Allowing this underlying uneasiness to surface is a necessary part of the confessing process.

2. The laity must overcome the temptation to "seek the head" of its ecclesiastical leader every time a decision, act, or program runs contrary to expectations or vested interests. As much as any other factor, laypersons have been responsible for the frequent turnover of religious leadership. And such radical changes in leadership rosters speak ill for clergy and laity and do not inspire confidence in either part.

We all must remember that the ability to take unpopular positions on occasion is a test of good leadership. Church officers need from the laity the psychic space to act on their best judgment without having to turn each moment for approval.

Nevertheless, leadership, religious or otherwise, must make a periodic accounting of its trust. Though a responsible laity must carefully scrutinize its leaders' records, it must avoid committing the ecclesiastical lynchings that so often appear in retrospect to be martyrdoms.

3. Prophetic religious leadership must provide a clearly conceived program; otherwise it is headed for trouble. Loss of confidence in religious leadership is due in no small measure to shallow programs of action that have exhausted lay energy and contributed confusion to the genuine problems at hand.

In this connection prophetic leadership should concentrate on education as well as action. There are really no instant ways to enlighten a membership on the social ills of the day. Education is a painfully slow process, and the prophet as educator must search for the roots of the crises that plague us and thereby build a constructive solution for the future.

4. Both clergy and laity must acknowledge the existing tension between means and ends in applying faith to action. Concrete problems in contemporary society have more than one way of solution. Failure to admit this is seen in the tendency to canonize one method or approach over another. Members of religious organizations have a unique witness to make: to show that means and ends are ultimately related. We have not been doing this very well.

5. The clergy must more consciously share ownership of its leadership role with the laity. Any viable strategy of credibility calls for a greater slice of the clergy's time to be spent in the library, preparing minds for speaking before the people. Administrative duties, important as they are, need to be shared with the underutilized laity.

6. Religious leadership must cultivate the spiritual life—a private interior dialogue with God. We all know that authentic piety is not the possession of any one class of persons; it needs to be cultivated and nurtured by everybody, as does social concern and action. Prayer reminds us of who we are. Discerning laity will listen and be more willing to support the conscience and courage of a religious leadership that is nurtured by a lively spirituality. □

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God's plan is g

Read Romans 12:1-2

A story appeared not long ago in a popular Christian magazine about the accidental death of a 12-year-old boy, and his mother's struggle to talk about this tragedy in a helpful way with her other children. She tried to say "Thy will be done" in a spirit of resignation, still fighting with the hard "Why?"

As I read this story, I found myself seriously questioning the idea of linking the death of that child with the will of God. Could a mother put her trust in God again if she thought God was in any way responsible for such a tragedy? Could such a God be trusted?

There is much fuzzy and harmful thinking about the will of God, and much need to hear the word found in the beginning of Romans 12. The first time I came upon J. B. Phillips' rendering of this passage, it was with a great sense of discovery and affirmation that I read:

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him and acceptable by him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity."

What a reassuring communication this is (apart from the language, which seems to exclude female human beings). It offers an important key to a sound understanding of the nature of God's intention and purpose: "The plan of God for you is *good."* Here is clear and firm assurance of God's complete trustworthiness.

We must get it out of our heads that to pray for God's will is to risk having all the joy go out of our lives, or to resign ourselves to disaster. This is not to say that death, sorrow, pain and disappointment will not come to those who put their trust in God. In spite of God's good plan and purpose, these things do happen, sometimes because of evil human intention, sometimes because of unwise choices by well-intentioned human beings, and sometimes for reasons not understood. But the fact that tragedy is not understood should not mislead us into thinking that it must have been the will of God. God grieves with us, shares our pain, loves, comforts and strengthens us when death, sorrow, and disappointment inevitably comes.

In the Sermon on the Mount Jesus pictures God as a good parent who, even more than a fallible human parent, can be trusted to respond with good. Would a responsible human parent ever plan tragedy for a well-loved child? Even less likely would God, the perfect, divine parent, intend evil to come into our lives.

If we think tragedy is God's doing, a harmful cycle can be set in motion. This cycle can begin with anger at God, move to feelings of guilt because of that anger, then to despair and depression, which in turn can lead to physical illness or more tragedy.

What liberating good news in Romans 12: 1 and 2 that God has something better than that in store. When we are convinced that God is indeed a God of mercy, and not a God who plans tragedies, our response is to abandon ourselves to cooperation with God's purposes. As we let ourselves be guided more and more by God's intentions for us, and less by secular, un-Christian standards, our experience will justify our confidence in God.

We will be freed from feelings of guilt that come from a sense of never quite measuring up, when we see that this abandonment to cooperation with God's purposes is all that is expected of us, and we will be freed to move on to fuller achievement of our spiritual potential. This upward-moving spiral of cause and effect will lead us to a more mature faith experience, as we allow God's purpose to work itself out in our lives.

Perhaps one reason for so much misunderstanding of the will of God in relation to tragedy is the way in which the crucifixion and death of Jesus have sometimes been interpreted.

After seeing the movie version of "Jesus Christ Superstar," I found myself resisting the picture of God I felt this movie had created. The God of "Jesus Christ Superstar" seemed to really demand the death of Jesus, for some reason that was not adequately explained. Such an interpretation of the death of Jesus does not seem to me to fit with the nature of God as Jesus himself taught it. Surely God wanted people to accept Jesus and respond to him, not to reject and kill him. But in that circumstance, because of the people's rejection of God's good purposes for them, and the subsequent arrest and condemnation of Jesus, it would have been out of harmony with God's purposes for Jesus to resist his enemies with violence or to run away. Just as no responsible, caring parent would demand the violent death of a beloved son or daughter, surely it was not God's plan from the beginning that the young, vigorous Jesus suffer rejection and violent death.

It is risky to tell another person what God's will might be for that person in any specific circumstance, since we all see more or less dimly, especially in relation to other persons. But by looking at the face of Jesus with our inner eyes, and trying to absorb as much as possible of the mind and spirit of Jesus, we gain insight into what the nature of God's plan might be.

Taking our clue from Jesus, we learn that what God really wants for all persons is abundant life—wholeness, health, joy, strength, growth, beauty, peace, love. Jesus described his own purpose this way: "I have come in order that they might have life, life in all its fullness" (John 10:10, *Good News for Modern Man).* I believe it is God's intention that this fullness of life should be available to all persons

firm assurance of God's trustw

ood

regardless of their color, sex, nationality, or any other distinction.

When God's spirit is present in us, as it was in Jesus, God's intention becomes our own, and we will want for all persons what God wants for them, allowing ourselves to be used as instruments of good for them.

God's all-embracing love will find an echo in our own concerns for persons, whether they may live next door or in some distant part of our global neighborhood, where life may be anything but full and abundant. It will truly concern us that for half the people of the world, hunger is a daily fact of life, and that in some of the poorest countries, half or more of the children die of malnutrition before they reach the age of five.

I believe it is God's purpose for children to grow up strong and healthy, and that God is suffering with all those mothers and fathers who see their children dying, or going blind, or becoming stunted in mind and body, because they do not have enough of the right kind of food.

I believe it is God's idea to keep us stirred out of our comfort and have us use our time and energy and money to try to do something about that.

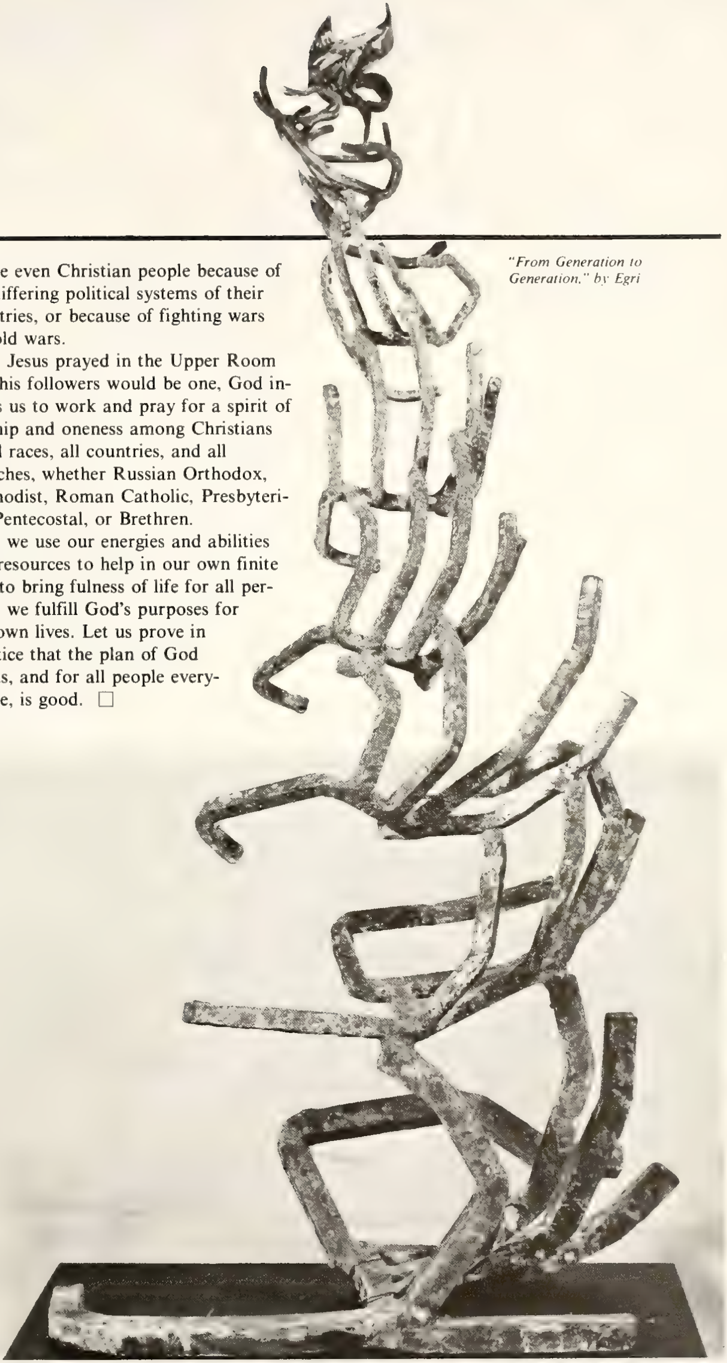
National policies can also help or hinder God's purposes, and God's intention has something to do with such nitty-gritty things as priorities in our national budget. God must grieve when we, through our own government, spend 70 times more for military purposes that we do to help the poor countries of the world solve their problems of hunger and poverty.

God has a plan for the church to make more effective its witness to God's loving plan for all people. It is surely God's intention that members of the Christian family from all countries try to work and pray together for the elimination of mutual distrust and fear, war, and hunger, the common enemies of humanity.

God must suffer when suspicion and fear divide even Christian people because of the differing political systems of their countries, or because of fighting wars or cold wars.

As Jesus prayed in the Upper Room that his followers would be one, God intends us to work and pray for a spirit of kinship and oneness among Christians of all races, all countries, and all churches, whether Russian Orthodox, Methodist, Roman Catholic, Presbyterian, Pentecostal, or Brethren.

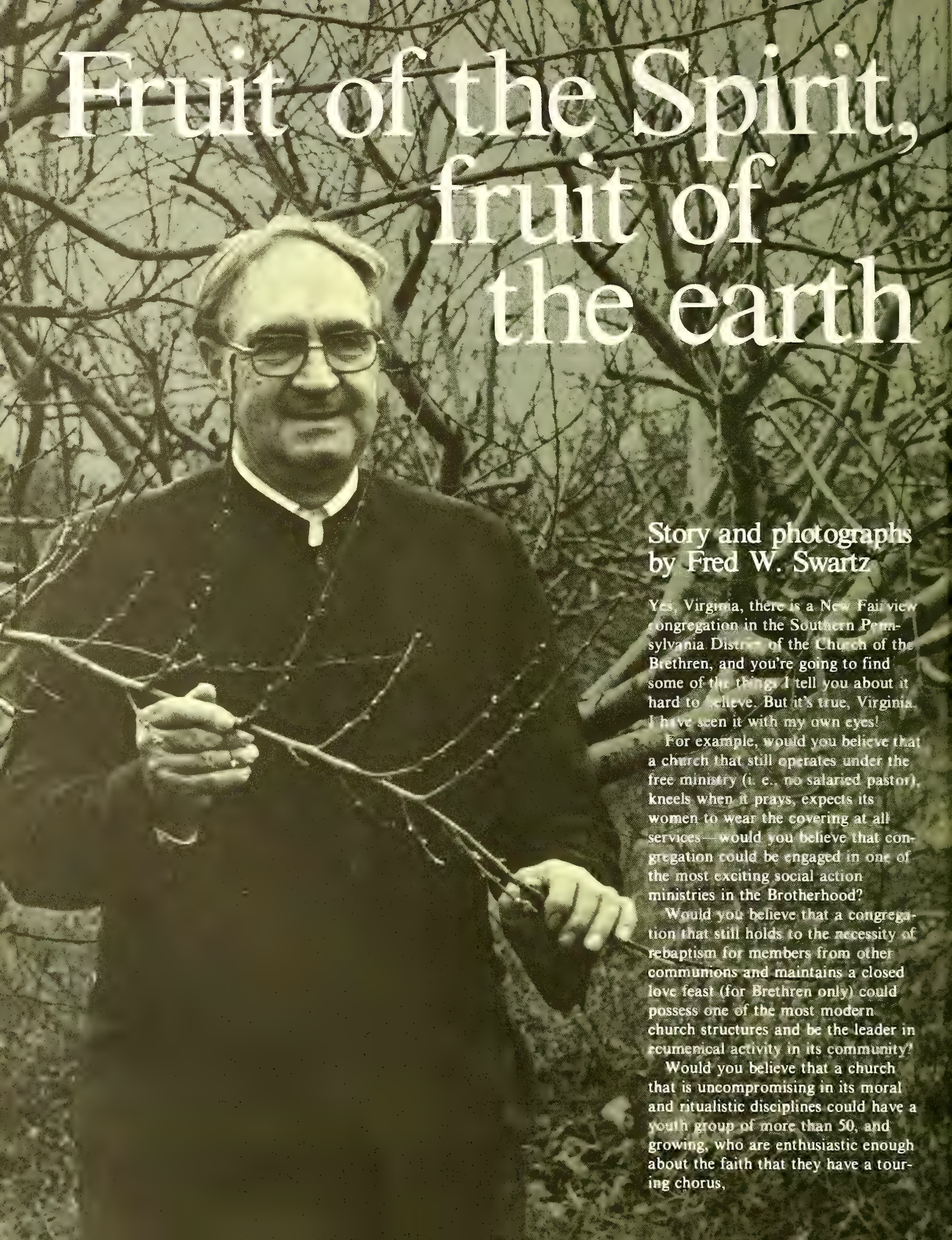
As we use our energies and abilities and resources to help in our own finite way to bring fulness of life for all persons, we fulfill God's purposes for our own lives. Let us prove in practice that the plan of God for us, and for all people everywhere, is good. ☐



"From Generation to Generation," by Egri

thiness /by Fran Clemens Nyce

Fruit of the Spirit, fruit of the earth



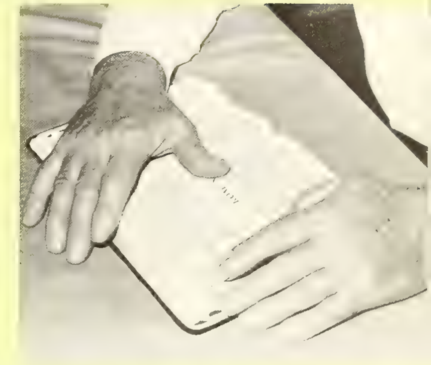
Story and photographs by Fred W. Swartz

Yes, Virginia, there is a New Fairview congregation in the Southern Pennsylvania District of the Church of the Brethren, and you're going to find some of the things I tell you about it hard to believe. But it's true, Virginia, I have seen it with my own eyes!

For example, would you believe that a church that still operates under the free ministry (i. e., no salaried pastor), kneels when it prays, expects its women to wear the covering at all services—would you believe that congregation could be engaged in one of the most exciting social action ministries in the Brotherhood?

Would you believe that a congregation that still holds to the necessity of rebaptism for members from other communions and maintains a closed love feast (for Brethren only) could possess one of the most modern church structures and be the leader in ecumenical activity in its community?

Would you believe that a church that is uncompromising in its moral and ritualistic disciplines could have a youth group of more than 50, and growing, who are enthusiastic enough about the faith that they have a touring chorus, *At New Fairview you will find an unbelievable spirit—combining sectarianism and sacrifice, the old and new, tradition and love. You will come away amazed—rejoicing—and glorifying God!*



frequent weekend retreats, and a weekly prayer meeting?

Would you believe that a congregation that has not adopted many of the twentieth century changes in the Church of the Brethren which have been accepted by Annual Conference supported the Brotherhood program with $21,967 last year, including support accounts for eight missionaries?

Yes, Virginia, New Fairview is for real—a fellowship of 600 members who are sincere about their faith, but far from ingrown; a church whose members know where they stand on doctrine and belief, but are not content just to possess faith that is not complemented by deeds of service and love to the world.

It is a unique church, Virginia. I wish you could spend some time in their company, as I did. You'll find an unbelievable spirit—combining sectarianism and sacrifice, the old and new, tradition and love. You'll come away amazed—and rejoicing—and glorifying God!

There is the strong suggestion of unanimous consensus that the major inspiration and motivational force behind the enthusiasm and mission of the New Fairview congregation is Murray P. Lehman, the elder-in-charge, and one of seven free ministers of the two-point parish.

A modest and gracious person, bearing the scars of one whose face is exposed for long periods in raw weather, yet smiling with the warmth of a new sun breaking through the grey clouds and speaking in tones of mellow love and inviting interest, Murray Lehman is a hard-working composite of earth and heaven. The family income for himself, his wife, Mary Ellen, and one son still at home, David, a 12th grader, comes from the produce of 25 acres of fruit orchards and the raising of 13,000 broilers. His service to the New Fairview church and its ministries, which includes preaching at least twice a month, teaching and pastoral functions, and attending most of the organizational meetings, is all gratis. His typical day begins well before sunrise and doesn't end until late into the night. His co-parishioners accuse him of doing too much, but he only complains that he doesn't have as much time for study and sermon preparation as he would like. Still, he always found time to spend hours at hunting and interest trips with his three sons.

Perhaps the key to Murray Lehman's magnanimity is his Job-like praise of God and God's faithfulness. Among his earliest recollections are his teen years during the beginning of the Great Depression. His father, Paul Allen Lehman, a deacon at First Church of the Brethren in York, Pa., was a furniture dealer who relied upon his son for help in the business.

Murray remembers a day in 1932 when his father gave him a folder containing 200 leases and sent him out to attempt collections. When the day had ended Murray had not been able to secure as much as a quarter. The family furniture store eventually became the victim of those dire days, but Murray was able to secure a position with a textile industry where he not only learned the weaving trade, but soon proved to have the ability to be a supervisor.

During these years he met Mary Ellen Chronister, another native York Countian, who consented in 1937 to be his wife. The newlyweds bought a home and three acres of ground near the New Fairview Church of the Brethren and began to establish roots in both.

Domestic peace in many homes was to be shattered, however, by the outbreak of World War II. Murray was among those challenged by the draft for military service, but he had already answered a prior call from the Prince of Peace. The draft board gave him two choices: either report to Camp Kane (a Civilian Public Service camp near Erie, Pa.) or find a job farming, an occupation deemed a necessity for food supply and therefore warranting draft-exempt status.

Murray hired on with a neighbor farmer at 30 cents an hour, a considerable comedown from a factory foreman, but a job that gave him more satisfaction in that he "felt it was a service where people were being helped." To supplement the wages, the Lehmans converted part of their three acres into an orchard, some 100 peach trees and 30 apple trees strong.

While fruit growing has been Elder Murray Lehman's "tent-making" subsistence, he still calls it a "novelty," for it started as a hobby for him as a young boy in the city. His father had an elderly friend, a retired blacksmith, who "tinkered" with tree grafting. His particular delight, to the fascination of young Murray, was to spend the fair days of early spring in the countryside around York grafting cultured twigs onto wild fruit trees along the roadside. Each successive summer he would prune these special projects until the trees produced quality fruit. Murray recalls the pleasure the old gentleman secretly received from hearing someone exclaim, with incredulous wonder, about finding the nicest "wild" cherries you could ever want out along the fence row!

It was the influence of this gifted and unselfish benefactor that spawned Murray's own interest in fruit trees. After school Murray would often find some fence rows of his own, where young trees were sprouting. Carefully, he would transplant the seedlings to the garden at home and nurse them until they were large enough to give to friends for their yards. "I had trees growing everywhere in the city," he remembers.

When he was able to buy a portion of the farm on which he worked during the war, he and Mary converted 25 acres into peach and apple orchards. This past year, considered a poor season for the apple crop, the Lehmans sold three trailer truck loads of apples to the processing plant in addition to twice-weekly sales at a local farmers' market, and moved several thousand bushels of peaches. All of this resulting from nearly 40 years in a profession (farming) which he never intended to embrace, but into which his Christian conscience led and kept him.

"After the war my conscience would not permit me to seek a more profitable occupation," he relates. "I felt if I could provide the service for a few years I could make it for a lifetime."

It is obvious that the Lehmans have succeeded. "The Lord has really blessed us," Murray says. "Oh, we've had a few rough times, but we've never been hurting or lacking. The youngsters have all been educated as well."

The "youngsters," in addition to David, are Nancy, who lives with her husband, an air conditioning engineer, and their two daughters in Pasadena, Calif.; Philip, who still lives in the York area with his wife and two daughters; and Michael Brian, whom the Lehmans accepted as a foster son in 1944.

Michael represents another important chapter in Murray Lehman's life. At the time Michael joined the Lehman family, Murray was president of the Southern Pennsylvania District Children's Aid Society which maintained a short term facility in Carlisle for orphaned and underprivileged children. Michael was a 12-year-old who needed a family who would introduce him to love and see that he received an adequate schooling. Murray announced the need in the church service at New Fairview one Sunday morning but no one responded. "So we (the Lehmans) said, 'Why not our home?'"

It was a happy decision from the start. Michael and Philip were only one year apart in age and related very well to one another. The boys assumed chores on the farm and were rewarded with hunting and fishing trips with Dad. Michael became a part of the church family as well, and entered alternative service when he reached the draftable age. Michael now has his own family, and not to be 'outdone' by his "brother" and "sister," the Brians also have two daughters!

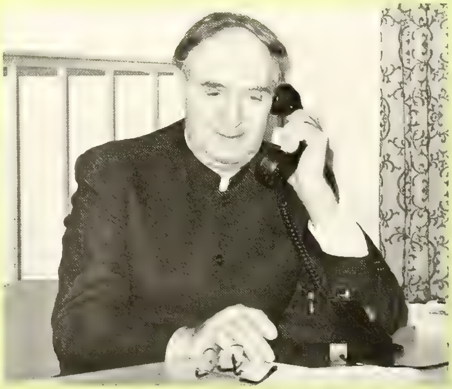
Ministry to children and youth has always been a special concern for Murray Lehman. He was president of the Southern Pennsylvania District Children's Aid Society for more than a decade, including the transition of the Children's Home into a public school day care center for mentally retarded children, when the Commonwealth of Pennsylvania changed its policy on child care support, and public funds for the institutionalization of homeless children were no longer available.

But Murray Lehman was not satisfied that his job among children with special needs was completed. Through a periodic relationship with the York Rescue Mission, for which New Fairview was providing a monthly worship service, he discovered there was a need for a shelter facility for children who were victims of some transitional emergency, for example: parental illness in a home, runaways, and children awaiting a foster home assignment.

Murray and the New Fairview congregation encouraged the Children's Aid Society to purchase a vacant building near the Rescue Mission for use as an "emergency children's shelter," with the program to be administered by the Mission. In 1975 the shelter served 164 children for a total of 526 child days. In addition, 96 mothers were sheltered in the building during the

Below, center: Elder Lehman takes to the phone to tend his flock. Below, right: Elder Lehman preaches twice a month as one of New Fairview's free ministers.

Left: Mary Ellen and Murray Lehman—for forty years, marriage and devotion.



course of the year. Referrals come from many agencies, including the Red Cross, York Hospital, the police, the mental health association, schools, the Salvation Army, churches, and the local bus station.

But the Children's Shelter is only the tip of the iceberg in the relationship between the New Fairview congregation and the Rescue Mission's total program. Even though the church is located some seven miles out of the center of York city where the Mission carries on its ministry, it is involved in almost a daily relationship with the Mission. H. Roger Miller, a deacon at New Fairview, is president of the Mission's Board of Directors. Murray Lehman is a member of the advisory board.

The Mission's program for inner city boys, called the Lighthouse Boys Club, is supported financially by New Fairview, which also provides for several scholarships to send the boys to summer Bible and church camps. An Easter egg hunt for the boys club is sponsored annualy by the congregation. The majority of the youth (ages 6-17) in this program come from the hard core section of York's urban area.

New Fairview is also instrumental in the success of the Mission's Thanksgiving food program, which includes the distribution of more than 300 food baskets. In addition to collecting a small mountain of canned goods, the congregation always supplies a chicken for each basket, which means an outlay of $700 or more. Appropriately, the Mission's chapel is named in honor of Jacob L. Miller, a late elder of the New Fairview church, who participated in many of the Mission's worship services.

Below: Elder Lehman plans inner-city mission with Paul Gorog (left) director of York Rescue Mission and police captain Charles McCaffery, a New Fairview member.

One of the primary backers of his congregation's involvement in the program of the Rescue Mission, as well as other inner city ministries in which New Fairview is involved, is York Police Captain Charles McCaffery. He comments: "I've been in this business for 25 years and through my church (New Fairview) I've seen a lot of good things happen in this community. Being a police officer, constantly being looked down upon by many people, having to endure many trying moments like the riots of the 60s, you get pretty despondent and lonely. . . . I see great need in the inner city, and up until about ten years ago nobody seemed to care. I took my problems to people like Murray Lehman and J. L. Miller. I emphasized that the kids in this community needed someone to love them and work with them, and that there was missionary work to be done right here. . . . The church really backed me!"

Captain McCaffery recalls that as part of the congregation's response to his challenges three children pooled their piggy bank resources and brought him $9.00 one Sunday morning "to give to a family to buy their children presents and have a big Christmas dinner." Moved by the children's faith and intention several adults supplemented their love gift with an additional $110 and fulfilled their wish.

About the same time, the police captain was awakened early one morning by the Pennsylvania State Police who had rescued a 13-year-old attractive, but deaf and mute, girl who was being abused. Captain McCaffery arranged for her admission to a local Teen Center which later reported to him that their testing had revealed that maybe Linda could hear if she had a special hearing aid. The problem was that the device would cost over $750. McCaffery called Elder Murray Lehman, and the congregation went to work on the money.

Five weeks later Linda participated in New Fairview's Rally Day program, and with broken but legible speech shared these thoughts with the 500 people present: "I prayed to God that someday I could hear a bird sing. Today, with the help of God and the New Fairview church, my prayers are answered."

Such opportunities for witness in the community resulted in the formation of a Brethren Service Committee, which involves the chairpersons of each organization of the congregation and uses all of the parish ministers as advisors. McCaffery chairs the committee, which annually provides up to $12,000 for inner city work, largely in response to need which come to McCaffery's attention through his police responsibilities, but which cannot be met by any existing agency.

There are examples galore of the committee's accomplishments. There was a

Below, left: Erwin Myers makes plans with the elder for the annual "New Fairview Day." Below: the remodeled New Fairview church sits alongside a busy expressway by-pass.

Mary Ellen gives Murray an affectionate pat, thanks for a good Sunday sermon.

young girl who had become a mother at 14 and again at 16, both out of wedlock. Illness took her life, and the needs of the babies, who were abruptly given to a grandmother, came to the attention of the church. The Brethren Service Committee responded with complete layettes and food for the children.

Once in a time of tension for the Spanish sector of York, the New Fairview congregation invited the Spanish community to participate in a Sunday morning worship service and share music from its own religious culture. The free and enthusiastic manner of the Hispanics presented quite a contrast to the more staid and formal worship patterns of the host congregation. Nevertheless, the encounter proved to be a valuable one and subsequently, the church has provided food, shoes, and clothing for many in the Spanish-speaking group.

In one inner-city neighborhood, the church helped the residents have a trash clean-up by offering trucks and a front end loader and youth muscle power. Tons of garbage were removed from the area, replaced by an immeasurable amount of goodwill. The group had brought food enough for everyone, and its welcome was underscored when one 12-year-old youngster of the area consumed 21 hotdogs! "Our youth learned a lot through that experience," reflects McCaffery; "for instance they are accustomed to eating lunch because it is 12 o'clock. These inner-city kids ate because they were *hungry.*"

A frequent sidekick in Captain McCaffery's patrol car is the Rev. Murray Lehman, who has been known to defy the captain's orders to "stay put in the car" and join him in quelling a fracas. The New Fairview elder-in-charge only illustrates Captain McCaffery's affirmation: "Our church is right there—where the action is!"

The spirit of sharing, reconciliation and social ministry at New Fairview goes far beyond the local area. Its commendable support of denominational program has been mentioned. During the recent expansion program of the New Oxford Brethren Home the congregation pledged $50,000 over a three year period. It actually gave in excess of $60,000. All needs and ministries of the congregation are met by special offerings. No budget is maintained.

In addition to the seven missionary leaders New Fairview supports on foreign soil, the congregation is assuming sole support of Sarah Markey, a nurse and member of New Fairview, who is serving in the medical clinic of the Voice of Calvary Ministry in Mendenhall, Miss. And one of the Sunday School classes has taken as a project the support of a regional rehabilitation center for drug addicted girls.

In 1974 two men of the congregation shared in the restoration of McComb, Miss., following the devastating tornado; and countless hours of labor were given in 1972 and 1975 in the Eastern Pennsylvania flood disasters.

The exciting spirit and record of service is the direct result of the leadership of the congregation's seven free ministers who preach that the Brethren ideals of reconciliation, peace and brotherhood are consistent with the gospel. They understand the fruits of faith and commitment to be evidence of the acceptance of salvation. One of the ministerial couples, Norman and Elsie Reber, are currently serving a year of Brethren Volunteer Service at the Church of the Brethren offices in Elgin, Illinois, working in communications and marketing/cafeteria areas, respectively. Norman is the former editor of *Pennsylvania Farmer,* a publication with which he was associated for 30 years.

Elder Lehman, the mainspring of the outreach stance, sees the decision of the congregation in 1964 to build a modern sanctuary and classroom building to have been a turning point in outlook. The complexion changed "from rural to suburban, from an isolated church to one that was open to sharing, willing to listen, appreciate, and if possible cooperate with other Christian groups."

New Fairview has hosted a cooperative Easter sunrise service for the past several years, involving a Lutheran and three United Methodist congregations in the community. The Brethren youth group provides both the worship service and the fellowship breakfast which follows. Attendance always reaches into the hundreds, providing a significant unifying experience. New Fairview's annual daily vacation Bible School, which is held in the evenings, receives 60 percent of its participants from neighboring churches who have discovered the congregation's openness to share program and ministries.

"We have discovered," adds Murray, "that the ministry of our Lord is so extensive that, if we would limit it to ministry among the Brethren, we'd never get it accomplished. There has to be this openness to other Christians and the community. The ministry of Christ was such that wherever he went he was doing good. It's this concept that's caught hold of our church."

It is notable that New Fairview has been able to apply that concept without compromising some of its traditionally conservative teachings and membership requirements, which it deems necessary to keep in order to strengthen its witness to the Christian's ultimate loyalty to Christ. Nor is the conservatism in doctrine and worship preventing growth. Baptisms are averaging 25 per year, including some youth from other denominational backgrounds who are attracted to the spirit and activity of the congregation.

One of the marks of a strong leader is to inspire leadership in his or her wake. Murray Lehman's co-workers joyously emanate the willing style of their elder-in-charge. For example, every church school class at New Fairview has at least three teachers. "The real spirit of this church is to serve," commented one of the members.

Murray P. Lehman would prefer to drift into the background where this story has seemingly at points placed him. But one cannot ignore his spiritual and exemplary presence in the congregation and community. In 1973 he and Charles McCaffery were the honored gsests of then Congressman George Goodling at the President's Prayer Breakfast in Washington, in recognition of their leadership in community ministry.

One would hardly guess that Murray Lehman lost the sight of one eye in an accident 17 years ago, and two years ago underwent a complete hip replacement, which meant learning to walk again. Did he slow down? "No!" say the members of New Fairview, with both admiration and admonition. For day in and day out this giant of a leader is quietly and humbly planting and cultivating fruit—both of the Spirit and of the earth! ☐

by Wendell Flory

The Challenge of China

China! That fabled land of one-fourth of the human race, land of a totally new social experiment, land where I was born has challenged me all my life. It still challenges me. Can the long love affair between the Chinese peoples and the American peoples be rekindled? Can our current political relationships be normalized?

"United States-China Policy" was dealt with in a two-day National Leadership Conference on US-China Relations, held in Washington, D.C. in December. The World Ministries Commission of the General Board of the Church of the Brethren joined 20 other religious, educational, sports and political organizations in sponsoring the conference. Seven Brethren attended, among a total of 500 persons. About half of the group at the conference had traveled in China as a part of some 12,000 American visitors in that land since the 1972 Nixon visit opened China again to Americans.

I learned that normalization of relations between the two countries awaits full US adherence to the 1972 Shanghai Communique signed by Richard Nixon and Chou En-lai. China still insists that theie United States 1) remove all military forces and installations from Taiwan, 2) cancel the Mutual Defense Treaty negotiated in 1954 with the Chiang government on Taiwan, and 3) cease deplomatic recognition of the Nationalist Government as the official government of China. Even motions in these directions might open new doors for the growth of mutual relationships.

Agreeing that the issue of Taiwan is the crux of the current problem, to many Americans it looks sad to break the long relations with the Chiang government. However the final settlement between Peking and Taipei is a Chinese matter. It is none of our business. Both Chinese governments agree that Taiwan is a province of China. For some 20 years Peking has insisted it wants to settle the matter without violence. There is no indication of change in that position. With the deaths of Chiang Kai-shek, and of Mao Tse-tung and Chou En-lai, the door may well be opened to positive steps in Chinese unification.

Regarding Taiwan, these things are clear:

1) When the US withdraws political recognition from Taipei, it is possible to continue relationships in trade, cultural exchanges, sports and religious ties. Japan has set us a pattern.

2) Taiwan is a very tight, oppressive, military dictatorship run by the Kuomintang for the benefit of the two million nationalists who fled the mainland in 1949 when the People's Republic conquered the country. There is no freedom or democracy. Clearly, the time is here for the United States to cease interfering in the internal affairs of another country. We must allow the Chinese to settle this matter, as they wish.

The Taiwan issue aside, I share four meaningful ideas that were reinforced in my belief as I attended the United States-China Policy meetings.

First, the American definition of 'personal freedom' cannot be applied in China. We must accept the Chinese definition of freedom for themselves. Political freedom to vote was not lost; they never had it. They have no heritage of individualism as we understand it in the West. The policies of the Peoples Republic of China have provided China's 800 million people with freedom to live safely, to eat, to have adequate shelter, to do meaningful work within society, to have access to simple medical care, to feel wanted, to dignify human life in eliminating begging, prostitution, slavery, and starvation, and to be proud of their country and people. It has been done with group pressure, much forced re-education, and at times frightful cost of human life. Whether more persons died this way than would have died in the old way is quite unknown. But let us rejoice and accept. The Chinese people are now free to live for others, not for self.

Second, the United States would greatly benefit from a normalization of relationships with China. It would free us from a discredited and dishonorable policy. A whole new climate of United States-Asian partnership would be free to develop.

Third, normalization of US-China relationships could be a step to a reordering of national relationships in the world, the beginning of the end of the domination of two superpowers. Nations of the third world would be free to listen to what we say. Respect for what we do would grow. Suspicion and resentment about our methods of using force and violence to secure our own way in poor nations would have a chance to diminish. An atmosphere of partnership could be born.

Fourth, what of the Christian church in China? It continues in a small and very quiet way on the mainland. If Peking incorporates Taiwan, what of the several fairly strong and indigenous churches on Taiwan? Perhaps the incorporation of these Taiwanese Christian churches into the Chinese social system might be the beginning of a new Peking policy on religion. Can they be the seed which will lead to a true Christian Church in China, Chinese in every respect, serving their own peoples in love? ☐

Ministry on the campground

by Floyd H. Mitchell

A campground worship experience can be a significant ministry for campers and a challenging mission for a congregation. This is the evaluation of the Church of the Brethren in Chambersburg, Pennsylvania, after having conducted a unique type of worship ministry last summer in the Twin Bridge private campground.

This ministry offered something new. The half hour service was not "worship as usual." The experience was designed specifically for people camping in a lovely nature setting. Each week the service focused upon some object of nature in the campground that had biblical association.

This contemporary ministry was the result of careful planning involving several groups of people. Eighteen campers were invited to assist in planning. They recounted campground services elsewhere which they had found meaningful, and offered suggestions for the worship in the Twin Bridge Campground. These suggestions were evaluated and implemented by a core of twelve persons from the congregation who had volunteered to assist with this ministry.

The positive results of this innovative service can be seen in a number of different ways. Fifty-six campers selected at random gave a very high evaluation on a prepared questionnaire. Attendance was better than in previous summers even though the campground registrations were down. Perpaps the most appreciated evaluation came from some unsolicited comments. One family stated, "We've come back to your campground this weekend because we like the worship services." Another new camper said upon registering, "We have heard you have such meaningful services of worship and that's why we've come here."

The services were designed to present a biblical message to a group of strangers, sharing a common experience of camping, and making use of the natural setting surrounding them. Care was exercised not to worship nature, but to use nature as an aid in the experience of worship.

One significant ingredient included in all the services was the "building of community." Unlike a regular church service where people gather who have some knowledge of each other and share certain mutual concerns, the campground worshippers were strangers whose major common concern was the camping experience. Since worship is not a private experience but always corporate, the first act was to develop in the worshippers an awareness of and a concern for each other.

When attendance was small the families were invited to introduce themselves to the total group. At other times awareness was created by identifying the communities from which they had come or the denominations to which they belonged. More frequently the worshippers were asked to go meet someone they didn't know and find out certain things about them. One result of this awareness building was that after the service those who had become aware of each other could often be seen chatting together.

The community building proceeded from awareness of each other to identifying of concerns. Some general concerns were identified by the raising of hands, but opportunities were given for the sharing of any specific concerns. Shared concerns along with expressions of thanksgiving then became a part of the period of silent prayer which was followed by an audible prayer.

In the meeting with campers prior to the beginning of the camping season there was a request for a special service for the children. The church volunteers responded with a weekly children's storytime. Prior to the sermon the children would leave the service and go to their special place for an experience on their level. This met with the approval of the parents and the appreciation of the children.

Singing was a significant part of the weekly experience. It was difficult to find songs and hymns that were appropriate to the nature setting and known to the campers. "For the Beauty of the Earth" and "God of the Earth, the Sky, the Sea" were in for frequent use. Solos occasionally met the nature setting guideline and added to the worship experience. Vocal and instrumental recordings, played as the people gathered, created worshipful atmosphere for the service.

The sermons also were designed especially for the campers and dealt with some nature object visible in the campground. The biblical writers made use of many nature objects to present their divine truths. Some of the sermon topics reveal an obvious biblical text: "The Righteous Are Like a Tree," "Look to the Hills," "Consider the Birds," "He Gives the Grass," "He Sends the Rain," "Be Still and Know," "There Is a River," "On This Rock." Sermon content emphasized the creative activity of God and our human stewardship responsibility.

The sermons often involved the people in sharing ideas. In the sermon, "Be Still and Know," the worshippers shared the sounds they heard during a period of listening. In other sermons birds were identified, values of trees were discussed, small stones were shared with each worshipper and they described characteristics of the rocks they held in their hands, and on a rainy day the campers listened to and talked about the rain. The worshippers were often asked to participate in the benediction by either passing the blessing on or by shaking hands and saying a blessing to each other.

The venture proved to be a much appreciated ministry for the campers but also for the church. For the congregation sees the program as a significant mission and plans to continue it. All who assisted with the services last year have volunteered this year and others have indicated a desire to assist them.

Not every church has a campground near by, and many who do have a chaplaincy program already there. But if there is possibility for such a ministry it could prove to be a rewarding opportunity in mission. ☐

A campground ministry by your congregation can be a rewarding opportunity in mission.

turning points

123rd BVS Training Unit

(Training completed October 3, 1976)

Gladys J. Akers, of Manassas, Va., to Mother Goose Child Development Center, Elgin, Ill.

Sally L. Alden, of Wheaton, Md., to Koinos House, Adrian, Mich.

William M. Bennett, of Orlando, Fla., to Better Way, Inc., Elyria, Ohio

Linda M. Bridge, of Monticello, Ind., to Mother Goose Child Development Center, Elgin, Ill.

Julie A. Clark, of Mt. Morris, Ill., to Mississippi Prisoner's Defense Committee, Jackson, Miss.

Jan C. deGeus, of The Netherlands, to Multi-Services, Inc., Indianapolis, Ind.

James W. Eberly Jr., of Luray, Va., to Camp Alexander Mack, Milford, Ind.

Duane E. Grady, of Waterloo, Iowa, to Dayton Project, Dayton, Ohio

Paul L. Guyer, of Berwyn, Pa., to Green Tree Church of the Brethren, Oaks, Pa.

Dennis R. Harbaugh, of Waterloo, Iowa, to "The Defender" and The Good Samaritan Center, Jackson, Miss.

Daniel J. Hernley, of Pittsburg, Pa., to Bar 41 Ranch, Wilbur, Wash.

Robynne A. Hylton, of Ashland, Ohio, to Brethren Home for the Aging, Bridgewater, Va.

Shinya Iwama, of Japan, to Mother Goose Child Development Center, Elgin, Ill.

M. June Johnson, of Waveland, Ind., to Dundalk Church of the Brethren, Baltimore, Md.

Ann L. Lugbill, of Fairfax, Va., to Church of the Brethren Washington Office, Washington, D.C.

Ina Melse, of The Netherlands, to Edna Martin Christian Center, Indianapolis, Ind.

Anne Merkey, of Ottumwa, Iowa, to Mississippi Family Health Clinic, Jackson, Miss.

Pamela J. Metzger, of Lancaster, Pa., to Washington County Health Department, Hagerstown, Md.

Bretta Sue Oellig, of Hummelstown, Pa., to Gould Farm, Monterey, Mass.

Brenda J. Reish, of Elgin, Ill., to Brethren Service Center, New Windsor, Md.

Paul N. Rohrer, of Elgin, Ill., to Youth Center of McPherson, Kans.

Kevin L. Rosborough, of Mendota, Ill., to Brethren Service Center, New Windsor, Md.

Marie S. Ryan, of Elgin, Ill., to Brethren Service Center, New Windsor, Md.

Linda K. Simmons, of Garrett, Ind., to Florida Brethren Home, Sebring, Fla.

Jody L. Stepanovich, of Youngstown, Ohio, to Friendship Day Care Center, Hutchinson, Kans.

Lynn Stoneback, of Hollidaysburg, Pa., to Brethren Service Center, New Windsor, Md.

John E. Wagoner, of McPherson, Kans., to NISBCO, Washington, D.C.

Karen R. Ward, of LaPorte City, Ind., to Dundalk Church of the Brethren, Baltimore, Md.

Andrea L. Warnke, of Elgin, Ill., to Human Awareness Program, Dayton, Ohio

Virginia S. Webb, of Havelock, N.C., to Koinos House, Adrian, Mich.

Donald Young, of Gary, Ind., to First Presbyterian Church, Gary, Ind.

Licensing/ Ordination

Charles Griffith, licensed Aug. 29, 1976, Erwin, Southeastern

Kermit Jones, licensed Sept. 4, 1976, Western Pennsylvania

Paul N. Leatherman Jr., ordained Oct. 1976, Harmon, Mid-Atlantic

Pastoral Placements

Frank Isenberg, from Pleasant Valley, Southeastern, to retirement

Richard Judy, from Northern Ohio, to Hurricane Creek, Illinois/Wisconsin

John Keiper, from Buffalo, Southern Pennsylvania, to Bedford, Middle Pennsylvania

(Correction. Whildin A. Reese, listed in the December Messenger, is an ordained minister in the Indian Creek congregation, Atlantic Northeast. Luke H. Brandt continues as pastor.)

Wedding Anniversaries

Mr. and Mrs. Wilson Burket, Martinsburg, Pa., 50

Mr. and Mrs. Tobias C. Corle, Martinsburg, Pa., 52

Mr. and Mrs. Hazen Ebersole, New Enterprise, Pa., 59

Mr. and Mrs. Sherman Eisenbise, Elizabethtown, Pa., 60

Mr. and Mrs. Ray Emley, North Manchester, Ind., 60

Mr. and Mrs. Herman Hege, Chambersburg, Pa., 52

Mr. and Mrs. Mason Hild, Cando, N. D., 71

Mr. and Mrs. Ray Hollinger, Westminster, Md., 50

Mr. and Mrs. Paul Holsinger, Martinsburg, Pa., 51

Mr. and Mrs. I. Harvey Kagarise, Martinsburg, Pa., 50

Mr. and Mrs. J. Clinton Keefer, Mercersburg, Pa., 57

Mr. and Mrs. Earl Lantz, New Paris, Ind., 50

Mr. and Mrs. John D. Martin, Welsh Run, Pa., 50

Mr. and Mrs. Lester L. Steele, Martinsburg, Pa., 55

Mrs. and Mrs. David Stoner, Sebring, Fla., 60

Mrs. and Mrs. Irvin Wareham, Martinsburg, Pa., 53

Mr. and Mrs. Alonza Whitacre, Cumberland, Md., 50

Mr. and Mrs. Charles Whitmer, Sebring, Fla., 67

Deaths

Bertha M. Ake, 75, Martinsburg, Pa., Oct. 10, 1976

Ralph Avey, 75, Polo, Ill., Sept. 28, 1976

Elmer Banks, 82, La Habra, Calif., Sept. 2, 1976

Ada Barnhart, 94, Pyrmont, Ind., Aug. 25, 1976

Harry Berger, 68, Lebanon, Pa., Oct. 15, 1976

Walter Biser, 36, Winter Haven, Fla., Sept. 18, 1976

Milo G. Bohn, 79, St. Petersburg, Fla., Oct. 24, 1976

Levi A. Bowman, 101, Martinsville, Va., Jan. 7, 1977

Frank Broadwater, 87, Preston, Minn., Sept. 16, 1976

Ezra Brubaker, 92, Roanoke, Va., Sept. 6, 1976

B. Woodrow Burke Sr., 57, Wilmington, Del., Sept. 29, 1976

Katie Carpenter, 82, Lancaster, Pa., Sept. 10, 1976

Rick Casciotti, 22, Johnstown, Pa., Sept. 15, 1976

Leon Copp, 57, Manchester, Md., Aug. 15, 1976

Tobias C. Corle, 80, Martinsburg, Pa., Oct. 16, 1976

Gladys Crickenberger, Lewisburg, W. Va., Sept. 7, 1976

Joe Dean, McGaheysville, Va., Sept 6, 1976

Mildred Keeny Deaton, 61, Portland, Ind., Oct.1, 1976

Russell Clark Diehl, 64, Waynesboro, Va., Sept. 2, 1976

Edna Dotzour, 86, Norwich, Kans., July 31, 1976

Joyce Eikenberry, 89, La Verne, Calif., Sept. 1, 1976

Modena Crumpacker Evans, 78, McPherson, Kans., Oct. 17, 1976

Ortha Fisher, 97, Sacramento, Calif., Oct. 10, 1976

Roy Fuhrman, 55, Hanover, Pa., Sept. 15, 1976

Mary Kagey Phillips Garber, 80, Waynesboro, Va., Sept. 26, 1976

Josephine Hanawalt, 88, La Verne, Calif., Sept. 22, 1976

Terry Hawk, 33, Tucson, Ariz., July 20, 1976

Clarence C. Heckman, 79, La Verne, Calif., Dec. 30, 1976

Carrie Helsel, 81, Leola, Pa., Oct. 1, 1976

Cuba Helvy, 78, Fort Wayne, Ind., Oct. 23, 1976

Ruth Hepner, 76, Covina, Calif., Sept. 7, 1976

Geraldine Butler Hill, 40, Silver Spring, Md., Sept. 15, 1976

Arthur Hillsamer, 94, Brethren, Mich., Oct. 12, 1976

John Curtis Hogan, 83, Hardin, Mo., Oct. 13, 1976

Zella Lee Hostler, 74, Cresson, Pa., June 12, 1976

Ellen Selestia Hunsberger, 86, New Paris, Ind., Oct. 29, 1976

Glayne Johnson, Middletown, Ind., Sept. 22, 1976

Lela Jonas, 69, Portsmouth, Va., Aug. 29, 1976

Mae Kauffman, 91, Goshen, Ind., July 6, 1976

Frederick T. Kines, 33, Midland, Va., Sept. 9, 1976

Lottie Miller Kline, 87, Arlington, Va.., Sept. 1, 1976

Leota Kurtz Koby, 63, Akron, Ohio, Oct. 16, 1976

Ohmer Kreitzer, 78, Richmond, Ind., Sept. 30, 1976

Caroline Kuhns, 62, York, Pa., Sept. 18, 1976

James Kurtz, 22, Hartville, Ohio, Sept. 28, 1976

Beulah Leek, 85, Cromwell, Ind., Sept. 5, 1976

Robert Lego, 87, Lanark, Ill., Oct. 4, 1976

Robert R. Leidy, 39, St. Paul, Minn., Aug. 16, 1976

Effie Lesh, 90, Uniondale, Ind., Oct. 12, 1976

Therow J. Liskey, 65, Bridgewater, Va., Oct. 29, 1976

Beulah Switzer Loving, 80, Washington, D. C., Oct. 4, 1976

Ted Lydic, 74, Johnstown, Pa., Sept. 19, 1976

Ralph J. Malus, Roanoke, Va., April 15, 1975

Mary Martindale, 73, Gettysburg, Ohio, Oct. 7, 1976

John McClure, 60, Shirleysburg, Pa., Sept. 19, 1976

James V. McCuller Sr., 79, Frederick, Md., Sept. 25, 1976

Walter S. McGaffey, 69, McPherson, Kans., Dec. 2, 1976

Dewey Meador, 78, Kokomo, Ind., Oct. 8, 1976

Wreford Meador, 67, Roanoke, Va., Sept. 29, 1976

Paul Miley Sr., 82, Ephrata, Pa., Oct. 22, 1976

Dessa Miller, 67, Altoona, Pa., Oct. 9, 1976

Ilo Miller, 87, Bourbon, Ind., Nov. 7, 1976

J. Saylor Miller, 81, South English, Iowa, Nov. 6, 1976

Alta Rosella Morris, 77, Churubusco, Ind., Nov. 22, 1976

Herbert G. Moyer, 76, Philadelphia, Pa., Sept. 29, 1976

Howard Musselman, 74, Claysburg, Pa., Oct. 12, 1976

Mark E. Myers, 67, Bridgewater, Va., Oct. 5, 1976

Della Napier, Marcum, Ky., Aug. 24, 1976

O. W. Neher, 89, North Manchester, Ind., Oct. 18, 1976

Albert Neuenschwander, 69, Emporia, Kans., Sept. 17, 1976

Bessie Noble, 69, Nappanee, Ind., Nov. 24, 1976

Pearl Cobban Osborn, 56, Cando, N. D., Sept. 15, 1976

Elsie Oyler, 80, Kokomo, Ind., Oct. 10, 1976

Myrtle Pearce, 91, Council Bluffs, Iowa, Oct. 26, 1976

Bertha Peters, 67, Roanoke, Va., Nov. 27, 1976

Alvin A. Pieper, 72, Pearl City, Ill., Aug. 15, 1976

Albert Poffenberger, 79, Adel, Iowa, July 13, 1976

William Rabold, 75, Ephrata, Pa., Dec. 7, 1976

Eva Ragains, 89, Girard, Kans., Sept. 26, 1976

Verl Reger, 65, Patagonia, Ariz., Aug. 17, 1976

John Reitz, 82, Copemish, Mich., July 28, 1976

Robert Rinehart, 58, State Line, Pa., Sept. 9, 1976

Dorothy M. Robinson, Panora, Iowa, Nov. 5, 1976

Mary Darley Rupley, 65, South Whitley, Ind., Oct. 29, 1976

Hangse Samruat, 46, San Diego, Calif., Nov. 25, 1976

Susan Shafer, 87, Bancroft, Mich., Oct. 12, 1976

Mrs. Chauncey Shamberger, 80, Fruitland, Idaho, March 25, 1976

Gladys Shank, 59, Wakarusa, Ind., Oct. 30, 1976

Clarence Shively, 51, Lafayette, Ind., Sept. 25, 1976

James Shoemaker, 67, Dayton, Ohio, Nov. 2, 1976

Irene Smith, 81, Drayton Plains, Mich., Sept. 7, 1976

Oscar Smith, 94, Woodstock, Va., Oct. 19, 1976

O. Ralph Snyder, Harrisonburg, Va., Nov. 10, 1976

Rebecca Stauffer, 93, Lancaster, Pa., Nov. 5, 1976

Mabel B. Steele, 83, Hollidaysburg, Pa., Nov. 21, 1976

Frank Struble, 75, Erie, Pa., July 5, 1975

Cora C. Studebaker, 87, New Carlisle, Ohio, Oct. 25, 1976

Emma E. Stutzman, 92, McPherson, Kans., Dec. 1, 1976

Hattie Symensma, 87, New Paris, Ind., Oct. 24, 1976

Jess Tarrence, 88, Centerville, Iowa, Oct. 12, 1976

Joseph Taylor, 90, Alum Bank, Pa., Aug. 31, 1976

Carl E. Thomas, 79, Ashley, Ind., Nov. 4, 1976

Raymond Thompson, 88, New Paris, Ohio, Nov. 20, 1976

Arthur A. Townsend, 65, Minburn, Iowa, Oct. 29, 1976

Robert Waltersdorff, 62, York, Pa., Nov. 11, 1976

Cleta Wertenberger, 77, Norcatur, Kans., March 19, 1976

Ruth Whitmer, 81, Pearl City, Ill., Oct. 24, 1976

Forrest J. Wiedemane, 82, Bourbon, Ind., Oct. 24, 1976

Myrtle Wilson, 82, Roanoke, Va., Nov. 7, 1976

Earl Witwer, 51, Akron, Pa., Nov. 22, 1976

Paul Worley, 67, Hanover, Pa., Oct. 26, 1976

word from washington

On the way to helping the poor

by Tim Speicher

Being poor in the United States is a double burden. The poor not only suffer emotionally from their sense of failure in a country that sets success as the key to life; they also suffer physically from poor housing, inadequate clothing, illness and disease, and hunger.

Although acute malnutrition in the United States is not as evident as in other countries, many children here do suffer from growth and development deficiencies due to poor nutrition.

Congress enacted the Food Stamp Act of 1964 with two objectives: 1) to safeguard the health and well-being of the entire population and raise the levels of nutrition among low-income households, and 2) to promote distribution of our agricultural abundance and strengthen our agricultural economy.

This noble effort, however, has attracted more myths, misconceptions, and criticisms than most other social programs. Last year the attempt of Congress to reform the Food Stamp Program failed due to the controversies involved. Yet both proponents and opponents agree that reform of the program is needed.

Raising nutritional levels. The 16.3 million food stamp recipients in the United States during June 1976 had an average monthly income of $298. Only 13 percent of the households earned over $6000 a year and 90 percent of those had five or more members. There were an additional 1.5 million participants in Puerto Rico, Guam, and the Virgin Islands.

While US Department of Agriculture (USDA) studies show that food stamps do bring an improvement in the nutrition of these food stamp recipients, the diets of many participants may still fall short of nutritional adequacy since USDA's definition of "adequate nutritional diet" is based on its economy food plan.

This nutrition plan is a carefully selected and measured list of foods designed to provide the minimum needs of basic nutrients. For a shopper to get an adequate diet with the food stamp allowance based on this plan is "technically possible" but practically impossible because the plan requires such precise calculations.

Growth of the plan. The facts on food stamps rarely surface since media accounts of public assistance programs focus on isolated but spectacular cases of fraud. A deeper probe, however, suggests that other factors, not runaway fraud, underlie the growth of the food stamp distribution.

The latest USDA studies show that fraud is evident in less than half of one percent of the food stamp caseload. Compare this to the commonly acknowledged fraud rate of 19 percent on income tax returns each year.

Actually, the single largest factor responsible for the growth of the food stamp program in recent years has been the increase in unemployment which rose from 5.3 percent in August 1974 to 9.1 percent in March 1975 and declined only to 7.5 percent by June 1976.

The food stamp program has expanded also because of its availability in more places. The program began in 1961 in just a sampling of counties and now food stamp outlets are required in every county. Also, cost-of-living increases are being updated more regularly resulting in an increase in benefits.

> *Poor people not only suffer emotionally from their sense of failure in a country that sets success as the key to life; they also suffer physically from poor housing, inadequate clothing, illness, and hunger.*

Outreach programs are still working to enroll the eight million people below the poverty line who are not yet on the program. Reasons for this non-participation vary: lack of knowledge about the program, stigma attached to using food stamps, transportation difficulties, frequently complex, abusive and degrading certification processes, and most importantly, the requirement to put up a lump sum of cash to obtain food stamp coupons.

Under the food stamp plan, eligible households exchange money for a greater amount of coupons. For example, $66 cash for $166 in coupons. The value of the "bonus" decreases as the income and resources of the household increase. The coupons may then be used to purchase foods designed for human consumption but not alcoholic beverages, tobacco, and imported foods, e.g., Russian caviar.

Benefits to the economy. The impact of the food stamp program on the farmers has been demonstrated in several state studies. For example, farmers in Minnesota are estimated to receive an additional $50.6 to $66.7 million in 1976 as a result of the increased purchasing ability of the low-income sectors. A USDA study has shown that the food stamp program in 1976 may have helped generate $27 billion in new business, 425,000 new jobs, and other benefits by its effect nationwide as an economic multiplier.

Reform measures. The current Food Stamp Program is due to expire this September 30. Congress is now working on reform legislation for this program as part of the "Omnibus Farm Bill" which also includes all farm-related bills and the "Food for Peace" foreign aid program.

The most adequate proposal for food stamp reform has come from the combined efforts of Senators Bob Dole (R-Kansas) and George McGovern (D-South Dakota). Any reform of the food stamp program, though, will still leave the welfare maze untouched.

Perhaps the fact that even the growth in public assistance programs has not narrowed the gap between the rich and the poor in our country points to the need of questioning our whole economic system. Part of the explanation lies in the devotion to free enterprise which exalts financial success while branding the destitute as moral delinquents.

Interim step. Improvements in food stamps cannot be seen as a final goal, but as an essential short-range measure to provide a minimal standard of nutritional maintenance for our country. Ultimately, of course, the real solution will come through income security for all citizens.

A small investment now towards adequate nutrition will save billions of dollars in future medical bills and will enhance educational achievement, work capabilities, and the priceless need for human dignity.

For a list of in-depth resources on this subject, contact the Washington Office of the Church of the Brethren, 100 Maryland Ave., N.E., Washington, D.C., 20002. For progress reports on the "Omnibus Farm Bill" call the Interreligious Taskforce on US Food Policy in Washington, D.C., toll-free: (800) 424-7292. ☐

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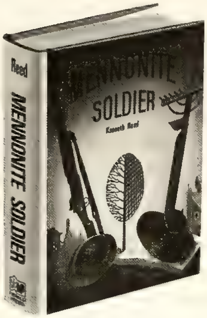
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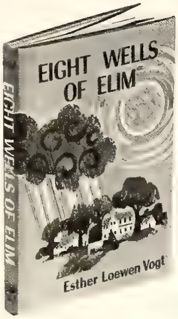
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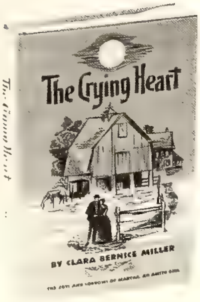
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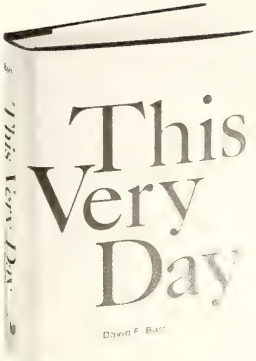
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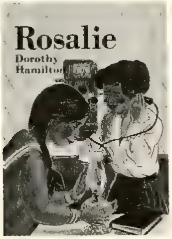
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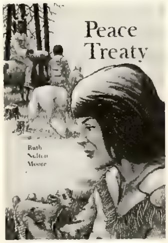
Peace Treaty
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PEACE TREATY by Ruth Nulton Moore takes place in the 1700s. Twelve-year-old Peter Andreas loses his parents in an Indian raid and is taken captive. Frontier preacher Christian Post brings the message of peace and reconciliation to both whites and Indians. Hardcover/$3.50; Softcover/$2.50.

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Marriage enriched —all were blessed

As a way of alerting the remainder of the denomination to an opportunity that was very meaningful to a group of us, we are recounting an experience in Southern Pennsylvania that occurred on an October weekend. Called Flight 1089, the event took advantage of Laity Sunday by freeing 16 pastoral couples to gather in a retreat at New Windsor, Md.

The focus, on the marriage relationship of pastors and spouses, was rooted in a biblical understanding of reality and marriage. Graydon and Lois Snyder of Bethany Theological Seminary were our guest leaders.

For us the weekend was:

SHARING: We are so much on the go with all our activities that we live right past each other! We lack the time to discover each other or even ourselves. As couples we shared three things we saw as each others' strength and three weaknesses. We also shared with our mate what we felt were our own strengths. That sounds simple, and it was, but it also was a moving and loving experience. It takes time to really share . . . time to live toward each other. Our sharing has grown deeper in spirit as a result of our New Windsor retreat.

DISCOVERY: To rediscover the biblical meaning of marriage. To study together the words of Jesus concerning marriage in Matthew 19 was exciting. "The God function is to bring together. God brings husbands and wives together. Do not let what God brings together be torn apart by our human fraility."

COVENANT: Learning anew the richness of covenant and how God's everlasting love touches and creates our lives. In a marriage based on covenant we are living by God's direction rather than our own purposes. God creates us. We cannot get outside of God's giving. God creates us—together. We cannot walk away from each other.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

PRAYER: We knelt in prayer and read scripture. We were in prayer for specific couples. Our prayer concerns reached out to couples who could not be with us, and to flood victims in our areas. To pray together as couples leads us to the source and strength of covenantal relationships.

RENEWAL: We received new insights to old problems. We were given creative and useful handles which allowed us to discuss more openly. We moved toward the process of coming together to be "married" at new points in our relationship. The process of two becoming one flesh continues.

LOVE: Love one another. Jesus is Lord! Love one another. Jesus lived and died for us. Love one another. Jesus is creating us. Love one another!

The weekend was an affirmation of marriage. It was beautiful to stand with brothers and sisters in Christ and to acknowledge with all our heart, with all our soul, and with all our mind that we wanted, more than anything else, to love one another with the everlasting quality of God's covental relationship with us.

Lois and Grady shared that this was their first experience at leading such a get-together. We hope it will not be their last.

They gave to us, we gave to them, and God's Holy Spirit gave to us all a deeper, richer, understanding of the bond of marriage. "Blest be the tie that binds . . . "

Joe Van Dyke

Satisfied with simple 'I am'

Like other readers, I often read the Here I Stand statements first in each current MESSENGER. Letters, too, are authentic except they are often written from emotion and tend to be less rational. I like to read what was very important to the writer, and while I don't want to suggest that by-line articles are without conviction, it does seem that those who write for Here I Stand are usually a blend of feeling and emotion that are at least a shade closer to what the writer really believes.

I think I had better give a little of the genesis of this piece. First, I was a Brethren for the first 40 years of my life, a Methodist the last 30-plus (because I've lived in a city without a Church of the Brethren). I take MESSENGER and have occasional contact with Brethren, but I suppose I don't really know just what the Brethren are thinking nowadays.

The first 20 days of last October I spent with a 19-year-old boy who lives in Goshen, Ind., and represented the church last summer at the Wichita Annual Conference. We were strangers at the beginning but became good friends immediately and much of the time we were together (backpacking on the Appalachian Trail was part of what we did) we talked about a million things. (By the way, the boy I hiked with, Loren Waggy, was later in Puerto Rico in a Brethren work camp experience there. If the new generation in the church is anything like him, no one has anything to worry about.)

Of course we were on religion and in telling him some of my ideas in that area I said that probably a Brethren church, if they could know what I actually believe would throw me out, or call me a heretic. To my surprise Loren said he was sure my ideas would be accepted by the majority of Brethren today. He challenged me to write an article on some aspect of my present beliefs (I had told him about writing a lot during the 1930s for the MESSENGER) and send it in. So I have.

A few Sundays ago I asked a Brethren pastor what he thought about the idea that all religions are valid and he, too, believes about the same as I do. So here is where I stand:

Out of a burning bush He spoke to the man in the desert. "I AM WHO I AM is my name," He said. "Say to the people of Israel, 'I AM has sent me to you.'" But neither Moses nor the Israelites were satisfied with such an inclusive name for their God. Some called Him Elohim and others Yahweh, but no one called him "I am." They saw him then as the patron and protector of just their own small tribe, a local god who had chosen them and rejected all the others.

I wish that the human race could have been satisfied with the simple "I am" as the name of the spirit they glimpsed dimly.

third century

Maybe then they would not have been so bent on destroying each other, often in the very name of the one they worshiped as supreme. Even the rational Greeks thought their fratricidal wars were blessed by one or the other of quarreling gods. While the Jewish nation—the lonely people who claimed to *know* there was only one God in the entire universe, the "I am"—they could not keep from claiming Yahweh as their private deity who would always aid them at the expense of the followers of other lesser gods. What other gods when there was only One?

The Canaanites—and all the tribes the children of Israel met in their exodus from Egypt—were not irreligious. They devoutly worshiped their Baals (the name they gave to their fertility and nature deities), even sacrificing their children in their devotion. So when Yahweh-worshipers invaded their territory, bloody battles were fought, partly just to establish territorial rights of course, but also to demonstrate the might of a new partisan god. Would Baal be the winner or would it be Yahweh? And thousands of years later, as we read the ancient stories, we are still rooting for Yahweh to win and denying that anyone else in that long ago time could have had contact with true God.

It is time we begin to believe in earnest that in the whole of creation there *is* just one unmeasurable and ungraspable reality: that He has always been the same and will always be the same: a loving Father to all people. That reality became more real and understandable to us in the person of Jesus whose unique grasp of the nature of God is available to us. Jesus said simply, "The Father loves everyone." That leaves out absolutely no one. And if He loved everyone in 30 A.D., He loved the whole world in Moses' day and in ours. There aren't any exceptions.

I am proposing that we stop pitting one name against another. "I am" is the God of both sides, then and now. It would have been so much better if, in the beginning, Man, as he started giving names to everything, had stopped with the naming of water, trees, fire, stone—all the things he could touch or see. If he had just stopped there and left unnamed the mystery he felt when he began to look up.

Some years ago a translation of the Bible, still in common use, came out with the ineffable name translated as Jehovah. For a while it was used almost exclusively, though now a little out of fashion. Some purists argue that we should go back to Yahweh or Elohim, the oldest names in the Jewish tradition. I seem to be arguing for the simple "I am."

One name is as good as another, I think but the one I use in private is "You."

I strongly suspect this practice is widespread. Whatever label you attach to your religion, when you pray in words, or not in words, you face alone the same "You" that I and others do.

Maybe we all do believe in one God after all. I hope so. ☐

Don Snyder

God and guns go together

As I read Ken Brown's "God, Guns & Guts" in the January MESSENGER I couldn't help feeling compassion for one so obviously one-sided and unfair. He holds one of the narrowest and most prejudiced views I've yet encountered. I don't agree with the message of the sign he reports—it is blatant and in very bad taste. However, to say that guns—all guns—are made to kill people, or even intimate such, and should thus be abolished, is like saying that all knives, or clubs or other instruments should be abolished because they are made to kill people. I have to take issue.

Sure guns are used to kill people (*used,* not *made),* but remember, this is the human factor, not the material or instrument factor. No gun, knife, club, or other instrument by itself ever killed anyone, it had to be wielded by another person, operated by human power. Brown says, "to wed God and guns is as contradictory to us Brethren as to proclaim Christ and Hitler the twin foundations of morality." Not so! His *opinion* of guns, perhaps, but opinions do not necessarily constitute facts. I'm Brethren, have been all my life, and am considered conservative by my fellow members, yet I do not see contradiction or incongruity in linking God with guns. *I do* see both in linking God with humans, or the actions of humans in the improper or immoral use of guns. And I have plenty of "good Brethren" friends who feel the same way. Let Mr. Brown speak for himself—

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not the rest of us Brethren!

Don't forget for a moment that God created us with our talents, ingenuity and other qualities and also the materials of the earth with which we work and demonstrate these qualities. I'm sure that it's with the approval of God that we improve our station and environment, better ourselves, and become more efficient. Remember the parable of the talents?

But let's get back to killing people! It's only when we *misuse* talent and material that God is not honored and pleased. When we are selfish, greedy, cruel, subservient to our baser nature, then God cannot be wed to our action, no matter what instrument we may use to abet these actions. Sure, guns are used to murder, simply because they are handy and deadly, no matter whether relative or stranger is involved. Other means are plentiful also, and if one's purpose is to murder, I doubt if the absence of a gun would be a deterrent.

Cain murdered Abel without the use of a gun. David didn't resort to a gun to eliminate Uriah. Stephen was not killed with guns. Yet we don't divorce God from the materials themselves, or instruments used in these dastardly acts. Wouldn't it be a bit presumptuous, even silly, to try to divorce God from stones, simply because they were used to kill Stephen?

Guns are not made to kill people. They are made to sell to people to use for whatever purpose desired by the buyer. If people desire to kill other people with guns—having bought or possessed them for this purpose—neither the maker nor the gun can be faulted. I doubt that the maker or the seller of the gun is much interested in its end use.

Guns are used, as I'm sure Mr. Brown is well aware, for many purposes other than killing people. He gives a lot of figures in support of his contentions: can he give us the percentage, or incidence of killings with guns to the total number of guns owned, or used for other purposes?

Soldiers, criminals, others, perhaps, surely are subject to dying by the gun, whether or not they live by the gun. No argument. However, there are others, who live by the gun who do not come under this condemnation, or axiom. It may happen, but it's not axiomatic. How about the manufacturers? This is their livelihood. How about the dealer? The trapper, the professional guide, the collector? There are others.

Of course human nature is the same around the world, but there are other factors that contribute to Mr. Brown's safety. Customs vary, laws vary, enforcement varies. There are areas—London, for one—where there is not the looseness, the perfidy, the procrastination that exists in the US. If Mr. Brown, and many others, would put as much effort into having the machinery of justice adjusted as they do into gun control, they would see more and better results. Instead of pointing out what seems good and right in other countries, let's try to improve human behavior at home!

The mere presence of a gun can stimulate violence *only* in a violent person—one with this capacity. This violence can also be stimulated by other means. So let's not make guns the cause of violence. The gun doesn't stimulate the maker, the seller, the collector, the trap-shooter or some others, some of whom may even possess this quality. As for those who are irrational, they will use the gun if it's handy, but most anything will trigger action and most anything will be used as a weapon. All of the types named, the addict, alcoholic, depressed, or enraged have access to cars, but we don't advocate banning cars. We try to eliminate the cause, not the means. □

Robert E. Houff

The Lord's song in a strange land

I was inspired to write this after attending the International Conference on the Gospel, Freedom and Increasing Leisure, held in Williamsburg, Va., last fall.

What is the Lord's Song? For the writer of Psalm 137, who was a political prisoner in Babylon eight hundred miles from home, the Lord's Song was of the God of Jerusalem, which could only be sung there. For many today it is the message of a particular religious belief to be sung in the confines of their own faith.

Actually, The Lord's Song is the Fatherhood of God and the gospel of the good news of Christ spread anywhere. It is the love of Christ, his glory full of grace for all people. The Rev. Louis Pitt, Rector of the Holy Cross Episcopal Cathedral in Lusaka, Zambia (a church of one-third Asian, one-third Black African, one-third European), said, "It is singing our commitment to Christ and to his radical way of responding to life."

Where is a strange land? For the Jewish Psalmist it was Babylon. It is anywhere that is not home, the ski resort, beaches, parks, hiking trails, scenic roadways, bays, oceans, islands, even new areas for construction workers, migrants, truck drivers, and business executives.

This is the age of people on the move. Tourism and the use of leisure has become the single largest item of world trade and approaches the biggest business. In 1948 there were 4.5 million tourist arrivals in the world with an expenditure of $1.5 billion. In 1973 there were 300 million tourist arrivals spending $25 billion; in 1976 400 million arrivals are expected at $40 billion. Barring a major catastrophe this will continue to grow. By 1985 it is predicted that labor will have a 30- to 32-hour work week, with increased leisure time.

This trend has become of more importance to the church, especially since freedom and leisure has brought about more social, economic, and spiritual problems. John Kenneth Galbraith places tourism and leisure among the most powerful agents modifying the environment and comments, "It is as dangerous in the long run as atmospheric pollution." Pope Paul VI says, "The church must revive, promote, and coordinate opportune initiatives to offer to tourists and migrants; and at the same time, express its judgment regarding the social, economic, cultural, and other problems which these migrations often bring with them."

The church has as its most important task to minister to increasing volumes of people on the move. We must establish a theology of the gospel and freedom and the use of leisure. Paul said, "For Freedom has Christ set you free." The Christian imperative is to find God, worship him and deal with him, wherever we are.

Mass travel has now put upon Christians the imperative of the ecology of not just lands—but people too. What then is the Christian's responsibility and the churches duty? All churches must be made more inclusive and less sectarian, more universal in scope. The Christian must oppose violence to people and to nature. We must prepare ourselves to find God in new ways and forms. We must educate people to other religions. Wherever we go we must look for Christian encounter, not just beautiful cathedrals and scenic attractions. We must give all people an opportunity to worship God in parks, forests, overseas areas, and everywhere that movement for freedom, work, or leisure might take them. □

Edward K. Ziegler

The church in the third US century

It is my faith that the Church of Jesus Christ will not only endure through these troublous, anguished times, but that it will prevail, if we are faithful to the Lord. I see some hopeful trends:

- The evangelical and the liberal wings of the church, to use rather unhelpful labels, are drawing closer together. Liberal activists, awed by the demonic forces which raise dark towers of hatred, corruption, war, greed, and fear against easy progress, are driven back to biblical faith. Evangelicals, led by powerful younger theologians, are becoming more open to the insistent demands for social justice and peace as integral and essential aspects of the whole gospel.
- All of God's people—Catholic, Jew, and Protestant—sobered by the common and horrendous threats of atomic destruction and worldwide starvation, draw together in concern. But also they are made gloriously aware of our common heritage of faith and history by the witness of good Pope John XXIII, Rabbi Abraham Joshua Heschel, Reinhold Niebuhr, and a host of lesser teachers and leaders, and are affirming our oneness in the kingdom of our God.
- The people of God everywhere are no longer supportive of military might and national chauvinism. They are actively working to eliminate war and all its evil train from our world scene.
- I see a new and dawning note of humble and earnest search for the light and power of the Holy Spirit in the life of the Church.
- I see the swift liberation of the church from racism, sexism, materialism, and nationalism as a fulfillment of the age-old faith that indeed Jesus Christ frees and unites us.
- I see among youth and persons of all ages a growing and confident faith in the ultimate but certain victory of Jesus as Lord.

From these discernments I see a penitent, chastened, serving church, resolutely moving toward unity, concerned for all persons, simply but wholly obedient to Jesus Christ, as a prevailing, healing, cleansing, influential force in the third century of our nation's life and in the life of our world. ☐

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book review

Pacifism: Politically or ethically based?

by Ken Smith-Shuman

DISSENT AND IDEOLOGY IN ISRAEL: Resistance to the Draft 1948-1973, by Martin Blatt, Uri Davis, Paul Kleinbaum. Introduction by Noam Chomsky. London: Ithaca Press, 1975.

> *"Elijah the prophet, fleeing from men, hid in a cave, and it was revealed to him that God would appear to him at the entrance of the cave. A storm arose that broke the trees. Elijah thought this was God, and looked; but God was not there. Then came thunder; the thunder and lightning were terrible. Elijah went out to look whether God was not there; but God was not there either. Then there came an earthquake; fire arose from the earth, the rocks were rent, and the mountains quaked. Elijah looked, but God was still not there. Then a light, quiet breeze arose, bringing the refreshing scent of the fields. Elijah looked—and God was there! Such, too, are these simple words of God: 'Resist not him that is evil.'"—Leo Tolstoy,* What I Believe.

At the foot of Mount Carmel, not far from the Illegal Immigrants Ship Monument, lies Elijah's Cave. Unlike the biblical city of Acre (Accho) twenty kilometers up the coast, the relatively new city of Haifa has few historic or religious sites.

In Haifa lives Joseph Abileah, a Jewish musician and pacifist of Austrian birth whose family came to Palestine in 1926. Having resisted military conscription in 1944, he again resisted service under the new State of Israel in 1948.

In 1968 Joseph Abileah was one of a number of prominent Israelis to sign an open letter calling for an end to the violation of human rights in Israel and the Administered Territories. He today works for the Society for Middle East Confederation, which he co-founded and which advocates a confederation of states in Palestine-Israel.

As Abileah puts it: " . . . the foreign policy of the Confederation must be the 'welfare of our neighboring states' while the security boundaries should always be 'the friendship of our neighbors.'"

The story of Joseph Abileah's dedication to nonviolence comprises one chapter of *Dissent and Ideology in Israel.* The book deals with 13 individual histories of draft resistance, spanning 25 years, and including a range of positions from absolute pacifist to selective objection on political grounds. The cases are arranged in roughly chronological order and give an interesting picture of the changing situation and motivations of the conscientious objector in Israel.

The 13 histories provide a kind of running debate on two main themes.

One theme concerns the nature of Zionism and, more generally, of all nationalist movements. The editors—and especially Uri Davis, whose own story is recorded in the book—are openly anti-Zionist and seem to define their pacifism in opposition to the Zionist nature of Israeli society, first of all. In light of evidence that the 1967 war was not a defensive one, on the part of Israel, but an expansionist one; and in view of the State of Israel's dispossession of Arabs who still hold land, Davis and the younger generation of pacifists have rejected the Zionist vision of their elders.

> *"We have evolved unaware into a Brotherhood split between those who have relinquished the peace position and those who have traded it for a more contemporary model."*

The second theme is about the nature of pacifism. The editors seem also to have redefined their pacifism in terms which are politically rather than ethically oriented, geared primarily to structural social change rather than personal renunciation of violence.

It is while dwelling on this theme that the book provides much provocative thought for a historic peace church. We have submitted to a slow erosion of the New Testament *ideal of nonresistance* (Matthew 5:39). Today most Brethren who retain a pacifist stance would, I believe, justify themselves by appeal to the *nonviolent resistance* practiced by Gandhi, King, Chavez, and others.

We have evolved unaware into a Brotherhood split between those who have relinquished the peace position and those who have traded it in for a more contemporary model. The rift is along socio-political lines, unfortunately, and there are very few voices being raised to call for a re-examination of the nonresistant position and its merits. Let this voice be one.

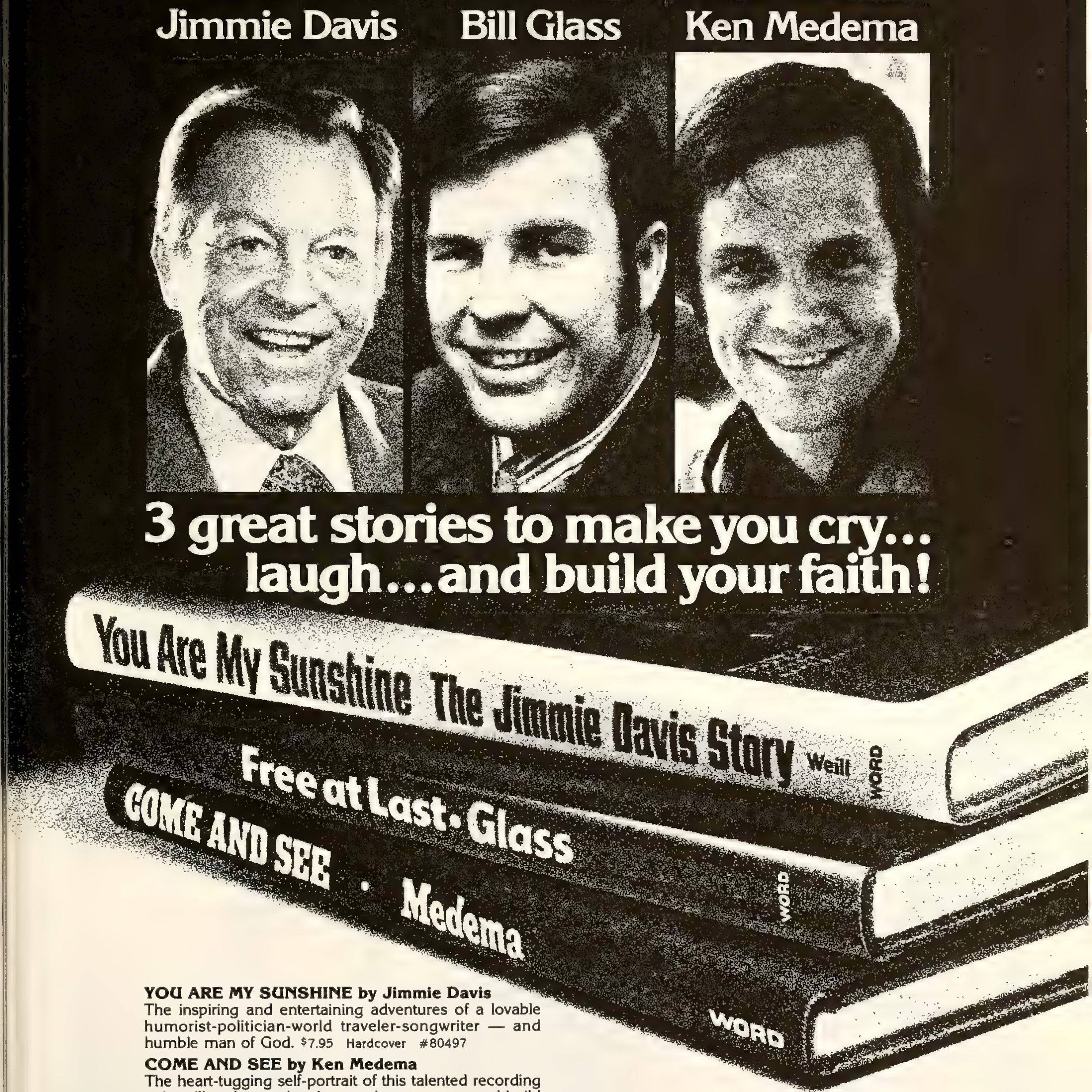
It is only after we have re-evaluated our attachment to nonresistance that we can decide what value, if any, is to be gained from a conversion to nonviolence.

The more concessions we make for the sake of expediency, the closer we come to accepting coercion and "tolerable levels" of violence. The more situational our position, to that extent is it less clear. On the other hand, nonresistance has not historically lent itself to the requirements of "direct action." The search for what is eternal seldom, if ever, proves to be very timely.

We have been, and continue to be, at a parting of the ways in regard to our peace position. We cannot go on trying to straddle both paths at once. Part of a renewed commitment to peace education should include a clear presentation of these quite distinct forms of pacifism.

Those of us who take the Brethren peace position seriously must recognize that we find ourselves faced with the same kind of dilemma that the Israeli war resisters confronted when part of their group wished to re-emphasize the word "conscientious," while the rest wished to exclude it altogether in the name of more effective "objection."

The members who still hold to the ideal of nonresistance may not understand the signs of the times or even the changing character of the Church of the Brethren, but their faithfulness to the New Testament precept should be given some consideration, lest we barter an essential part of our heritage without realizing its worth. ☐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Big media—accountable only to investors?

by Stewart M. Hoover

NETWORK, directed by Sidney Lumet. A United Artists release.

There are times when you are tempted to be extremely skeptical of a new film promotion. Too often, we have seen films presenting themselves as major statements of one kind or another, only to have them instead *be* hackneyed or stereotyped hatchet-jobs. *Network* aspires to great things. Not only has it been promoted as a major statement about television; it has the potential of succeeding as such. I say "potential" because it is a flawed film. It has severe shortcomings in concept which make it a less precise document than it could be.

Network has created quite a bit of controversy in media circles. After all, it is purported to be an indictment of television by the film industry. It was written by an experienced television and film writer, Paddy Chayevsky, and it has been hailed by many knowledgable and experienced people inside and outside of television as a true picture of the realities of big media machinations. *Network* has benefited from cover treatment in *Saturday Review*, long reviews in *Time, Newsweek*, and the *Sunday New York Times*, and lengthy features in major metropolitan dailies. All of these have agreed on two things. First, that the film is an important document, and second, that it has its problems being so.

In the last analysis, *Network* is not a hatchet job or the rip-off I initially feared. *Network* is a fascinating and enjoyable film. Its plot draws around a story that may well be *the* central morality play of the television institution. An aging, Cronkite-era anchorman, Howard Beale (played by the late Peter Finch) is to be let go by his network because 1) his ratings are sagging, and 2) the network has recently been sold to a conglomerate, and it is to become a profitable enterprise, "or else." One night on his newscast, Beale calmly announces that in two weeks, he plans to kill himself on the air. He is immediately hauled off the set and is canceled. Gradually breaking under the strain, he has a vision in which God instructs him to prophecy against the sins of society. In one of the films most understated moments, he responds, " . . . but, why *me*, Lord?" "Because you're on *television*, stupid," comes the reply.

Beale is given a chance to prophesy on a revamped version of his news show that would be funnier if it were less reminiscent of many present trends in network news programming. The network's programming chief and its new president (played by Faye Dunaway and Robert Duvall, respectively) have seen the incredible rating potential of a national news show that approaches the Roman coliseum. Beale's mutterings of "I'm mad as hell, and I'm not going to take it anymore," are enthusiastically echoed by his studio audience and millions of viewers across the land. He is riding a popular trend common in television (viz., *Mary Hartman, Mary Hartman*), that of a new and shocking program which suddenly takes off in the ratings.

As soon as he is on top, Beale makes a serious mistake. In an approach to true prophetic comment, Beale launches a tirade against the recent sale of the conlomerate which owns his network to a transnational conglomerate, one backed by foreign money. This is the closest *Network* comes to the jugular vein of the American Communication-Business Complex. You can question the government or private industry, or organized crime, or the Vietnam War, but you tread on thin ice if you challenge the hand that feeds you or contributes to your network's capital liquidity.

Beale is summarily hauled before the seat of power (the conglomerate president, played by Ned Beatty) who delivers an ironically precise homily to correct Beale's "misunderstandings of the situation." "You have tampered with the structure of the universe," says the president. "There are no longer any national, ideological, or class boundaries in the world; there is only one universal, immutable, unchangeable fact . . . the fact of the dollar." How insightful can you get?

I am sure we are all aware of that "fact," but it is to *Network's* credit that it is shown to be so central to the structure and function of our mass communication (and yes, even our *news*) media. It is perhaps the most disquieting problem with big media that our primary sources of information and enrichment are based solely on return on investment with no functional accountability to public interests or needs.

Beale sees the light during his "mountaintop experience," and begins preaching a new gospel, that of patient acquiescence to the ebbs and flows of transnational economics. His ratings naturally slip, and in the climax of the film, he is murdered on the air under orders of Dunaway and Duvall in order that they might score one last ratings coup.

Network is rife with amusing and absorbing subplots and "bits." There is a love-affair between Dunaway's character

After becoming news himself, newscaster Howard Beale (Peter Finch) talks to the press.

and the ex-news president (William Holden.) There are the vagaries of day-to-day network operations which should interest anyone. There is another hit show called the "Mao Tse-tung Hour," where urban guerillas (complete with a Patty Hearst type) are shown committing *actual* crimes on the air. (Not all that far from actual "hard action" shows, really.) The film's major flaw is the tendency for it to get lost in all of its side-shuffles. These are so interesting and entertaining that an entirely different film could have been made without the major plot line.

Some of my discomfort with the film arises over these side plots. Perhaps it is the fact of my having been involved in the television reform movement that makes me extra sensitive to stereotypes and abusive portrayals in that medium, but a few of Chayevsky's sub-plots and (director) Sidney Lumet's characterizations are disturbing to me.

The characterization I objected most to was that of Dunaway as the network programming chief. She is portrayed as cold, calculating, able to do anything (and they *mean*, anything) to get ahead. She exudes a sort of vibrance and sexuality that provides the film's romantic interest. Yet, she represents a myth. It is a popular myth in the world of big media and big industry that for a woman to get ahead, she must be a virtual prostitute—intellectual *and* carnal. A recent example of this would be the salacious press that accompanied Sally Quinn's move to the *CBS Morning News* in 1973. This sort of characterization is less an accurate portrayal than it is a male fantasy-trip. Media women are more calculating, mercenary, and amoral than media men only to the extent that the male-dominated structure forces them to be so.

Network is a film worth seeing. It is an important statement and it arrives at a time in our society's development when we are beginning to look critically at the role television and mass culture play in our lives. Critical concern with television is relatively new. Any new current or trend on a societal level requires a language and conceptual base on which to build. As a popular and engaging statement on the issue, *Network* may prove to be an important directive in our search for better ways of perceiving the impact mass media have of ourselves and our society. ☐

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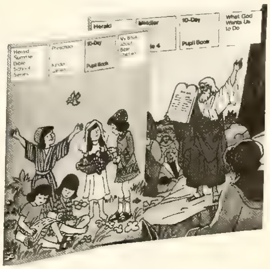

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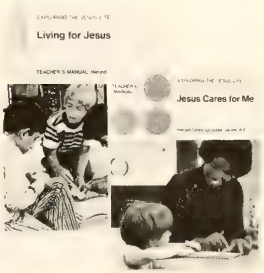

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Time to break the massive silence

Let others cry out in despair,
From pain, insult or hunger!
We know that silence is much safer
For silence, we know, is golden.
See how easy it is to get richer
See how easy it is to be master
See how easy it is to be butcher
Stay quiet, stay quiet, stay quiet.
—Alexander Galich

Ours is a world where an estimated half million people are crushed by waves of repression. In more than 70 countries military regimes threaten the expression of elemental human rights. Constitutional guarantees have been suspended, universities controlled, the press censored, dissent outlawed. Individuals and sometimes whole families are seized, jailed, tortured and even executed without charge or trial.

The nightmare of the political prisoner is described in two articles in this issue. One, "A Burden Shared," appears anonymously to protect both the subject and the writer, the latter a member of the Church of the Brethren. The articles remind us that church men and women, Catholic and Protestant, in the quest for justice are the frequent targets of persecution.

Because dictatorships are secretive, facts on overseas situations are hard to establish. More often, though, facts that are known are disregarded.

One such fact is that our nation is supporting many states of torture, and we could stop it. This year the US government's first detailed report on human rights abroad disclosed that Argentina, Haiti, Indonesia, Iran, Peru, and the Philippines flagrantly deny the right to life and liberty. But the report went on to recommend that these same countries continue to receive American military support, no matter what the consequences for their people.

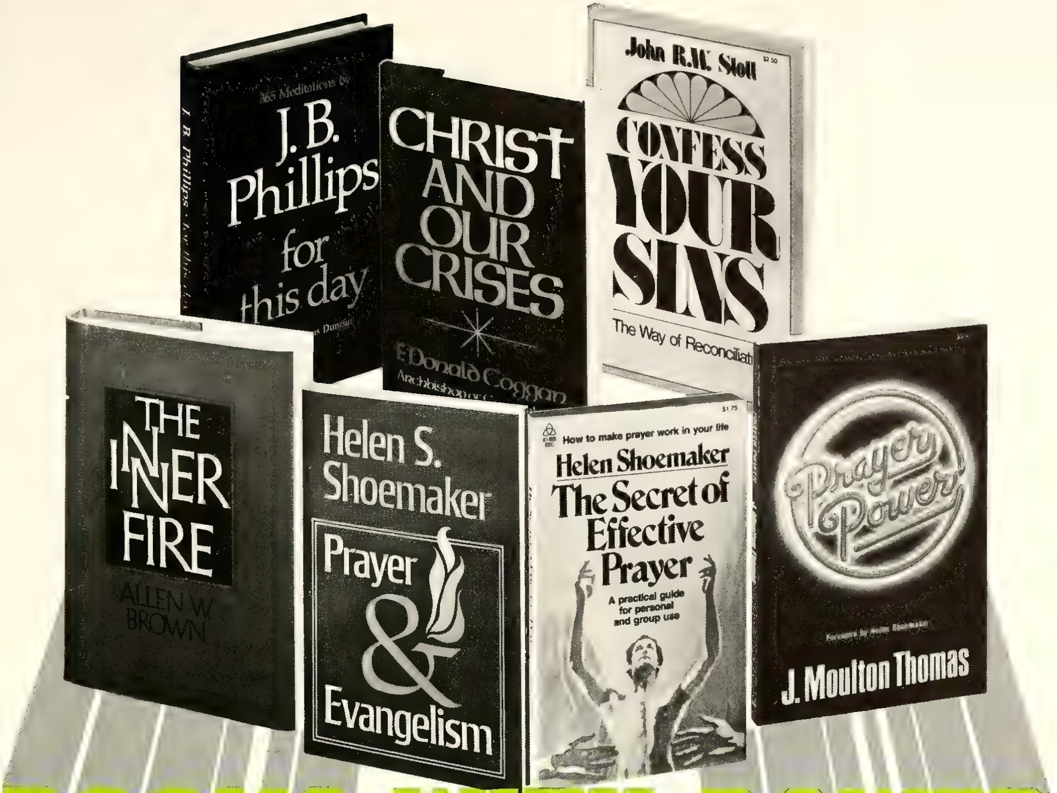
In a widely circulated open letter from a group of Latin America church leaders, we North American Christians were reminded that without our government's support the dictators in their countries could not long remain in power. "If in the past you felt it to be your apostolic duty to send us missionaries and economic resources," the appeal stated, "today the frontier of your witness and solidarity is within your own country." And there, they suggested, for us to change the course of foreign affairs from "a colonialist and oppressive policy" toward "paths of greater justice and brotherhood."

What will it take to halt ruthless repression? More than generalized good will, to be sure. Study, travel, sustained interaction are beginnings. Moral foreign policy will help. The monitoring of human rights situations is important. Respect for civil rights need to be enforced in assistance programs. The weight of international law must be brought to bear.

And from within the faith community itself, we must seek ways to be pastoral and prophetic at points where human life and dignity are on the line. We need to stand with Christians who in their struggle for liberation face the reality of the cross. We need to draw on the prayers and other resources of the universal church in support of one another.

In sum, we need to say no to staying quiet about the vastly growing numbers of prisoners of conscience. Soviet exile Valery Chalidze observes, "I only know they will not be helped by our silence." And neither will we. As Hebrews 13:3 puts it, "Remember those in prison as if you were there with them; and those who are being maltreated, for you like them are still in the world."

In the world to speak up, to break the silence, to cry out for those whose own voices are stilled and who live in despair.—H.E.R.


365 Meditations by
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Denis Duncan
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F. Donald Coggan
Archbishop of Canterbury
John R.W. Stott
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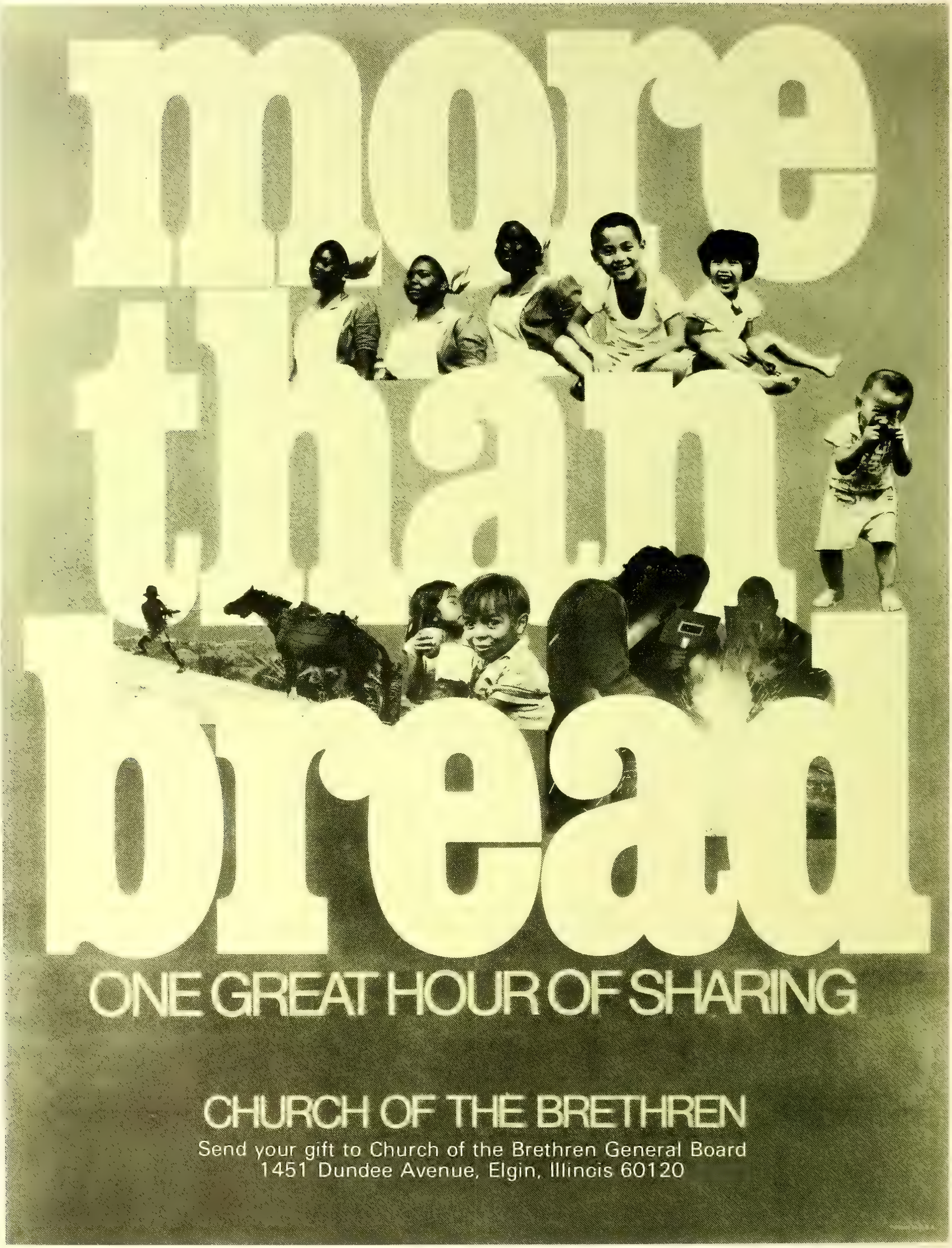

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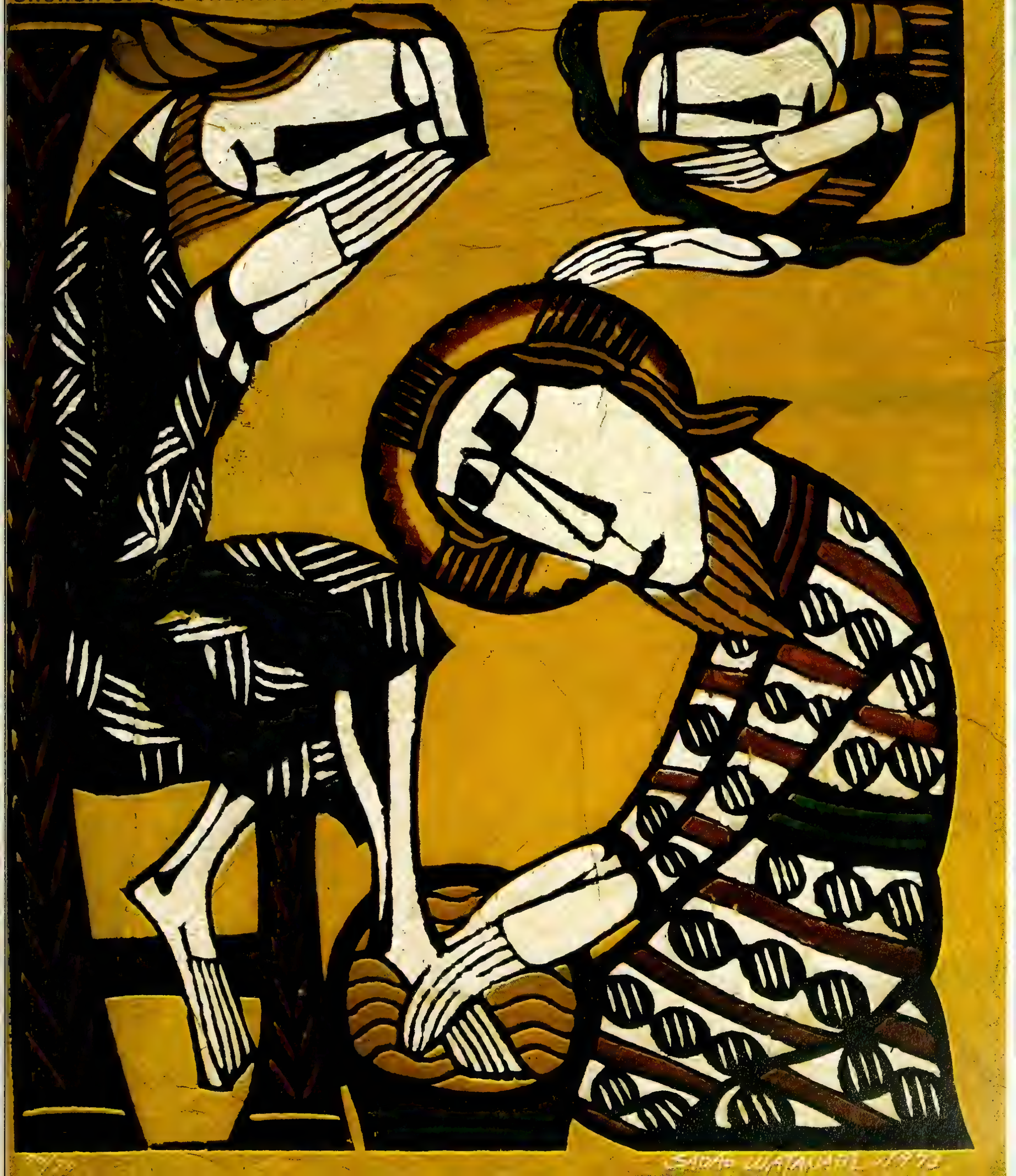
SADAO WATANABE 1973

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12 **When to the Water?** Kenneth E. Bomberger urges us to pay more attention to youthful commitments to Christ, something he says we give less thought to than a child's request to get a driver's license.

14 **What We Shall Be.** D. Elton Trueblood discusses the 'gift of Easter'—the Resurrection. "The life of the world to come is a mystery, but everything we really know is a mystery," he says.

16 **The Denial.** Joseph W. Miller, in an imaginary soliloquy by Peter, has the disciple pondering the mysteries of Christ's last days on earth and wrestling with the guilt of his own denial of the Master.

20 **The Jesus Way.** Maynard Shelly, in a Bible study, proclaims the triumph of Jesus' way—the way of the Suffering Servant and King.

22 **Baxter Mow: Twinkley-eyed Scholar.** Karen S. Carter introduces us to Sister Anna's husband, a delightfully witty scholar, who, like Mark Twain, is waiting for the reappearance of Halley's Comet.

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COVER: "Christ Washing the Feet of the Disciples," katazome print by Japanese Christian artist Sadao Watanabe. The katazome art form produces pictures on crushed rice paper with dye after the design has been stenciled with a rice/bran paste. Artist Watanabe is one of the world's few masters of this rare art form. See "Page One" column.

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CREDITS: Cover, 1, 21 art by Sadao Watanabe. 2 left and center, 3 Norman F. Reber. 4 Peter Michael. 5 left cartoon by Herblock; right Jules Shick. 6 Jim McKinnell. 8 Leah Oxley. 9, 14 RNS. 11 Annamae Rensberger. 12-13 Edward J. Buzinski. 16-17 art by Kenneth L. Stanley. 22-25 Karen S. Carter. 28, 35 Nguyen Van Gia. 31 Cultural Information Service. 38 Irven Stern. 39 Tom Stack and Associates.

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letters

HOPE VICTORIOUS AT EASTER

In the recesses of my memory rings the cadence of a haunting melody ("Whispering Hope," by Mrs. J. I. McClelland):

> Like the faint dawn of the morning,
> Like the sweet freshness of dew,
> Comes the dear whisper of Jesus,
> Comforting, tender, and true.
>
> Darkness gives way to the sunlight
> While his voice falls on my ear;
> Seasons of heaven's refreshing
> Call to new gladness and cheer.

Whispering Hope? Yea, *shouting hope* at Easter time! For Jesus Christ ripped open his stony cell and confirmed his disciples and then went back to be with God.

Nature itself joins in the rebound of new effort and enthusiasm. The fiends of darkness had laid nature low and masked it with a shroud. Was this reality? No. Reality is in the swelling bud which promises a rose; another bud promises an apricot. Hope makes the future ours even now.

The box turtle pushes out his head and feet from his closed shop and ambles on again. The chipmunk scampers along its private road of fallen logs. The bees combine celebration with joyous harvest at the silver maple tree. Life is sure to be rewarding again. How do they know? They have hope and hope has never let them down.

If hope does not bring everything, contrast it with despair. It brings nothing at all. We live by hope; if we yield to despair we are inviting death.

Christ our own Master laid death low in the dust and ascended to heaven, where he waits to welcome you and me.

WILLIAM J. TINKLE
North Manchester, Ind.

A USEFUL CHRISTMAS ISSUE

Loved that Christmas issue! Used it on a number of occasions. Everyone was very pleased with the beautiful cover too.

HELEN J. HADLEY
Waterloo, Iowa

HOLDING TO OUR BELIEFS

I really enjoyed the article in the December MESSENGER, "1851-1976." I have been a member of this church for just about 60 years and I must confess I did not know some of this history and was thankful to learn some of it, as well as to learn some of the great progress we have made.

But, on the other hand, I am glad we have held on to some of our original beliefs and practices, such as the Lord's Supper and communion, brotherly love, and our peace action.

May we be willing to accept necessary changes in our church today, yet never sacrifice our rich heritage. In Matthew 5:16 it says, "Let your light so shine before men, that they may see your good works, and give glory to your Father who is in heaven."

page one

May we as the church seek to do more for others through the Brotherhood Fund and the Church World Service which we as a denomination helped to start many years ago.

MARGUERITE SNOEBERGER
Cumberland, Md.

NEW TESTAMENT OUR STANDARD?

The pictorial history "1851-1976" in the December MESSENGER was timely; it was a masterpiece in many respects. The pictures were well chosen, and the writer of this history showed skill and empathy.

Now I think that this needs to be followed up with an evaluation of the *many* changes that were reported by a study of what the New Testament—our professed creed—might relate to each of these changes. I shall mention a few as examples:

1) We no longer send missionaries overseas to evangelize. (Matt. 28:19)

2) We took the seminary to the suburbs, contrary to the founders' aims. (Acts 15:36; I Cor. 2:2)

3) We no longer stress the imperative of conscientious objection to war. (Matt. 5:43-44)

O. E. GIBSON
Westmont, Ill.

A GOAL FOR US ALL

I am a layman, Sunday school teacher, farmer, and active in civic groups.

I subscribe to several farm magazines, Ruritan magazine, *US News and World Report*, and to our church magazine, the MESSENGER.

I try to keep informed on the latest techniques in farming, what's happening in the world, local news, and surely I want to be up on what our church is planning and accomplishing. I wonder why any member would not be interested enough to subscribe to MESSENGER.

I read Ruby Rhoades' article in the December issue and agree with her about our church magazine. She has worked hard trying to increase subscriptions. Let's all help reach the 30,000 goal by June.

J. HAROLD WAMPLER
Mount Crawford, Va.

REBUILDING IN GUATEMALA

James Gittings' article on Guatemala (January) is very strong. I like the notion that the Brethren and Mennonite volunteers have the humility to work without grandiose credit lines. Is it possible that without it they would not be peculiarly Brethren and Mennonite?

I also like his statement that "one must not expect Church World Service to engage in projects that openly abet liberation movements or developmental projects that put great strain on the social order." He is, however, doubtless aware of the profound effect that a single competent and friendly CWS worker can have on a handful of Cakchiquel Indians. Multiply that handful by a few CWS workers and the effect is community-wide.

But I do strenuously object to the image he projects of the Salvation Army. In my work with the Salvation Army at Tecpan while engaged in Brethren Disaster Service, I found the Salvation Army building concrete block houses while everyone else was making lean-tos out of green pole and plywood or lap siding. Before the earthquake, families lived for generations in the same adobe house. Will a quickly constructed plywood shelter be an acceptable transition? Does the durability of a steel-reinforced concrete block wall offer an environment more contiguous with the culture? The Salvation Army's *first attempt* at a construction effort at a disaster site, is admirable and, I'll venture, socially and physically durable.

As to identification at the project site, I recall a tattered banner revealing the presence of Ejercito de Salvacion, but it had none of the class of a full-dress billboard. I further submit, owing to the camaraderie of my fellow CWS members, had there been a Church of the Brethren or Mennonite banner handy we'd have raised it high above the roof of our plywood domicile.

GARY COLBY
La Verne, Calif.

SINGLES MYTHS DESTROYED

I cannot escape the impact that Katie Funk Wiebe's article, "Pushed out of the Ark" (January) has made on me. Her keen insight and experience has generated much thought on an over-neglected concern.

For too long we have looked at the single woman as a threat to the established husband/wife relationship. Moreover, we see the single woman as useless unless she has a man to guide her thoughts and actions. Katie addresses these problems by destroying the very myths upon which they were built.

As I review the needs and concerns that she points out, I keep thinking of our small congregations where there are very few single women within the church. It would be good if we could put into practice what Katie reminds us to do.

DONALD R. BOOZ JR.
Shippensburg, Pa.

WHERE DOES BETHANY STAND?

If Murray L. Wagner, librarian and assistant professor of bibliography, in any way reflects the views or opinions of Bethany Theological Seminary in his offensive article "Rinky-Dink Religion Goes Big Time" (January) I withdraw my support, both financial and moral, immediately!

EVAMAE CRIST
Hallam, Pa.

LOVING 'RINKY-DINK' PEOPLE

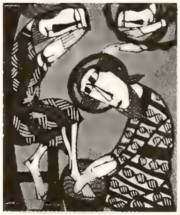
Concerning "Rinky-Dink Religion Goes Big Time" (January), God loves all of his people. Why do we not seek to be God-like, and *love* "Rinky-Dink" people, who may sincerely love Jesus as much as we?

I personally am appalled that MESSENGER featured an article which so severely attacked the

(Continued on page 36)

One of Japan's leading artists is Sadao Watanabe, who provided the original katazome print for this month's MESSENGER cover. A member of the United Church of Japan, Mr. Watanabe has a way so unmistakably Oriental of bringing the stories and characters of the Bible to life that all Japanese find it easy to understand.

Artist Watanabe combines ancient technique and subject matter with a totally modern style displayed in vibrant colors. His katazome process is explained on the opposite page.



Mr. Watanabe's own words best describe his love of God, country, and his work: "I feel it is my mission to create Christian art for the Japanese people."

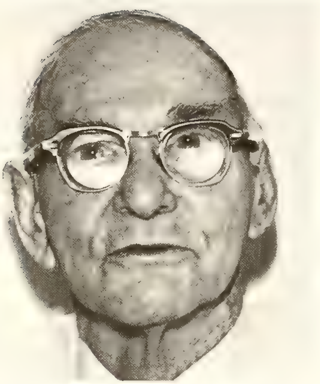
With the Watanabe cover art setting the Easter theme, several writers have contributed seasonal articles: Kenneth E. Bomberger is pastor of the Royersford (Pa.) congregation. Author of 28 books, D. Elton Trueblood is professor-at-large at Earlham College, Richmond, Ind. Joseph W. Miller is a retired minister in the Linville Creek (Va.) congregation. Free-lance writer Maynard Shelly lives in Newton, Kans.

Karen S. Carter is a licensed minister in the Daleville (Va.) congregation. Former MESSENGER editor Desmond Bittinger is an educator from San Diego, Calif. Pamela Brubaker Lowe is in the Chambersburg (Pa.) congregation.

Media reviewer Frederic A. Brussat directs Cultural Information Service in New York. Edward R. Dayton is director of MARC (Missions Advanced Research Communication Center).

Brotherhood staffers include Norman F. Reber, BVSer on our communications team; Earle W. Fike Jr, PMC executive secretary; Shirley J. Heckman, PMC consultant for educational development; and Sylvia Eller, WMC criminal justice reform coordinator.

Here I Stand statements were contributed by Steve Longenecker, Richwood, W. Va.; Omer M. Long, Frederick, Md.; Randall S. M. Lehman, Orrville, Ohio; Hilda I. Gibbel, Harrisburg, Pa.; and a sister whose name we have withheld.—THE EDITORS



Howard & Elsie Michael: The frontier spirit

"Poppa, come quick and see the big kitty a-wavin' his tail," the four-year-old girl cried excitedly as she ran up to her father in their wagon train camp deep in the Rockies. Father grabbed his rifle and ran, but before he was in range, he saw a large mountain lion move quickly into the timber.

The girl was Howard Michael's sister, and the incident was one of just a few he remembers as a two-year-old tyke on trek from Kansas over the Great Divide to Washington territory.

That trip took five months back in 1889. In 1977 it took me a less than two-hour flight to visit Howard and his wife Elsie at their home near Seattle.

I doubt whether any Brethren preacher still living can show more authentic pioneer credentials than Howard. He spent the first two years of his life in a sod house in western Kansas. He experienced the shock of sudden death on the trail when a member of the family's party was killed by a grizzly.

After many family moves in Washington, Oregon, and California, Howard, at the age of 21, had proved his skill as a hunter—by then he had already put 70 deer on his and neighbors' tables. Then he was also in possession of a homestead.

Worshiping at the Myrtle Point (Ore.) congregation, he was chosen for the ministry at 21. The same year, 1908, he met Elsie Mae Aschenbrenner while both were delegates at a district conference. The couple were married August 24, 1910, and three days later were on a train, a Brethren pioneer ministry couple seeking education at Bethany.

The Michaels' rugged frontier spirit persisted through 52 years of active ministry. They pioneered the very first Brethren ministry to Latin Americans. Back in 1918, as pastor at the Garden City (Kans.) church, Howard started a Sunday school for some 200 Mexican railroaders and sugar beet workers and their families.

Later the Michaels supervised conscientious objectors in a work camp health project at Huitzilac, Mexico.

What thrills the Michaels today? "We are seeing that the church is reaching out more and more in different fields using funds in new areas like Latin America and with the Navajos. That thrills us!"—NORMAN F. REBER

intouch

Alice Martin: The pastor i

Last Christmas the Champaign, Ill., church had a problem. A local endowment was offering a gift of $50 to each of various churches, the money to go to "the pastor's wife." But Alice Martin, the minister of the Champaign church, is the pastor and not a pastor's wife. The gift could not be received.

Alice doesn't mind making such sacrifices for a career that she finds challenging and for which she prepared herself in a unique kind of seminary experience. She was in the first graduating class that completed a four-year training program in Inter-Met, in the nation's capital, sometimes called Washington's "seminary without walls." Alice received her fair share of classroom instruction, but the emphasis at Inter-Met is on in-service training with a local church where students, under the direction of a supervisory team, learn all about the various phases of ministry through direct experience.

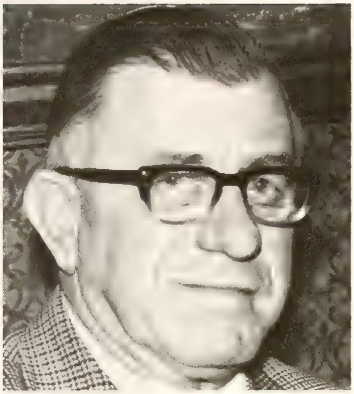
Alice, whose background was Southern Baptist, worked with the Washington City Church of the Brethren at first and then later in an interim position with the Reisterstown congregation, near Baltimore. Since last September, Alice has been the Champaign pastor. She speaks highly of her unconventional seminary experience. For her there was no "learning in a vacuum" but a blending of study and parish work that prepared her to understand the needs of people and to work with them. And that means more to her

a woman

than the Master of Divinity degree she earned.

But aren't there some special risks for a young single woman, however well qualified, who becomes the full-time employed pastor of a church? Alice is aware of the risks, but she talks mostly about the opportunities. She thinks her church is open to new ways, willing to test new ideas, yet at the same time a little cautious. She enjoys preaching three times a month (she was a speech and drama major in college), and she values the visiting and counseling opportunities the pastorate offers. She expects to see many more leadership roles become available to women as churches overcome their fears of the unknown and the untried, and especially as congregations learn to accept a woman pastor as a person.

Alice and Ron Adkins, currently a student at Inter-Met and formerly a member of the BVS training staff, are planning to be married later this year. How marriage may affect her ministry remains to be seen, but there can be no question of her sense of calling, her interest in all the activities of the parish, nor of her conviction that the church must show concern for all people. Alice observes that "institutions enslave, systems enslave; and often as persons we enslave, exploit, and use one another." It's not only women's liberation but liberation for all human beings that the church should be working for. Alice can be counted on to point in that direction—K.M.



Ruth & Dave Roth: Communicating love

One day in 1949, while Ruth Roop Rinehart was trimming cabbage at a co-op store in Westminster, Md., Dan West asked her, "Why are you doing that?" He said nothing more, but he had started a train of thought that sent Ruth back to college and ahead in a career switch from co-ops to public education.

As a school counselor she learned more about herself and got a better understanding of the behavior of others as individual persons. She learned that something has to happen inside individuals before social institutions can be changed.

"If you really want to practice the love of Jesus, let me *feel* it. Notice I didn't say let me *hear* it." That's how Ruth sums up her deep feelings about communicating the Christian message. "To let persons feel that love through us, we believe to be our mission in life."

The "we" includes the full assent of Ruth's husband, David, and expresses the good-will teamwork in which they have been involved since their marriage in 1974.

Ruth has come to this view of the need for close interpersonal relations from her experiences as a local, district, and national leader in the Church of the Brethren and a professional career as a guidance director and counselor in the Baltimore County (Md.) Public Schools.

From Dan West's many "Hilltops," Ruth learned the value of small-group sharing. As counselor she experienced the need to feel persons' hurts and frustrations, to help them be better persons.

Likewise, from 16 years as a 4-H Club leader in Perry County, Pa., Dave Roth experienced small-group interaction and sharing. Like Ruth, he has found Christian fulfillment in helping these youths grow up to be better people, able to compete in real life situations.

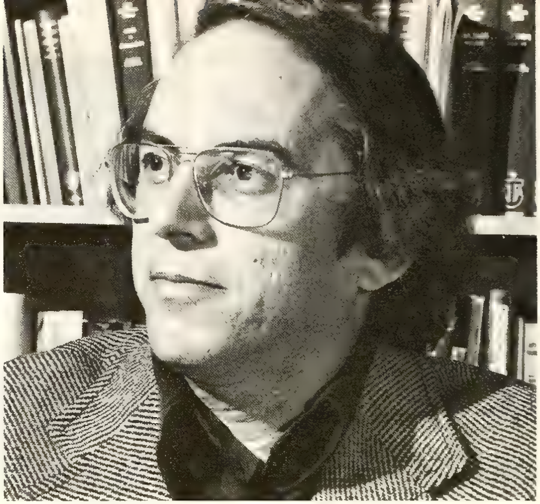
Ruth and Dave got acquainted on a 1974 tour of Europe, discovering they had strikingly similar Brethren backgrounds. From mere acquaintances they rapidly progressed to deeper sharing and were married still that same year.

They continue to be active in their congregations—Three Springs (Pa.) and Meadow Branch (Md.). As a successful dairyman, Dave has been director of the Pennsylvania Holstein Association, state soil stewardship chairman, and director of his milk marketing cooperative. He is a Master Farmer of Pennsylvania and currently president of the Pennsylvania Dairymen's Association.

Looking at their work together with persons and groups, Ruth observes, "I would like to see more communication of the real feeling of loving and caring for persons as persons, not necessarily with the goal of adding numbers to the church roll."

Making the love of Jesus *felt,* not just heard. In communicating the Christian message Ruth and Dave Roth show proof that they practice what they preach.—Norman F. Reber

General secretary-elect stresses covenant role



General secretary-elect Bob Neff. "The Incarnation is at the center of my life," says the Bethany Seminary professor of biblical studies. He goes on to say that despite his enthusiasm for teaching the Old Testament, he preaches primarily from the New Testament. His new duties with the denomination will begin next January 1.

Dr. Robert W. Neff, Old Testament scholar and seminary teacher, will become the denomination's highest administrative officer Jan. 1, 1978. He will succeed Dr. S. Loren Bowman who is retiring as general secretary of the General Board at the end of this year.

A native Pennsylvanian, the general secretary-elect envisions the church as "an alternative society." Through mutual assistance and caring, he says the church of Christ provides "the social matrix" in which faith and life are made possible.

As professor of biblical studies at Bethany Theological Seminary, Neff has given particular emphasis to the place of the Old Testament in a New Testament church. Such Old Testament concerns as community, justice, and a "this earthly" character to the faith are correctives to the stress on piety and individuality of so much religious expression today, Neff feels. He goes on to affirm the covenant community as much out of life experiences as out of his academic moorings.

"The Incarnation is at the center of my life because I have beheld the glory of God in the people who ministered to me in Christ's name," the 40-year-old ordained minister said. Specifically he pointed to India missionary Ida Shumaker, Yale Divinity School's Brevard Childs, an Old Testament instructor, and Bridgewater College president Warren D. Bowman as among persons who inspired and encouraged him.

"Despite my enthusiasm for the Old Testament, I preach primarily from the New Testament," he acknowledged.

On Sept. 1, Neff will leave his teaching role of a dozen years at Oak Brook, Ill., to prepare for the top administrative role at the general offices in Elgin. The appointment was voted by the General Board in session Feb. 16 and announced the same day by Clyde R. Shallenberger, chairperson from Baltimore, Md.

Beyond his seminary work, Neff currently is one of six Brethren representatives to the Governing Board of the National Council of Churches. He also is a member of the Annual Conference committee on marriage and divorce. Last year he helped compile a statement on global hunger for the Illinois/Wisconsin district.

Along with faculty colleagues Donald E. Miller and Graydon Snyder he is author of *Using Biblical Simulations,* Volumes 1 & 2. He has published several articles in the field of Old Testament studies.

In 1969 Neff represented the Church of the Brethren at the convention of the National Association of Evangelicals.

He holds degrees from Penn State University, Yale Divinity School, and Yale University. He also has studied in Germany, Israel, and England, having been a Danforth Fellow and a Two Brothers Fellow for study abroad. He taught one year at Bridgewater College in Virginia before taking the Bethany Seminary assignment.

His wife, Dorothy Rosewarne Neff, is a graduate of Juniata College. The couple has two children, Scott, 15, and Heather, 6.

A seven-member search committee nominated Neff to the General Board, after interviewing 11 candidates. Pastors, college and seminary personnel, and present General Board staff were among those interviewed during the leadership search.

Phyllis Carter, Wabash, Ind., pastor and Executive Committee member who chaired the search committee, indicated the vision that emerged in the search committee was for a leader "who out of a strong biblical base and with a common touch could rally the church in speaking to the world. The dream evolved first, then the person who fit the dream."

Other search committee members included Ina Ruth Addington, Kingsport, Tenn., Wanda Will Button, Conrad, Iowa, Robert A. Byerly, La Porte, Ind., and James N. Poling and Joseph J. Schechter, both of La Verne, Calif., all members of the General Board. They were joined by Annual Conference moderator Charles M. Bieber, Brodbecks, Pa.

General secretaries of the General Board have been Raymond R. Peters, 1947-52, the late Norman J. Baugher, 1952-68, and Loren Bowman since 1968.

Discovery, interaction projected for women

Two Brethren events and one ecumenical assembly are planned for the discovery and interaction of women in coming months.

May 27-30, a Conference on the Role and Status of Church of the Brethren Women will be convened at Elizabethtown College in Pennsylvania. "We will celebrate who we are as women, reflect on who we have been and are becoming within the denomination, explore global concerns as they relate to women, call out the gifts we see in each other, and project future directions," commented Beth Glick-Rieman, Parish Ministries' person awareness coordinator for the General Board.

July 7-10, an Ecumenical Assembly on the theme, Signatures of Faith, is being sponsored by Church Women United at Purdue University. Through Bible study, speakers, dance, drama, seminars, small groups, and worship, the participants will identify crucial issues for Christian women and seek to move out on the cutting edge—"becoming truly prophetic, stepping into the third century unafraid."

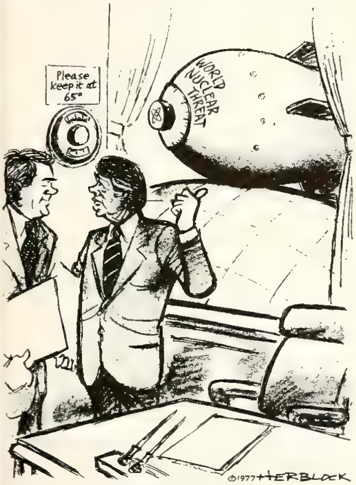
July 20-24, a Theological Happening for Church of the Brethren Women will be held at Bridgewater College in Virginia. "We will experience our faith in the community of faith, explore our beliefs and the meanings of our lives, engage in Bible study, and celebrate our sisterhood," Beth Glick-Rieman commented in describing the plans. Similar events were held last summer at Manchester and La Verne colleges.

Detailed information may be obtained from the Person Awareness Office, 1400 Cornell Drive, Dayton, OH 45406.

Carter details hopes on control of arms

President Carter, who in his inaugural address pledged to work for the eventual banning of nuclear weapons, more recently has declared he is "in favor of eliminating the testing of all nuclear devices, instantly and completely."

In an interview with reporters the President said that "as far as nuclear arms limitations are concerned, I would like to proceed quickly and aggressively with a comprehensive test ban treaty."



"Let's see if we can lower that one, too."

© 1977 by Herblock in *The Washington Post*

White House officials later explained that the President does not plan to order a universal halt to US nuclear tests without reaching an agreement on the matter with the Soviet Union.

Carter told reporters that he wants to "move very quickly, even prior to the SALT II agreement, toward a much more substantive reduction in atomic weapons as the first step to complete elimination in the future." If agreement on reductions can be reached with the Soviet Union, he said the next step would be to get France and Great Britain and the People's Republic of China to join in the effort.

Carter commented that the United States is "quite concerned about the reprocessing of spent fuel where you change normal radioactive materials which have been used for the production of electric power into weapons quality," and said he would like to put this under international control.

The President said the Secretary of State will be much more hesitant to recommend to the Defense Department the culmination of arms sales aggreements, and that he has asked that all approvals of arms sales be submitted to him before recommendations go to Congress.

Beyond reforms, how do we speak of God today?

A book regarded by some critics as the most important theological work of the year is Hans Kueng's *On Being a Christian.* The author, a controversial theologian in the Roman Catholic Church, in a London interview set forth his views as to what the book does and doesn't do.

"I haven't taken back any of my earlier reform demands, such as the call for a more humane solution to the birth control issue, for more democratic election of bishops and the Pope, for mutual recognition of ministries and official intercommunion, for pastoral solutions to the problems of celibacy, women's ordination, and so forth. On the contrary, I have underscored all these demands here. But this is not the central point of my book.

"Here," he said, "I have tried to concentrate on the basic issues. How can we speak about God in the world today? How can we believe and act as Christians who understand what we believe and who can give a responsible and intelligent account of what we practice?"

Father Kueng said the book was written not against Rome but for Rome and for all other churches which profess to be Christian. The volume is "Not just another pious book about Jesus," he said, but instead a book written "to defend, to justify, and to clarify Christian faith, to face up to its naked challenge when the cushioning upholstery of museum piece dogmatics has been stripped aside."

The Swiss-born reformer characterized himself as a "theologian of the middle," between the theology of the establishment and the theology of revolution. "I am a conservative in that I hold fast to the historical tradition of the Bible and the church; I am a radical in that I insist on going to the roots of tradition."

Mark Ebersole named to Etown presidency

Elizabethtown College's eleventh president will be an educator whose experience includes the deanship of the graduate school of Temple University and the chairmanship of the religion department of Bucknell University.

He is Mark C. Ebersole, 55, a native of Hershey, Pa. who will succeed Morley J. Mays as head of the Pennsylvania college. Dr. Mays will leave office June 30, at the college's mandatory age of retirement, after having served in the presidency since October, 1966.

President-elect Ebersole currently is dean of the graduate school and associate vice president for academic affairs at Temple University, Philadelphia. He has degrees from Elizabethtown College, Crozer Theological Seminary, the University of Pennsylvania, and Columbia University.

Ebersole has had experience as a program specialist with the Ford Foundation and as a relief administrator in Italy following World War II, under auspices of UNRRA and Brethren Service.

Now residing at Princeton, N.J., he is married to Dorothy Baugher Ebersole. The couple has two sons, Philip and Stephen, both in college.

In his new role at Elizabethtown Ebersole will follow in the steps of his father-in-law, the late A. C. Baugher, who was president of the college from 1941 to 1961.

Ebersole's appointment was announced by Clifford B. Huffman, lay church leader of Lancaster, Pa., who heads the board of trustees of the college.

outlook

'Here's Life' campaigns draw mixed reviews

"Here's Life, America," an evangelism campaign with heavy media use orchestrated by Campus Crusade for Christ, has met both support and disapproval from churches as it moves across the nation from one urban area to another.

Two Church of the Brethren pastors reporting on their congregations' participation in area campaigns have given a very high rating to the effort. They are from the Rockford, Ill., and Fresno, Calif., congregations.

At Rockford, First Church of the Brethren was one of 90 congregations joining in the intensive three-week media and telephone blitz. Nineteen members engaged in the 14 hours of training, and 17 in staffing the congregation's telephone center.

An enriching part of the First Church experience, observed pastor James McKinnell, was sharing its telephone center with Mount Zion Baptist Church, a predominantly black congregation.

For First Church the statistical tally revealed 930 persons contacted by telephone, 192 callers receptive to the presentation of the message, 39 who prayed to receive Christ, and 135 who were visited personally by church members.

In answering the telephone number listed in the "I found it!" ads, callers were informed of Campus Crusade's four spiritual laws and invited to accept Christ as Lord and Savior.

At Fresno, a young retiree, layman Gene Davis, headed the involvement of the Fresno Church of the Brethren in the "Here's Life," Central Valley program. Pastor Hal Sonafrank said Davis was a reluctant recruit, reluctant particularly at the point of having to speak before groups. Soon, however, Davis was addressing pastors and others to explain the program and assisting in leading the training institutes. "He's become one of our active leaders in current weekly evangelistic visitation," Sonafrank said. "'Here's Life' planted a seed for him."

The Fresno minister told of one caller, of Mexican background, who after a visit from the Sonafranks decided to receive Christ, along with her husband. The couple began attending the Fresno church regularly and influenced her brother and family to accept Christ and also to attend church.

Willie Smith of Rockford's Mt. Zion Baptist Church and Letha McKinnell of the city's First Church of the Brethren help out in the local telephone blitz for "Here's Life!"

Pastor Sonafrank said the "Here's Life" ministry was a success in training people for evangelism tasks and in creating a spirit of unity not before present among the participating churches.

In some areas Brethren congregations declined participation in the campaign, questioning the understanding of its backers on either the gospel message or the witness that is to follow. While the emphasis is strong on the intimate, personal and emotional dimensions of faith, some observers contend it diverts concern from human, domestic and international realms of witness.

The program also has been labeled controversial by church leaders who fear Bill Bright, Campus Crusade founder and president, may be using the approach as a tool of nationalism, a base from which to compile mailing lists and build a constituency of fundamentalist Christians whose influence would go beyond the crusade itself. Still others, like Roman Catholic Bishop Edward O'Rourke of Peoria, Ill., sees the campaign as proselytizing in a manner which "is not acceptable in a pluralistic society."

"In spite of reported controversy over Bill Bright's politics and his alleged conflict with Billy Graham, we feel that Campus Crusade for Christ has put together a procedural model for evangelism similar to that called for at the Brethren Congress on Evangelism in 1974," commented Rockford minister Jim McKinnell. "It is simple, direct and personal—a tool by which the churches can win and disciple people for Jesus Christ."

Goal for handicapped is to enter mainstream

Churches, which several decades ago were leaders in providing care for the retarded, were urged in an ecumenical conference on retardation to lead the way in integrating the retarded in the mainstream of life.

"Generally as a society we're as backward as the retarded," said John Schatzlein of the University of Minnesota's physical medicine department, in addressing a St. Paul, Minn., conference.

"Technologically, we're advanced enough to do anything we want for the handicapped," he said. "Socially, we're back in the mid-19th century, still thinking 'pioneer' era thoughts about the able bodied."

When organizations give retarded people tickets to entertainments, he said, they usually are seated together in herds. Public funds rarely furnish transportation to recreational events. Many communities still worry about property values when group homes seek to open.

"In restaurants, waitresses still ask the able-bodied person what the retarded person wants to eat."

Schatzlein said, "We ought to provide retarded people more opportunities to be socialized by interracting in the community just like anyone else. It does no good to get them out of an institution and tucked away in a group home."

One problem, he said, is that too little money is appropriated for the retarded. Another is that "bureaucratic systems are so cumbersome" that the funds that are there do not always reach "the level of the client."

A third problem, he said, is that many people seem to "resent" and "fear" handicapped people. A religious ethic, he said, makes people feel they must help the helpless and this somehow creates an urge to keep them helpless.

"I think," Mr. Schatzlein said, "it has to be the job of everybody to try to assure that these individuals have the same opportunities we have, allowing retarded persons to be who they are, to develop their self-esteem and have the same quality of life things that intellectually normal people have."

"Retarded people have a role in the Church, not only to be ministered to, but also to minister," said Robert Malloy, Roman Catholic director of the ministry to the handicapped for the Detroit archdiocese.

He said one obvious contribution retarded people make is to remind others "what is most valuable in human life. Their limitation shows us there is more to a human being than what one can do."

Lutherans plan tv film on 'The Joy of Bach'

"The Joy of Bach," a television film about the life and music of Baroque composer Johann Sebastian Bach, is scheduled for production by Lutheran Film Associates.

Robert E. A. Lee, LFA executive secretary, said tentative plans are for a 90-minute production for release in 1978, costing several hundred thousand dollars. Lee mentioned hopes that the production might become part of a series highlighting various aspects of the 17th century musical genius sometimes known as "the fifth evangelist."

"Even though Bach wrote much of his music as a Lutheran church musician he belongs to the world at large. We are not doing a traditional biography. Instead we plan to let Bach's music sing for itself and reveal the man in the process."

He said the film would "celebrate the phenomenon of the amazing popularity of Bach's music as it is discovered by growing audiences in many nations. Bach's music lends itself ideally to jazz and rock adaptations and this will be included in our film."

Film producer is Lothar Wolff, whose earlier work for Lutheran Film Associates includes the films "Martin Luther" and "Question 7."

Funds for the venture come from the American Lutheran Church, the Lutheran Church in America, and Lutheran Brotherhood, an insurance company.

underlines

BVS PEACE TEAM ... Five youth who came together for BVS training in the November Discipleship Unit are staying together as a team to work at reconciliation and peace concerns. Based at New Windsor, Md., the youth are *Jean Norton* of Michigan, *Karen Hosler* and *Bernie Hershberger* of Pennsylvania, *Gloria Kindy* of Ohio, and *Kim McDowell* of Illinois. A $10,000 gift from an anonymous source supports the work with congregations, camps, and retreats.

CLERGY IN THE NEWS ... Bethany Seminary students *Peter* and *Christine Michael* are in a unique situation--each serves as a pastoral intern in Fort Wayne, Ind. Peter is at the Beacon Heights church, Chris at the Lincolnshire church.

Named president of the Indiana Pastors Conference, 1977-78, is *David L. Rogers*, pastor, North Manchester, Ind. . . . Honored for 50 years in the ministry were *John H. Clawson*, Robinson, Pa., and *Frank Mulligan*, Huntington, Ind.

RADIO MINISTRY ... Western Pennsylvania District is in its second year of broadcasting "The Bible and Your Life," 11:45 a.m. Saturdays, WJAC. . . . *Nevin H. Zuck*, Goshen City, Ind., pastor, was cited by the United Methodist Church for an "outstanding contribution" to a local program, "The Word--and Music," 12:15 p.m. Sundays, WKAM.

FAMILY LIFE CRUSADES ... including marriage seminars will be led by *The Farr Family* at Dayton, Ohio, May 6-7, and Battle Creek, Mich., June 4-5. Coordinators for the Dayton area crusade at the city's Convention Center are *Charles* and *Rosella Miller* of the Lower Miami church.

CAMP PERSONNEL ... New manager of Camp Pine Lake, Eldora, Iowa, is *Donald Michaelson*, formerly of Pennsylvania's Camp Swatara. . . . *Don* and *Jane Stansbury Hoover* are program directors for Camp Harmony in Western Pennsylvania.

PERFORMERS TAKE NOTE ... Instrumentalists, singers, dramatists interested in performing at "Paul's Dungeon," at Annual Conference coffeehouse in the Richmond Coliseum June 22, 23, and 25, are asked to contact Joe Detrick, coordinator, Bethany Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

IN MEMORIAM ... *Gil Dodds*, 58, who in the mid-1940s dominated American track in the mile run, died in February at St. Charles, Ill. He was a minister of the Brethren Church (Ashland). . . . *"Miss Mollie" Glick*, 87, friend of generations of Bridgewater College students, died at Bridgewater, Va., on Feb. 6.

Robert L. Strickler, 61, pastor, Westernport, Md., and former member of the General Board, died Feb. 10.

DIAL C-O-T-B ... Not only do parishioners of the Mexico, Ind., have a new church building across the road from the old one, but a new telephone number as well: 985-2682. If memory slips them on the last four digits, Pastor Donald Ritchey advises simply dialing *C*hurch *Of* *T*he *B*rethren.

update

FOCAL POINTS ... for sharpening Brotherhood program priorities outlined at the Feb. 16-19 General Board meeting centered on a proposal for Bible Study and Witness weekends in congregations and districts, and stepped-up advocacy in three areas: nonviolence and disarmament, "cosmic stewardship" dealing with the unity of creation, and the family.

LAY SPEAKER ... is a new designation to be proposed to Annual Conference for persons interested in preaching but not in ordination. The proposal is the outgrowth of a Parish Ministries study on licensing and ordination which recommends two polity changes to Annual Conference: 1) putting the licensing of ministers on a term basis, to be reviewed annually by the district, and 2) requiring as a minimal education standard for ordination the three-year reading course and two years of college work.

OVERSEAS MINISTRIES ... *Poland:* Commemorating 20 years of the Brethren Service--Polish Agricultural Exchange will be citations to 21 Brethren and related officials by the Polish government in July. . . . *Sahel:* The drought relief efforts headed by *Ralph* and *Flossie Royer* will be extended two more years. . . . *Nepal:* A proposal to become engaged in the United Mission in Nepal, a country between India and Tibet, was tabled for a year. . . . *Nigeria:* The Lafiya medical program is being studied by the Nigerian government as a model for health programs all over the country.

NIGERIAN WORKERS CITED ... *Grayce Brumbaugh*, 40 years; *Mary Dadisman*, 36 years; *Roy* and *Violet Pfaltzgraff*, 32 years; *Samuel* and *Joy Rayapati*, 2 years; *William* and *Elizabeth Hole*, 14 months. All now serve under Nigerian agencies. Also recognized were *Dick* and *Kitty Winfield*, 9 years, who recently returned home to Ashland, Ohio.

PERSONNEL ... Besides naming a new general secretary (see page 4), the Board set April 30 as the date for meeting to elect the successor to *Galen B. Ogden*, associate general secretary and executive of the General Services Commission, who is retiring April 1 after 18 years with the board.

Recognition also was extended to *Mildred Hachtel*, marketing purchaser, retiring April 23 after 46 years, and to 16 workers completing five-year intervals of service.

IN BRIEF ... A major statement on justice and nonviolence and a recommendation for handling discipline concerns at the district level were passed on to Annual Conference. . . . The Foundation Series of curriculum (see p. 28) is to be expanded for youth and adults. . . . A Virlina District request to support efforts for adopting "America the Beautiful" as the national anthem was received. . . . The draft report of the Review and Evaluation of General Board program was discussed. . . . NCC general secretary *Claire Randall* brought greetings to the board. . . . Loans were approved for two churches, *Heathersdown*, Toledo, Ohio, and *Ridgeway Community*, Harrisburg, Pa., and the purchase of land authorized for *Christ the Servant church*, Cape Coral, Fla.

outlook

Preparedness is aim of disaster network

First-hand contact with other private and public agencies highlighted the second annual seminar of the Church of the Brethren Disaster Response Network.

Representatives of 18 of the 24 districts met in Washington, D.C. with the American Red Cross, Federal Disaster Assistance Administration, and Foreign Disaster Service, where preparedness and advance contacts among agencies were the central themes.

Alice and Dale Kreider: veterans of disaster work in Mississippi and Colorado.

Alice and Dale Kreider, who directed Brethren projects in Mississippi and Colorado, shared their experiences and evaluation of the network's operation.

Much of the seminar centered on determining criteria for the Church of the Brethren response to disasters, natural and human, domestic and foreign.

Working with the district coordinators is a national coordinating team comprised of Kenneth E. McDowell, Elgin, Ill., and H. McKinley Coffman and D. Miller Davis, New Windsor, Md.

Six family portraits to air in tv series

A candid look at "Six American Families"—families wrestling with inflation, violence, divorce, crime, race, environment, employment, success, freedom, and duty—will be telecast on the PBS network beginning April 4. The series treats contemporary family life as it finds it: Individuals and units moving in and out of old family patterns.

Comprised of six one-hour programs, the series was produced by the

Westinghouse Broadcasting Corporation in association with the United Church of Christ and the United Methodist Church. In portraying diverse family situations, the treatment seeks to reveal what is happening in American family life without being moralistic about it.

Subjects include the Pasciak family of Chicago, a blue collar Polish family with six children; the Greenbergs of Mill Valley, Calif., a separated couple and their two children; the Stephens of Villisca, Iowa, a farm family with six children; the Georges of New York City, involving a black policemen and his wife and three teenagers; the Kennedys of Albuquerque, N. Mex., who have three children, one of whom is retarded; and the Burks of Dalton, Ga., a rural family with ten children.

In each segment a playback technique is utilized that enables the subjects to view portions of the program and to talk about their actions and decisions.

A viewer's guide to "Six American Families" is available for church and school groups wishing to discuss the series. By Elliott Wright, the guide costs $1 from the United Methodist Church, 1525 McGavock St., Nashville, TN 37203.

On keeping business within the 'kingdom'

"Christian Yellow Pages," a local telephone supplement of evangelical Christians in business, are reported to be in circulation in 50 cities, from Portland, Oreg., to Miami, Fla. Advertising in the directory is limited to those persons who sign an affirmation stating, "I know I am a born-again Christian believer."

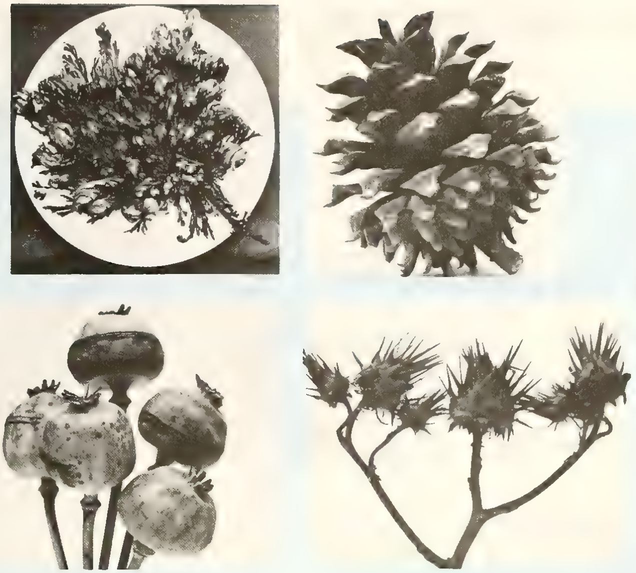
As set forth in Atlanta, Ga., and Richmond, Va., by promoters selling advertising space, the rationale is "more or less to keep money within the kingdom. There's a certain margin of profit you have to do business, so wouldn't you, as a Christian, rather see this go to help support another Christian who has the blood of Jesus Christ flowing through his veins?"

"Our point is not exclusion," explained Charles Allen Wells, a Southern Baptist minister launching the venture in Virginia. "It's inclusion of all persons in the Christian community."

Another clergyman, Clint Hopkins of the Virginia Baptist Board, expressed reservation. "We have maintained a pretty strong allegiance to places where we live without separating ourselves from people we can be witnesses to. This is somehow separating oneself from that."

Elsewhere non-evangelical Christians and non-Christians have voiced concern about the intent of the directory. Californian David P. Weisberg, writing in Newsweek, said such "expressed bigotry against all but 'born-again Christians'" is "an internal boycott not too dissimilar from that required by the Arabs of many American firms doing business in the Arab countries. With friendly citizens like this, who needs an enemy?"

In most communities the directories are distributed without charge through local evangelical churches.



Bible plants hobby worth cultivating

Mathieu Beerens is a Dutchman who has cultivated a hobby—raising plants of the Bible—into a field in which he has become an expert. His hobby has been helpful to him in learning more about the Scriptures. He has hundreds of plants and seeds from the Holy Land and exchanges them with friends around the world. Some of his plants (above, clockwise from upper left) are: Rose of Jericho, Cedar of Lebanon (cone), lady's thistle (Silybum marianum), and common poppy.

special report

India on the move

by Ernest M. Shull

From 1946 to 1964 Lois and I were missionaries in India. Our roots were deep. It was our life, Then after being away from India for 12 years, a wonderful thing happened. Last June 4 we returned to India to see our friends, to visit churches, and to see a few places that we were unable to visit when in active service.

It was in the Ahwa church, where we had spent two terms, that a tumultuous welcome nearly overwhelmed us. Three hundred or more Christians were awaiting our arrival as the jeep approached the district headquarters. We were profusely garlanded and then seated in a highly decorated bullock cart. As the cart lumbered through the Christian community, some people sang Christian hymns, others danced, while the welcoming band played and the photographer took pictures of the procession. What a thrill it was to enter the mission compound and see the house where our family had lived for ten years! Inside were the same water pots. same beds, and even the same drapes hanging over the windows. But one thing had changed—the rooms were lighted by electricity, replacing the old kerosene lanterns and petromax lamps. One whole week was spent in celebration, meeting Christian, Moslem, and Hindu friends.

On Sunday, dressed in the robe of the United Church of North India, I brought greetings from former friends and congregations in America and delivered a 30-minute sermon in the Marathi language. Rev. J. J. Choudhari, the retired pastor, and Rev. Tukaram Gaikwad, the present pastor, along with the church officers, were seated on the platform. The Ahwa church was packed to capacity, but this good attendance was not unusual. Membership in the church had more than doubled since our departure in 1964. Presently there are about 1,200 members. Tukaram, the pastor, had accepted Christ when a boy in one of our Mahal youth camps. He graduated from high school and theological seminary. It was sheer joy to worship with this dynamic, charismatic young pastor. When I asked him what his goal for the area was, he replied without hesitation, "To win the whole Dangs district to Christ." Under God and with his Christian witness I believe that his goal can be realized.

Back to Ahwa after 13 years: Robed for the church service, Ernest Shull greets (from left) presbyter D. J. Bhonsle, pastor Tukaram Gaikwad, and treasurer Julius Hiralai.

Visits followed to churches in Bombay, Palghar, Dahanu, Bulsar and Vyara, and to many other spots that brought back precious memories. Everywhere changes were evident:

Community Development: The Ukai hydroelectric plant, out from Vyara where Joy and Everett Fasnacht work, is one symbol of progress. Four giant turbines generate 75,000 kilowatts each and supply water and electricity to the villages for a distance of seventy miles from the dam. The roads and buses throughout the countryside have been greatly improved. It is somewhat a novelty to see rural huts, with their cow dung floors, electric lights and an occasional electric fan.

Improved housing construction, the high-rise hotels and apartments, new business centers, improved urban and rural transportation, the extension of educational and medical facilities have all worked to greatly improve the lives of millions of people.

Economic growth: India with its 620,000,000 people exudes a new spirit of optimism. Two consecutive good monsoon seasons have greatly improved the food outlook. India is nearly self-sufficient in food production. Last year India achieved a zero inflation rate.

The nation's "20 Point Economic Program" is challenging the people to make greater sacrifices. Billboards, posters, and signs are everywhere, exhorting the people to "Hard Work, Farsightedness, Determination, Discipline—the Only Magic." Or, "You too have a role in the Emergency—Work Hard, Produce More, Practice Discipline"—signed Indira Gandhi.

In the big cities, Arabs wait in long lines for the opening of the international banks. The oil business is booming. Many Indians are employed in the rich oil Gulf States as engineers, carpenters, teachers, technicians, and even as cooks. India's products are sold in many African countries and a favorable foreign trade balance contributes to her economic stability.

Medicine: In a regular meeting of the Brethren Mission Hospital Society we were brought up-to-date on the medical problems of this fine hospital where Dr. Barbara Nickey had served so faithfully. Today the hospital is a community hospital. The new staff quarters building and the new residence home for nurses are signs of growth. Under the direction of the Society, public health centers reach the outlying villages of the Dahanu area.

Dr. Das Gupta (formerly Dr. Bhonsle and a resident doctor of the Dahanu Hospital) attended the board meeting. She now works in the Mahatma Gandhi Memorial Hospital in Bombay. While visiting this Government hospital, Dr. Gupta spoke of the Government regulations in regard to the great emphasis being placed on family planning. People having two children are encouraged to have sterilization operations. It is understood by teachers and other government workers that they are in danger of losing their jobs and benefits if they fail to comply. Ration cards are not issued for the third and fourth child unless they were born prior to the regulations. These financial inducements vary somewhat from state to state, but the stringent program is having some success in slowing the rate of population growth.

Religion: Although only two-and-a-half percent of the population are Christians, the church in India is well established. It is an indigenous church—self-governing, self-supporting, and self-propagating. The Church of the Brethren has faired better than many other churches because the philosophy of our missionaries and Indian leaders dealt more realistically with the building of an indigenous church. Today the national leaders are facing many difficulties, but there is much evidence that the church will survive and grow. In the "Brethren" area the Vyara and Ahwa churches are experiencing phenomenal growth.

Bishop Kennedy and Canon Paul of the Bombay diocese expressed optimism for the Church's future. The Bishop expressed his hope that the Church of North India and the Church of South India would unite. Union would strengthen the Christian position with the Government.

Some of the other religions of India—particularly Hinduism, Buddhism, and Sikhism—are becoming mission-minded. They are alert and dynamic, expanding their influence not only in India but abroad as well. Witness their proliferation in America: Zen Buddhism, Hare Krishna cults, the Golden Temple of the Sikhs in Washington, D.C., to mention only a few.

The Emergency: On June 25, 1975, the president of India proclaimed that "a grave emergency exists whereby the security of India is threatened by internal disturbance." There is no doubt that commerce and education were grinding to a halt and that something drastic had to be initiated by the prime minister and the government.

At present, it is feared by some that the Emergency may never end. By modifying the constitution and by limiting the powers of the judiciary, including those of the supreme court, there is fear in the minds of some that India will lose her democratic form of government. Indira Gandhi, however, insists that by taking such drastic measures she is preserving democracy, and parliamentary elections, at first postponed indefinitely, were held this March.

Americans probably cannot understand the difficulties and the problems facing India. As Westerners it is difficult for us to comprehend what it means to maintain law and order in a country of 620 million and to provide adequate housing, jobs, health care, and education for all. In many ways the government has followed the right course. Perhaps only time will determine the rightness of the Emergency program.

Will democracy survive in India? There is no doubt that the overwhelming majority of the people in India support the program. Those imprisoned without trial and a few intellectuals may think differently. It is our prayer that India will survive this another crisis in her long history and again become a strong, secular democracy. ☐

Top: This government canal provides irrigation water year-round for Indian farmers who trained under mission agriculturalists. Two or three yearly crops are now possible. Above: Missionary George Mason (left) at the Rural Service Center, Anklesvar.

When to the water?

by Kenneth E. Bomberger

There is an attempt to amend our US Constitution so that the voting age can be changed from age 18 to age 12. You are asked to vote for or against this proposed amendment. How will you respond? Will you vote yes or will you vote no?

The state government is proposing a change in our state law so that at age 12, one can receive a driver's license. How will you vote for this change in the law? Will you vote yes or no?

The federal government is developing a law to draft both men and women at age 12. Will you support this law, yes or no?

Your 12-year-old daughter comes home from her first junior high dance and says, "Folks, I've met this wonderful boy at the dance. We are in love and we want to get married." How will you respond, yes or no?

Your 12-year-old child comes home from Sunday school and says, "I have met Jesus today in Sunday school, I know he is in my heart, I want to be baptized, I want to make my covenant with God. I'm ready to begin a life-long walk with Christ." How will you respond, yes or no?

How did you answer these five questions? Did you say no to the first four and yes to the last one? If you did, why?

Does it take any less maturity to make a decision to make a covenant with God than it does to vote for a political candidate, drive a car, serve one's country or marry? Is one's covenant with God and the church any less important than any of these other decisions? Should not one's decision to be baptized be made by one who is mature and understands the meaning and implications behind the promise being made?

As a youth, "going to the water" was a phrase that I often heard adults use as a term for baptism. Baptism is one of the most important acts in a person's life, for it signifies the beginning of one's walk with Christ. It signifies that one has made a covenant with God and is about to participate in one of the most exciting life-styles possible. A life-style of significance and meaning. A life-style centered in sacrificial servanthood; one that allows us to be part of the church, the body of Christ, one of those believers on earth who is a witness to God's kingdom.

The covenantal relationship established between a person and God at baptism can be likened to a marriage contract. It is a binding agreement between two parties. One must be mature enough to understand the importance of the step being taken and must realize the consequences and meaning of this event. At baptism one is establishing a lasting relationship with God for all of eternity. Certainly this kind of a decision cannot be made at a moment's notice.

Unfortunately, the act of baptism has become very confusing for many people. There have been many misconceptions and conflicting interpretations which have grown up alongside the act of baptism.

Let us take a look at Jesus' baptism in Matthew 3. It is here that we gain our example for baptism.

We must take note that Jesus was baptized as an adult. He is not an infant, in fact he is about 30 years old. The decision he is about to make is the most important decision of his life. he is about to depart on a three-year ministry that will change and revolutionize values and ways of thinking.

The main purpose behind Christ's baptism was not the washing away of his sins. Jesus, as the Son of God, was not a sinner.

If Christ's baptism wasn't for the removal of his sins then what was the purpose of it? Baptism for Jesus was a symbolic act representing the time when he elected to come out of isolation and begin his public ministry.

As Christians we continue to be baptized, not because it is some magical formula which guarantees us passage into heaven, but because Jesus Christ set this example for us and commanded us through

When is the time for 'going to the water'? Does it take any less maturity to decide to make a covenant with God than it does to vote for a candidate, drive a car, serve one's country, or marry?

his teachings to follow his example. As Christians we are baptized in obedience to the words of Jesus Christ who asked us to repent, believe and be baptized.

When should we be baptized? When should we go to the water? We should be baptized when we, following the example of Jesus Christ, are prepared to begin our own personal ministry. We are ready to be baptized when we have counted the costs and have taken into account the great responsibility which Christian discipleship requires.

Baptism symbolizes our willingness and readiness to give up our self-centeredness; to come out of isolation and give ourselves to others. It symbolizes that we, like Christ, are ready to make ourselves vulnerable and available to others.

Baptism then, for us, is our ordination into ministry. As I use the term "ministry" I'm not just talking about preaching sermons and leading worship services. That kind of ministry is only a small fraction of the work involved in ministering to a broken world. Ministry is willingly giving ourselves to others, living a life of self-giving sacrificial servanthood as Christ did. In making this decision we become part of the "new humanity," the "new creation." In doing this we are reborn; we are part of the new royal priesthood.

The act of baptism does not save us from sin. The decision to begin a public ministry as did Christ saves us from sin. Self-centeredness is the basis of sin. Being concerned only about oneself is sin. The decision to begin ministering to others is what saves us from sin. Baptism, when accompanied by a ministry, saves us from sin; but baptism by itself has no power to save us from anything. The key is what happens in our behavior after baptism.

In becoming baptized we give up our individuality and become part of the body of Christ. We become brothers and sisters with one another. Our business becomes the business of all in the church. At baptism we give up the right to the attitude "that's my business and you stay out of it." When we take that attitude we are resorting back to our old selves. The self of isolation; the self of self-centeredness which is the life of sin.

At baptism we take on the added burden of our brothers and sisters in Christ. In becoming a person for others we are prepared to care, share and be concerned about their interests, their needs and their problems. This is all intricately involved in the ministry one begins at baptism upon opening oneself to others.

More and more in the Church of the Brethren, we are moving to younger baptisms. We are baptizing children at ages anywhere from nine to twelve years old. This is occurring for many reasons. Anxious parents, peer pressure, evangelistic pastors, people who honestly believe that if you aren't baptized and you die, you will go to hell.

Children are being baptized before they can begin to understand what Christian discipleship is all about. They are being baptized before they can begin to know their identity, who they are, what they want to be, what their God-given gifts are. Children are being baptized before they have formulated their own values and beliefs. Children are being baptized long before they can begin a responsible ministry.

At nine or even twelve, it is difficult for us to understand what is God's purpose for our life; what he is calling us to do with our lives. At that age rarely can a person make as important a decision as is involved in baptism. When baptized at this age it is usually an act to please one's parents or to do it because other youth are doing it.

My plea to the adults is to allow our youth to voluntarily make the decision if and when they should be baptized. Help give mature guidance as you would in other things such as marriage.

My plea to our youth is be sure you understand the importance of the decision to be baptized. Be sure you understand what a life of Christian discipleship will mean. Ask yourself, "Am I beginning to gain a picture of what God intends for my life? What will my ministry be?" If the answer is "Yes, I understand what God wants of me," then you are ready for the water. If the answer is "No," then wait, God is still working out a plan for your life.

Baptism like marriage, should not be entered into until one comes to a clear understanding of what the act can mean for one's future life. At the same time let us demand of our church the best possible program it can initiate at the time our children reach adolescence.

This is a vulnerable age for our children; it is a time of rebellion, a time of seeking out what their values are, a time when peer pressure and the influence of the group becomes important. This is an age when many children lose interest in the church and leave it for good. It is important at this critical age for the church to stand with these youth as they struggle with life, and the changes that broaden their horizons and bring in an influx of new and different values which conflict with their parents' values.

For many churches, weekly youth clubs have become popular—which includes a time of play, choir, eating together and participating in biblical instruction. In the Jewish faith there is the Bar Mitzvah. In many Protestant Churches it is a time for confirmation classes.

I feel in many Brethren churches we are sorely lacking a program to meet the needs of children at this age—so we try to respond by baptizing them. This should be a time when we are standing with our youth, educating them in biblical instruction, identifying their God-given gifts and pointing out areas of ministry they can become involved in, if and when they decide to enter the Christian faith. We must help them to increase "in wisdom and in stature, and in favor with God and man."

When to go to the water? We should go to the water when we have decided to give our life to Christ. When we are prepared to make a covenant with God and when we are ready to begin a ministry consistent with the goals of God's Kingdom. We should go to the water when we have decided to turn from self-centeredness to others-centeredness; when we are ready to give our lives in sacrificial servanthood, as did our Lord and Master Jesus Christ. Are you ready to go to the water? ☐

by D. Elton Trueblood

What we shall be

Look at the reality around you—the future which we are unable to comprehend is no more mysterious than the present which we do know.

It is most unfortunate that in normal experience we face the fact of the resurrection only once a year. Of course, that is better than not facing it at all. But it is important for us to realize that in following this practice we have abandoned the pattern set for us by the early Christians. For with them, the resurrection theme was both a constant and central emphasis.

You will recall how the apostle Paul outraged the Athenians and especially the Epicurean and Stoic philosophers by including a mention of the resurrection in his famous address on Mars Hill. And again in the first letter to the Corinthians Paul reminded them of the terms under which he preached the gospel: "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. Whether then it was I or they, so we preach and so you believed" (1 Cor. 15:3-8, 11).

If we face the history of the gospel realistically we are forced to the conclusion that apart from the belief in the resurrection of Christ there would never have been an enduring church. Following the trial of Jesus and his death on the cross, the apostles were beaten, cowardly, discouraged, and disappointed men. They had returned to their homes and former tasks believing that the cause in which they had been recruited had ended in abject failure. But just a few days later their whole mood was changed to one of victory and hope. And the only explanation we have for this amazing reversal is that Christ had actually risen from the dead and they had encountered him in person.

It is vitally important for us today to understand what the resurrection means as applied to ordinary persons like ourselves and our loved ones. It is indeed significant that both The Apostles' Creed and The Nicene Creed end with statements concerning the resurrection. The conclusion of The Apostles' Creed involves two phrases: "The resurrection of the body; and the life everlasting." And the final sentence of The Nicene Creed is: "And we look for the resurrection of the dead and the life of the world to come."

The point most difficult for modern men and women is that of the resurrection of the body. Even though thousands upon thousands of people repeat these phrases every Sunday, I suspect that many write them off in their own minds as antique and meaningless expressions. Since they know that our physical bodies decay, belief in the resurrection of the body seems incredible. Nevertheless, as we study the term more carefully, we begin to realize that it stands for something exceedingly meaningful.

I believe the heart of the meaning of the resurrection of the body is found in the conviction that the recognition of individuals will be part of the world to come. The body, whether physical or spiritual, is our means of recognition. The classic passage on this belief is found in 1 Corinthians 15. It is stressed here that the resurrected body will not be the physical one we now know, but it will be something entirely different; a spiritual body. Here indeed is a vivid affirmation of the fact that God can and will give us other means of recognizing each other after the disintegration of our physical bodies.

The very heart of the Christian faith rests on the notion that individuals are what count. If we were to have mere immortality, in the sense that each spirit is reunited with a general spirit, thus losing its identity like a drop of water when it flows back into the ocean, this would not represent the saving of what is most precious to us. Furthermore, according to the teachings of Jesus Christ, it would not represent a saving of what is most precious in God's estimation. Jesus taught that God counts each of us as important and valuable and worth saving, and he stressed the unending and undefeatable care of the Father for each one.

We know a great deal about Christianity when we come to realize that Easter Day is not a celebration of immortality in some vague, philosophical sense of the word. Rather, it is a triumphant, glad, and victorious affirmation of the resurrection in the sense that individuality is preserved and glorified.

How is this possible? That is a valid question because we know that our means of recognizing one another in these present bodies is determined by such physical characteristics as the shape of our nose, the coloration of our hair, the contours of the face and head and body. But it is hard for us to imagine a non-physical means of recognition. The only answer we can come up with to this problem is to recognize our own ignorance. But let's look at it this way: If a dog or a cat were lounging in a room where we were holding an animated conversation, it would hear sounds but in most instances it would have no idea of what was being said or of the meaning. In like manner we may be as much beneath the level in which spiritual bodies make sense as the dog or cat is beneath the human level of understanding. There must be so much in the world around us which is real, but of which we in our finitude are not aware.

The life of the world to come is a mystery, but everything that we really know is also a mystery. The late Professor Whitehead of Harvard made this point so insistently that his students could not miss it. He pointed out so beautifully that even as we cannot know how personality can survive, there is no way we can know how personality has arrived. How strange it is that out of a world of matter—of stars, of earth, of sand—there should arise beings who are able to think, to love, to know one another, to criticize themselves, and even to love God. But we know that this has occurred. For this reason, the future which we are unable to comprehend is no more mysterious than the present which we do know. There is a sense, then, in which the final word of wisdom on this most important of subjects is, "Brethren, we are the sons of God and it doth not yet appear what we shall be." □

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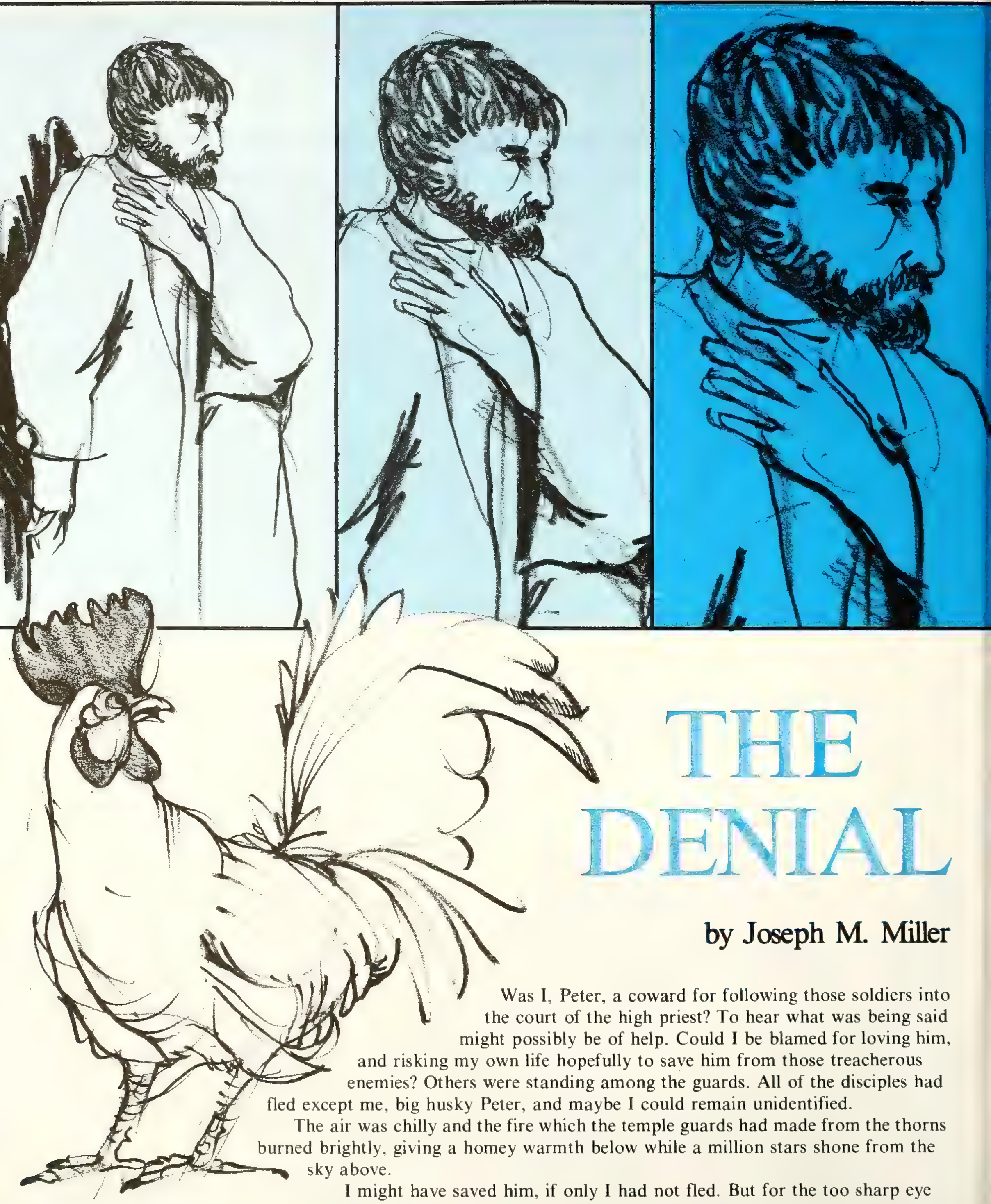


THE DENIAL

by Joseph M. Miller

Was I, Peter, a coward for following those soldiers into the court of the high priest? To hear what was being said might possibly be of help. Could I be blamed for loving him, and risking my own life hopefully to save him from those treacherous enemies? Others were standing among the guards. All of the disciples had fled except me, big husky Peter, and maybe I could remain unidentified.

The air was chilly and the fire which the temple guards had made from the thorns burned brightly, giving a homey warmth below while a million stars shone from the sky above.

I might have saved him, if only I had not fled. But for the too sharp eye

"For the third time I had denied I ever knew him. Then I felt those tender eyes of Jesus searching for me with a look I shall never forget."

of the high priest's maid, it might have been done. If *only* the light from that fire had been less bright, she might not have recognized me. Oh! I can hear her yet: "You also were with the Nazarene, Jesus." Impulsive soul that I am, I denied her by being evasive. "I neither know nor understand what you mean." And that was a denial. Worse than that, it was untrue; it was a *lie.*

Was it danger or cowardice that caused me to shift my position among those guards? In my tears, I am not certain. It seemed that some invisible force drew me away from the guards and into the gateway, away from the fire. Maybe here she would not see me again. If somehow, *somehow,* I could avoid her. But, as if that evil eye could not be taken from me, she had to announce to those standing by. "This man is one of them." When a bystander spoke to me for the third time then I cursed myself and denied him for the third time. "I do not know this man of whom you speak." Then that cursed bugle of a cock blew its reveille. For the third time, I had denied I ever knew him.

I felt those tender eyes of Jesus searching for me with a look I shall never forget. I denied him . . . and fled.

Time passes, oh so slowly, when you are in a state of dazed shock, perplexed, faith gone, hope gone. And I, Peter, *did* have faith. I *did* believe he was Jesus; I *did* believe he was the Messiah.

All Israel had hoped for a leader—a king—who would rule with compassion and destroy injustice. But, strangely, he did not fill the role for them. Still he was all those qualities to me. Yes, he was even more —for I loved him.

I, Peter, was the one who had said, "Though they all fall away because of you, I will never fall away. Even if I must die with you I will not deny you." In the garden, when all had fled, I *stood.* I even drew my sword and struck the ear of Malchus. Yes, at that moment I knew no fear. I would have defended him, even with my life. But he would not have it so. "Put your sword back into its place; for all who take the sword will perish by the sword." Those words were firm and kind, yet I did not understand. But I obeyed. I thought that, all by myself, I could master this situation. I could turn back those guards. Yes! Even the soldiers with them. I *loved* him; I had *faith* in him. But now, he was in the hands of the enemies. Enemies to a good man.

Memories! Memories! If only my despondent soul could erase them from my mind. If only they could be wiped from my mind as a child wipes the markings from a slate. This depression would then no longer depress me. And yet, I cannot forget.

On the slopes of Mt. Tabor . . . I wondered why he was so eager to scale those rocky slopes, where the air was thin and the ascent so difficult. Especially, since it was evening and darkness soon would envelop us. Why did he go? He had said, "Peter, I want you to accompany me. James and John are going too."

Yes, his face glowed with the radiance of an evening sunset. And to talk with Elijah and Moses out of a shining cloud; this was unbelievable but true. And the voice said, "This is my beloved Son, in whom I am well pleased. Hear ye him." Sure, we disciples were afraid. Fear froze our muscles to momentary immobility. We fell on our faces in fright. I can hear that voice, even now, so gentle, yet so reassuring. "Rise! Be not afraid!"

How could a man keep from trusting a person such as that? A man who could communicate with the prophets of the past? Who sought and so completely felt himself within the counsel of his Father?

I, Peter, still recall the look of surprise when he told a lame man to stand up and walk. How the surprise turned to joy and praise. Also, there was the marvel and wonder on the face of a blind man who for the first time saw the miracle of a blooming flower, or the green of a grassy meadow, or the twinkle of a distant star shooting its light through a frosty night.

Yes, I forsook him, and fled. I, who walked the dusty paths over Judean hills and heard him speak peace to disturbed souls, saw him embrace small children within his arms of love, set people free from the death of sin, and made them more than they were.

Feelings were high in Jerusalem at this feast time. Fear for life pervaded even us disciples. All were meeting in secret places for fear of their lives. Even the fear of rioting existed, and should it have broken out, Rome, with all its legions, would have wiped out many of the Jews.

On the first day of the week, very early in the morning, Mary Magdalene went to the tomb and found it empty. She ran in search of me. "They have taken away the Lord from the tomb, and I do not know where they have laid him." We ran to the tomb and I entered. I saw the linen clothes lying there with the napkin a slight distance apart. We returned to our lodgings. Mary, of course, was greatly disturbed, for she loved him much. It was she who had been freed from seven devils by Jesus, something no one else had ever been able to accomplish. This, Mary could never forget.

Somehow John believed that he must have risen. I could not accept that so readily. There were reports that he had made himself known to some of the disciples. But I had not experienced this meeting with the Lord.

It was I who proposed to go back to fishing. The other disciples said they were going with me. We went out at night, since fishing by torchlight is much more efficient than fishing by daylight. We fished all night. Nothing had been sighted by the light of the torch. We were returning in the early morning, when a voice from the shore said, "Lads, have you caught any fish?" We all answered "No!" "Cast your nets on the right side of the boat and you will find a catch." We did so and lo! we could not haul it in for such a great number of fish.

It was John who said to me, excitedly, "It is the Lord." Realizing who it was, I, as quickly as possible, pulled on suitable clothing and plunged into the water. The other disciples came, dragging the net, for they were only about a short distance from the shore. The catch was so large, it could not be lifted on deck. When we had disembarked, there was a charcoal fire on the shore. The man said, "Bring some fish you have just caught." I sprang on board and hauled the net forward, full of fish. He said, "Come and have some breakfast." He took some bread, gave to each of us, and some fish in the same manner.

When we had eaten, he turned to me, and with a gesture of his hand, as if pointing to our boats, and to the sea, he said, "Peter, do you love me more than these?" I hesitantly answered, "Yes, Lord, you know that I love you." He answered, "Feed my lambs." Be a shepherd to his lambs? As if I were seeing a vision, my mind recalled his healings, his miracles, his devoted love, his demonstration of the life and love of mankind.

A second time he asked me, "Peter, do you love me?" Instantly I thought of my boat, which I loved; of my home; my vocation; friends with whom I fished. But not only that: I now began to recall instantly, as if a flash of insight, when at the last supper he said, "It is to your advantage that I go away, for if I do not go away, the Counsellor will not come to you. But if I go, I will send him to you. And he will declare to you the things that are to come." And a second time I answered, "Yes, Lord, you know that I love you." And a second time he said, "Feed my sheep."

Yet, still the third time he said, "Peter, do you love me?" That thrice-asked question was somewhat grievous, for it brought back the memory I so much wanted to forget—how in the high priest's court I had denied him three times. This was the most painful memory to recall, that I, who was the embodiment of strength, of will, and of courage, should fail my Lord, in what seemed to be his greatest hour of need. And yet, he never ceased to love me! So, grief stricken, I answered, "You know everything; you know that I love you!" But here he gave me the chance to wipe out forever the memory of the night when I denied him and ran away.

For then I saw the message that could be preached down the ages as I could tell the story of my own denial, and say, "That is what I did; but this amazing Jesus never stopped loving me, and promised 'Lo I will be with you always.'"

And I, Peter, say to you, I will feed his lambs. I will feed his sheep. ☐

This love comes not easy

It does not fall
from some sky-throned
dispenser of wellwishes,
sprinkling handfuls of heart-shaped
confetti love
and tickertape streamers of goodwill
on the mortal parade.

This love comes crying,
manger-bedded and cross-hung,
in tears of caring
that river tortuously
through the God-gap
of our humanhood.

On a dark dawn

On Easter morn or any,
in accustomed dark
we approach with heaviness
the place of perished good.
Expecting dawns of nothing,
we are startled to find
that night's death-tomb
is empty.
At first
we do not recognize
life standing by our side,
looking like eternity.
Then,
suddenly,
it is sunrise.

For our brokenness

We kneel around
the lengthened table of the Lord
and with sacred crumb and cup
commemorate the Body
that was token of our brokenness.

We rise
resolving in our lives
to mend the broken bread,
pull pieces back into a loaf
and make a sacrament
of wholeness.

—ERNESTINE HOFF EMRICK

by Earle W. Fike Jr.

Rx for Brokenness

When a virus begins to spread, the National Center for Disease Control in Atlanta tells us if we have an epidemic on our hands and prescribes preventive procedures. The Church of the Brethren does not have an epidemic on its hands, but there appears to be a small virus in our midst.

Over the past two years, three churches have sought to disassociate themselves from the Church of the Brethren and go independent. It might be well for us to review the resources which are available for such situations, the symptoms which precede such decisions, and some possible responses.

What are our resources? Our polity (the covenantal agreements which govern our life together as the Church of the Brethren) is a strong antidote. When congregations ask to become a part of the Church of the Brethren, they are asking to be within the fellowship and governance of our denomination. Among actions of Annual Conference related to disassociation, two statements are very clear:

1) "In case of strife or division, if any part of the congregation refuses to abide by its obligations as a member of the Church of the Brethren, that part of the congregation, whether a majority or a minority of its membership, which continues in unity with the Church of the Brethren, shall be recognized as the lawful congregation and shall continue in possession of all the property of the congregation."

2) "If a congregation (a) disbands, (b) departs from membership in the Church of the Brethren, or (c) so decreases in members and financial strength as to render the congregation unable to fulfill its purpose, the district of the Church of the Brethren in which it is located, or its successor, shall have the right to take charge of and control of all property, and thereafter to hold, manage, and convey the same at the discretion of the district." These statements mean no congregation can disassociate itself without district approval—and anytime a congregation disbands, the property reverts to the district.

Our polity recognizes theologically and legally, that neither persons nor congregations are entities unto themselves. As members of the Church of the Brethren, we are subject to the counsel and discipline of the larger bodies of the church when there is disharmony in small units. In addition our polity prevents individual persons from leading congregations astray to their own personal profit or benefit.

We are grateful that we have not had a large history of litigation with congregations in the Church of the Brethren. But in those instances where we found it necessary to be legally involved, the courts have recognized the linkage between Annual Conference, the district, and the local church, and have, in every instance recognized our polity as being binding upon the local church.

Disaffiliation symptoms. Symptoms for the disaffiliation virus are somewhat similar and easily recognizable. Look for combinations of the following:

—Usually a pastor trained at an independent Bible school with very little knowledge of the Church of the Brethren polity or procedures, who is willing to work for a reduced salary.

—Strong pastoral appeal to biblical authority (attractive to our churches), but with little relationship to the heritage and understanding of the scriptures shared by the Church of the Brethren.

—Strong appeal to congregational autonomy, and individual loyalty to the local church.

—Preaching and discussion which focuses on such things as "district interference," "lack of leadership," "ecumenical cooperation," "too much Annual Conference power," and "pulling away from 'Brethren ways'." (Very often what the pastor is calling the congregation to has no relationship to "Brethren ways.")

—Changing the church's name, restructuring the church board or the deacon body, or revising the church constitution or articles of incorporation in order to exclude denominational relationships.

Responses to the symptoms. If such symptoms occur, find some way, in the spirit of Matthew 18:15-17 to share your concern. Early recognition of symptoms may allow for healing and reconciliation to occur. Recommended responses include:

1) When it is aware of concerns, the district should move decisively to reconcile estranged persons outside of litigation.

2) If an illegal vote should occur, the district should counsel with those who wish to remain faithful to the Church of the Brethren and move to protect their legal rights.

3) If a district decides there is no reason to contest a vote of the congregation to leave the Church of the Brethren, the district should take legal action to disaffiliate itself from the congregation and relinquish its rights to the property.

Conclusion. It is not wrong, within the Church of the Brethren, to be critical of the denomination or its leaders. But in our theology it is wrong to seek, by devious ways, to separate a congregation from the denomination.

Going to court is not tasteful to us. If it is possible to treat those who have voted to leave the Church of the Brethren and those who desire to stay in some fair way short of court action, we should make every effort in that direction. However, if churches desire to separate themselves outside of the covenant agreements which are a part of our polity, then we must stand firm.

If you are experiencing some tinge of the virus and are concerned, sharing in the spirit of Matthew 18 with brothers and sisters in your congregation and your district may allow for healing and reconciliation to occur. And that would indeed be "in the Brethren way." ☐

THE JESUS WAY

Read: 1 Corinthians 1:23, 25; 2 Corinthians 13:4

The people who heralded Jesus' last arrival in Jerusalem set the stage for a lost cause. "Hosanna," they cried. That ancient word of praise was also a prayer to God: "O save!"

In that last week of his earthly life, Jesus most clearly showed his followers the saving way. In Jerusalem, in the space of just a few days, he demonstrated all that he had taught them in Galilee: weakness alone must be the servant's way of life.

Yet, the people shouted, "Hail to the King!" (Mark 11:9, *Living Bible).* And king He was. But not a warrior king after the manner of old King David. Rather, he was the bleeding and dying Passover sacrifice, the Lamb upon the throne.

In hailing Jesus, the Jerusalemites expected from him the mighty works that only a king could do. No one could come to their city as a king without being asked to do one more mighty work: "Save us from the Romans."

Without lifting a sword, Jesus would save them—and us—from so much more. But in doing so, he cut our understandings of power into little pieces and cast them to the wind. He had to save us from our own notions of strength by being the Suffering Servant.

The ancient prophets left us with clues about the meaning of that servant deed. They affirmed that "he took our infirmities and bore our diseases" (Matt. 8:17; see also Is. 53:4). We cannot explain just how this happened, but we know Jesus did just that.

Jesus proved himself the perfect servant. He made himself available for what needed most to be done: to bear the sins of the people of the world.

Here's good news: Jesus gave himself to the cross. All else written in the Bible until this point was written so that we might understand the meaning of the Servant's self-giving. Christ on the cross is the gospel, the good news from God and the good news that the apostles preached.

Through Christ, God set his people free. Christ saved us from slavery. He has brought us into a new nation and kingdom. In becoming the offering for our sins (Is. 53:10, 11), he became the ransom for many (Mark 10:45). In him, the last became first, the servant became king.

The power of the Jesus Way was obedience to God, willingness to suffer that others might live. The greatest test of that obedience for the Servant King was the willingness to give himself to a lost cause.

All that the people of Jerusalem could see in the events of the crucifixion was weakness and defeat, the bitter end of a lost cause. They had hoped that in Jesus Christ they would see God acting as he had once acted through Moses to lead them across the Red sea.

But God allowed Jesus to be destroyed on the cross. The evil one triumphed and the enemies of God won the victory. Or, so it seemed.

Says Paul of Christ: "He was crucified in weakness" (2 Cor. 13:4). And he discovered that to "preach Christ crucified (is) a stumbling-block to Jews and folly to Gentiles . . . . For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor. 1:23, 25).

Don't think that just because the strength of God was once expressed in the weakness of the cross that now the rest of us can return to strength in the old human tradition. For that would be to deny all that we have learned about the Jesus Way and all that has been revealed to us by God through Him.

The Suffering Servant way was not a temporary tactic of God to get through the tight spot of the crucifixion after which he would turn once more to the dazzling spectacles of power that people have always expected of gods made in their own images. Weakness and suffering are God's standard operating procedures.

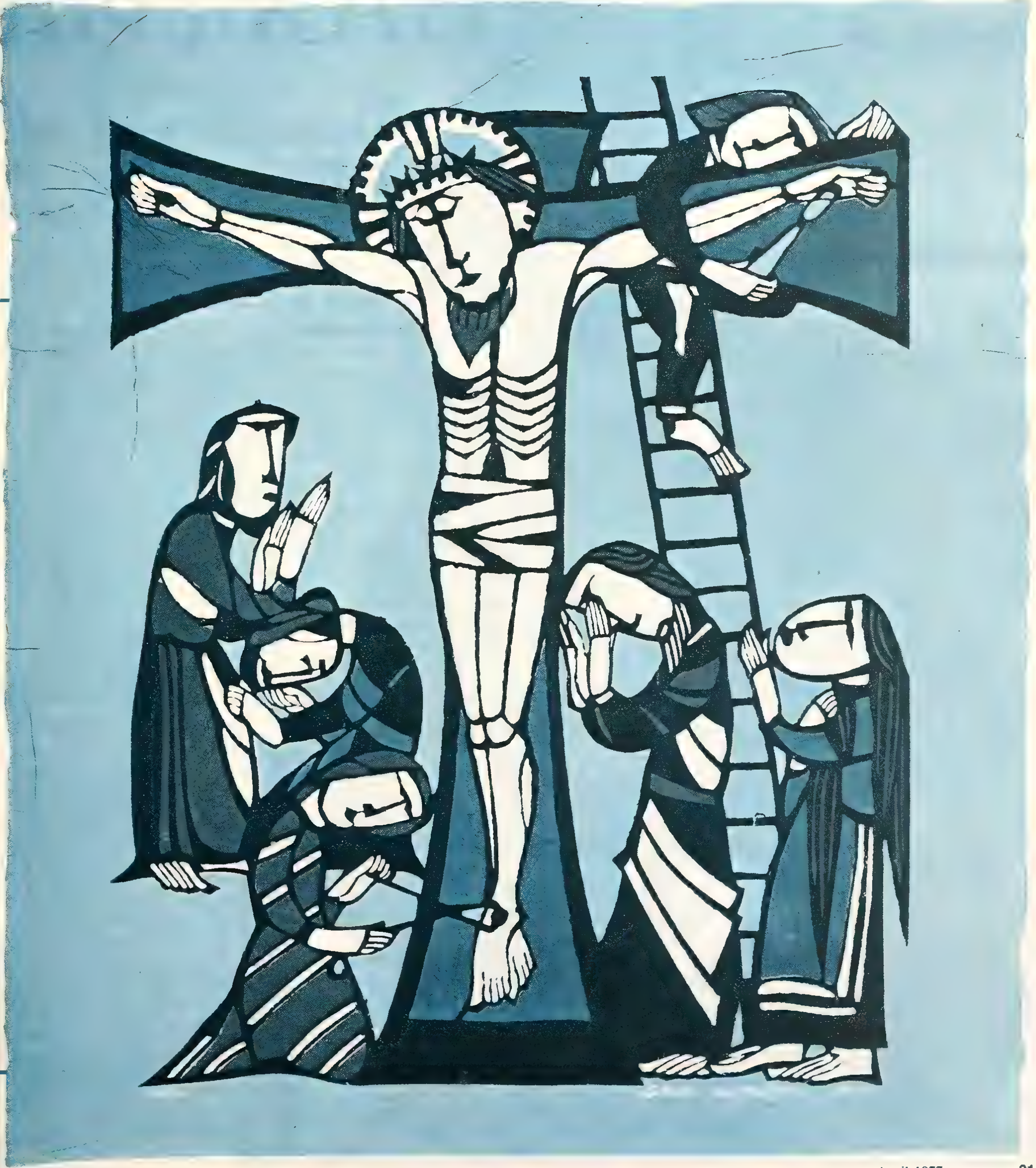
Since we have come to know God in the person of Jesus Christ, God can and will not use any other way of working. Jesus Christ was his fullest and most complete revelation of himself.

Through weakness and suffering, God works in us and through us. Paul found this true for his own life. After struggling to make it otherwise, Paul heard God say, "my power is made perfect in weakness" (2 Cor. 12:9).

That's the Jesus Way—the way of the Suffering Servant and King. ☐

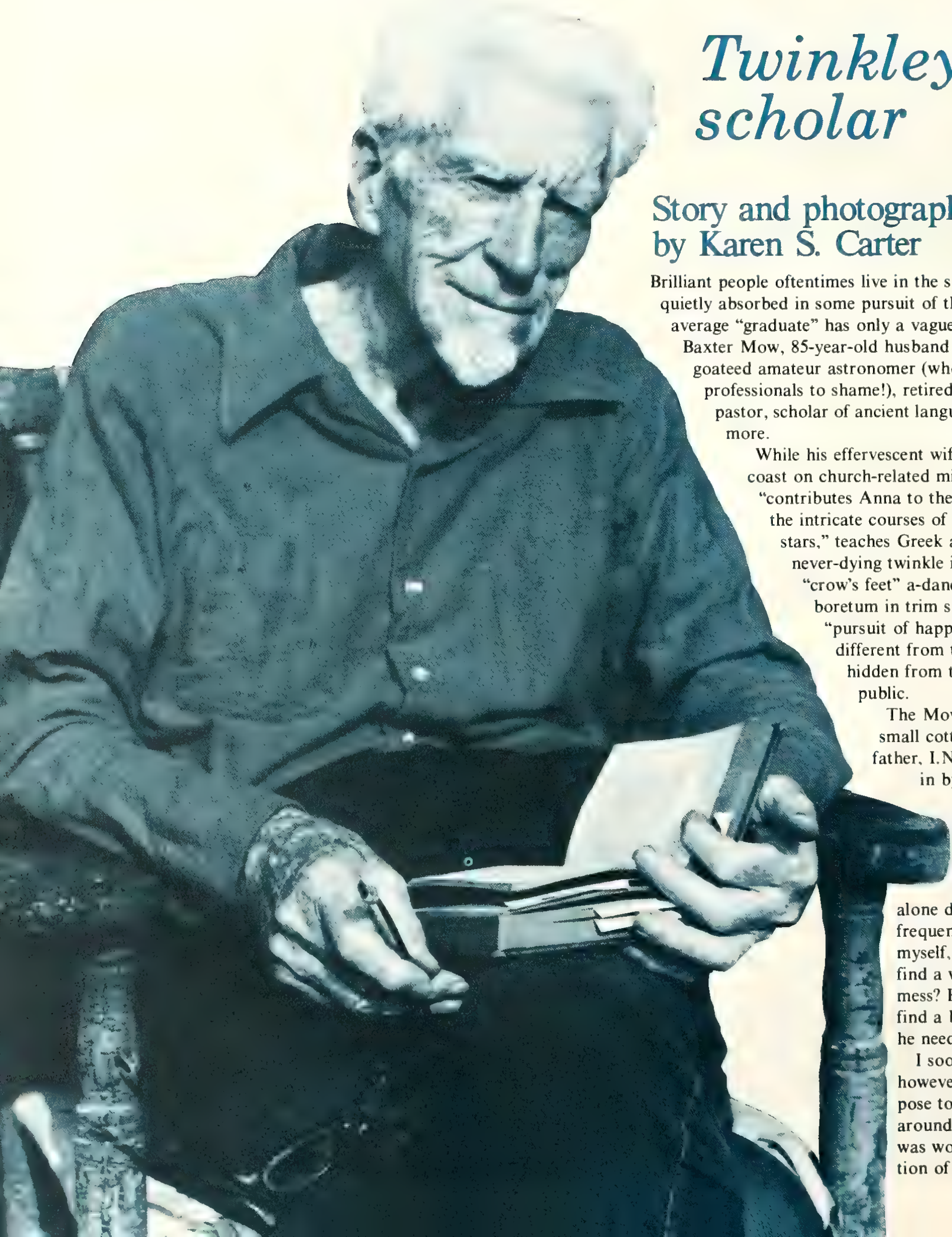
by Maynard Shelly

"Descent of Christ from the Cross," by Sadao Watanabe



BAXTER

Twinkley-eyed scholar



Story and photographs by Karen S. Carter

Brilliant people oftentimes live in the shadow of anonymity, quietly absorbed in some pursuit of their mind of which the average "graduate" has only a vague notion. So it is with Baxter Mow, 85-year-old husband of "Sister Anna," goateed amateur astronomer (who sometimes puts professionals to shame!), retired missionary and pastor, scholar of ancient languages, and much, much more.

While his effervescent wife travels from coast to coast on church-related missions, Baxter, who "contributes Anna to the church," figures out the intricate courses of what to me are "just stars," teaches Greek and Hebrew with a never-dying twinkle in his eye that sets his "crow's feet" a-dancing, and keeps his arboretum in trim shape. In short, his "pursuit of happiness" is vastly different from that of his wife, and hidden from the prying eye of the public.

The Mows live humbly, in a small cottage bought by Anna's father, I.N.H. Beahm, and lived in by him only two days prior to his fatal car accident in November, 1950.

When I visited for the first time with Baxter alone during one of Anna's frequent trips, I wondered to myself, "How can anyone ever find a way through such a mess? How does Baxter ever find a book or a paper when he needs it?"

I soon began to realize, however, that there was purpose to the apparent chaos around him. Perhaps Baxter was working on the calculation of the return of one of

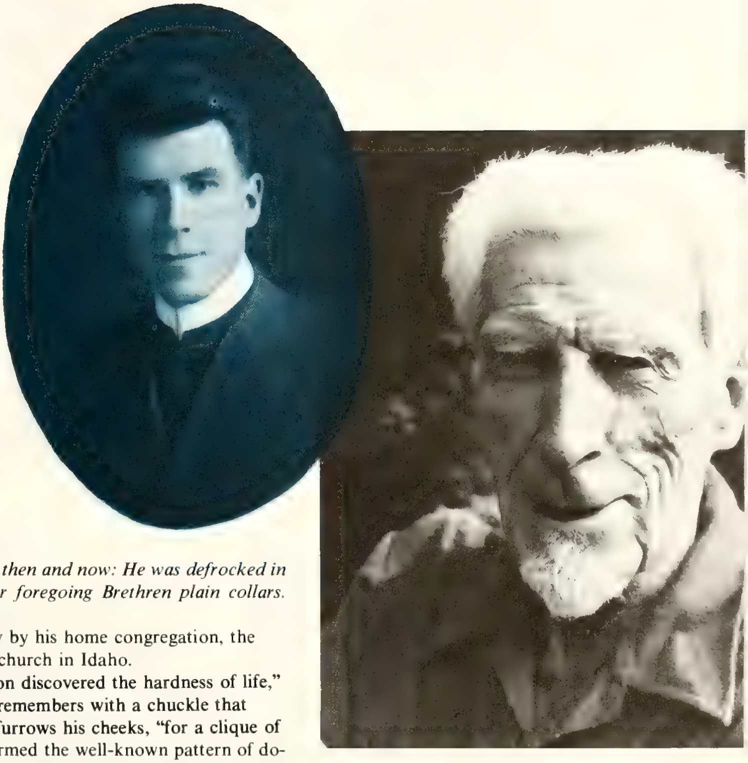
MOW:

Now it can be told: Anna Mow has a husband, a twinkley-eyed scholar with unique gifts.

our space satellites, and the papers on his desk (and chairs and floor) showed the progress of his figurings. Or maybe he was checking out the meaning of an ancient Aramaic or Arabic inscription someone had brought back from a trip to the Middle East. And I have yet to catch him unable to find what he is looking for, even when it is an item unexpectedly requested by his visitor.

Anna, too, might be caught by surprise, laboring over a bibliography for one of her latest books, and little assorted heaps of volumes of various sizes and colors would be strewn over the living room floor and furniture and running into adjoining rooms, all in an order not apparent to the casual visitor.

But books are swept off the sofa in a hurry, a cup of tea (Indian-style, with cream and sugar) is steaming before me, and soon I am enveloped in an atmosphere uniquely Mowian, created by Anna's warmth and listening ear, and Baxter's engaging charm and sparkling wit.



Baxter, then and now: He was defrocked in 1914 for foregoing Brethren plain collars.

Born and raised on a farm in Indiana in the German Baptist tradition, Baxter recalls learning "readin', 'ritin', and 'rithmetic, taught to the tune of a hickory stick." When almost ten, following a pressure revival, he was baptized in the river by cutting a hole through the ice.

When Baxter was 11, the family joined the Brethren westward migration and moved to Idaho, where Baxter later attended the university, studying mostly literature in English, Latin, Greek, German, French—and Hebrew and Aramaic on the side! He also took education and mathematics courses and after graduating with a B.A. degree in 1913 began teaching school at the Parma High School. That same year he was also called into the ministry by his home congregation, the Weiser church in Idaho.

"I soon discovered the hardness of life," Baxter remembers with a chuckle that deeply furrows his cheeks, "for a clique of boys formed the well-known pattern of doing deliberate and consistent mischief until the teacher gives up in despair. I failed to cope with that, and was glad to resign at Christmas.

"Not much later I collided with hardness and coldness in the church also, when I was summoned to answer charges for irregular conduct. Chiefly, I could not promise to forever cease wearing a necktie! That did it. I was deprived of my ministry. I am a rather keen and independent thinker, and this experience shadowed my life at the time, although I tried to ignore it."

Six months after this incident, Baxter was on his way to England as a recipient of a Rhodes Scholarship, tenable at the University of Oxford. He switched from classics to chemistry.

"World War I was in full swing," Baxter recalls, "and college halls were decimated of their boys. So although college life was at low ebb at least I had more time for study. In vacations I cycled around the country a bit, and spent some time helping in a military hospital in Paris and at YMCAs."

Three years later, Baxter returned to the States with a B.A. in Natural Sciences from Oxford University. Judging that "the world needs preachers more than chemists," he switched from sciences back to religion. With the consent of the Weiser

Upper: A cycling enthusiast, Baxter has never owned a car! Lower: Baxter at the baptism of a former Moslem in India.

congregation that had defrocked him four years earlier (and by now had necktie-wearing members, too!) Baxter was restored to the ministry and spent four years at Bethany Seminary. It was there that Baxter met Anna Beahm, and they were married in a simple ceremony on March 30, 1921, shortly before each received divinity degrees.

"A niche was found for us," Baxter continues, "as home missionaries among the secluded mountain valleys about Smedley in Rappahannock County, Va." The Mows lived in an old log cabin of "five rooms and a *path*." Baxter served as pastor and occasional circuit rider and evangelist to other counties, until he was called to teach in the Hebron Seminary in Nokesville.

This period in the backwoods of Virginia proved to be an excellent preparation for their later missionary work. The pride of the mountaineers, they learned, was 90 percent dignity, which was also true for the village people of India.

In March, 1921, the Mows applied for overseas mission work. Rather than displaying in flashing colors his academic achievements and scientific pursuits, Baxter assessed himself rather soberly when he wrote to the Brethren mission board:

"You will find plenty of my faults in the replies from the references I have named. I think most of them will be found traceable from these dispositions of mine:

—to assume too high a level of intelligence in my pupils or hearers, and then to be disappointed in them,

—to be at ease in my own company, and not meddle in the affairs of others,

—to talk but little, and what I do say is emphatic,

—to be very self-conscious and easily embarrassed,

—to be economical to a fault,

—to procrastinate in certain matters.

"I have never been a popular person, yet I have no lack of friends. I assume the best in people, without examining them closely. . . . "

Baxter and Anna received their appointments to go to India in 1923 and were stationed at Bulsar, in Gujarat State. Some persons had predicted that Baxter would not be able to communicate with the villagers to whom he was sent. The mission in India was at that time directed primarily toward the depressed classes, which then meant illiteracy, superstition and poor knowledge of basic sanitation, health practices, and technological development. But Baxter's practical intelligence, keen observation, and ability to fit in with and learn from his environment made him an asset to the mission work—even beyond his expertise in the fast-acquired Gujarati language and his previous pastoral experience. He, who could find his way through the jungle to cross a mountain by means of his native sense of direction when most villagers could only reach the other side by laborious and round-about paths, soon won the respect of the people.

When the mission decided to extend its approach to the Moslem element, Baxter volunteered for this new opportunity. In addition to Gujarati he now studied the Urdu, Hindi, and Arabic languages, and gained familiarity with the Koran. On furlough in 1931-32 he studied at the University of Chicago and received his M.A. in Islamic Studies. Baxter was so knowledgeable in languages that he was appointed to the National Language Committee for Christian Literature for India. It was his task to correct previously mistranslated and misquoted passages from Arabic sources in tracts and other literature and prepare them for re-issuing.

Political self-rule and anti-foreign agitation in India brought much trouble to the missionaries. When the Mows were retired from the field in 1940, their lives had been enriched both by the joys and the hardships of their work. "I never went hunting tigers," Baxter grins, "but I could write a book on the snakes and insects and how we avoided the pests."

Upon return to the States, Anna taught at Bethany Seminary. Financially unable to indulge in further prolonged University work, and advised, for health's sake, to quit sitting behind books (he was under observation for TB) Baxter got employment of a more physical nature as a stockman with Sears. Some time later, however, he returned to employment with books again, at the Newberry Library in Chicago.

Baxter is interested and proficient in so many things that there abound many fascinating and often humorous stories about him.

While in Bulsar, Baxter observed the professional builders of culverts go about their work. The Mows, too, were badly in need of a culvert in front of their house, but Baxter noticed that by the way the "professionals" put them together, the culverts could not last very long. When the men came to offer their services to Baxter—after all, they needed all the business they could get—Baxter offered them the job under one condition: the culvert would be built according to *his* specifications. They agreed. After a year, all the culverts near the Mows had washed out, while Baxter's, after 26 years, was still in good shape and functioning.

Then there is the incident of the first space satellite's return, which was predicted in the newspaper with date and time. Baxter, somewhat astonished, remarked to Anna that according to *his* calculations it would return one week later—and it did. Baxter first became interested in astronomy when together with his mother he observed a solar eclipse in 1900. At the age of 12 he wrote a little story entitled "A Trip to the Moon" which was published. Needless to say, today Baxter is a valuable member of Roanoke's Amateur Astronomers' Club. Today Baxter studies the heavens through a precision telescope whose lenses were ground by Baxter himself and his son-in-law (Any kinship to Spinoza?).

Baxter does not mind managing at home alone during Anna's absence, but he does mind doing the dishes. So when Anna returns, every dish is usually dirty. One time, while Anna was gone, Baxter had unexpected company: Dr. Lowell Heisey from Bridgewater College had dropped in for a visit. When Anna returned shortly after the guest had left (she had been gone for a week or more) she was amazed to find only the dishes from that morning's breakfast in the sink. She thought to herself, "Baxter had company and they straightened things out for him," and proceeded to wash the breakfast dishes. Baxter, coming in from the porch, said quietly, "I guess you will want to have these," setting down at Anna's feet a bushel basket of dirty dishes!

Anna's chuckling explanation: "He knows I like to wash dishes, and he does not want to take away my joy."

A couple of years ago I got my first instructions in Greek from Baxter and now I am studying Hebrew with him, *his* way, that is, with a few words of Aramaic and Arabic thrown in for good measure to "broaden my understanding of the interrelatedness of the Semitic languages." There are times when in my impatience to acquire a difficult language I wish that Baxter was not quite the scholar that he is. Instead of just teaching me Hebrew, starting with the alphabet and a proper dose of grammar, Baxter had piled up a mountain of some 25 books, each bristling with little scrap paper markers, with which he greeted the anxious student for her first lesson.

He was eager to impress upon me how the Semitic languages developed, how Hebrew in its classical form had evolved and how the characters had changed, let's say, from the time of the inscription in the tunnel of Hezekiah (King of Judah from 715 to 687 B.C.), through the post-exilic period to the time of Christ. We went through pages of photographs and drawings, a picture of the Moabite stone and sections of the Dead Sea Scrolls, comparing letters and noting their similarities and differences. I grew restive during the discourse, but I knew from past similar experiences that I would recall this sidetrip of Baxter's mind with pleasure.

The other day I asked Baxter what I thought was a simple question: What was the Hebrew verb used in Jeremiah 31:22 which the RSV translated, "a woman *protects* a man." Baxter, with an impish gleam in his eye, gave me a not so simple answer, but apparently was not satisfied with its scope and a day later wrote me the following post-card:

"Dear Exegete—

"In the Jerusalem Bible (1966) I find perhaps some light on that curious passage Jer. 31:22 נְקֵבָה תְּסוֹבֵב גָּבֶר׃ N^{e}qeb^{h}ah t^{e}sob^{h}eb^{h} gab^{h}er (a female surrounds a man), viz: 'the woman sets out to find her husband again' with footnote that s-b-b can mean search around. Reversal of her waywardness. See Ho. 1, Is. 54:5, Ez. 16:59.

The LXX goes wide: ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι. (surround = protect!).

"Vulgate says: *Usquequo deliciis dissolveris, filia vaga? quia creavit Dominus novum super terram: Femina circumdabit virum.*

Luther had it: *Das Weib wird den Mann umgeben.*

The RSV says: *a woman protects a man.* Well, so there you are.

"I'll add, I'm pretty sure Jeremiah did *not* mean the new women's liberation, viz., 'she will hedge him in and throttle him.'

"Hermeneutes—Rabbi Mow"

A scholar who does not look like one! If you happen to run into Baxter on one of his bicycle trips downtown (his main mode of transportation is a three-gear bicycle; the Mows have never owned a car!), wearing a well-worn jacket, baggy pants, and the requisite cap, you might think that he is an old farmer coming to the market. He may stop and talk with you and, with his hands in front of his chest, fingertips touching, reveal to you his secret hope: to live to see the reappearance of Halley's Comet in 1986! ☐

No mean astronomer, Baxter grinds his own precision lenses for his telescopes. He studied Halley's Comet in 1910 and is eagerly anticipating its return around 1986.

Such a time as this

by Pamela Brubaker Lowe

Like the biblical Esther, we sisters, under Church Women United, were empowering ourselves to respond creatively and positively to our time.

Esther 4:12-16—

> [12]And they told Mordecai what Esther had said. [13]Then Mordecai told them to return answer to Esther, "Think not that in the king's palace you will escape any more than all the other Jews. [14]For if you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" [15]Then Esther told them to reply to Mordecai, [16]"Go, gather all the Jews to be found in Susa, and hold a fast on my behalf, and neither eat nor drink for three days, night or day. I and my maids will also fast as you do. Then I will go to the king, though it is against the law; and if I perish, I perish."

With these words from Esther, the first morning's worship service of the Consultation for Women for Empowerment within Christian Constituencies was begun. We, too, are at just such a time. And as Esther and her people prepared themselves to respond—empowering themselves to take the situation into their hands and dealing creatively and positively with it—we met under the sponsorship of Church Women United to empower ourselves to respond to our time. A time with so much desperate need—violence, hunger, injustice, brokenness—that the full energies of *all* people are demanded in creative response.

Who were we who came together? We were 70 women

—from 15 denominations

—Protestant and Catholic

—denominational staff, caucus and task force members, women's groups

—ordained, members of religious orders, laity

—white, black, Hispanic, Asian-American, native American.

A diverse group but a group whose members in the days from November 10-14, 1976, built and celebrated their sisterhood. Facilitated by trainers Barbara Thain McNeel and Bessie C. Howard and CWU staff person Gail D. Hinand, we affirmed our differences and commonalties and drew strength from them.

What did we do to empower ourselves? Workshops developed from the resources of the group brought about meaningful learnings as they came from our own experiences. Topics we chose to work with were power, change, styles of leadership, backlash to the women's movement, and ethnicity.

An important learning from the workshops was the necessity of having a vision and keeping that vision before us. One vision we claimed was the transformation of persons and institutions through God's and our power.

The ethnicity workshop was at times painful, but a growing experience. The workshop began with the statement that ethnicity can be a "Madison Avenue" term which obscures the real issue of racism. Our sisters of color then shared, through the use of role plays, problems of a racist nature which they have faced. Our white sisters discussed in small groups how churches could deal with these situations. A dialogue followed concerning the helpfulness of the suggestions.

We became painfully aware of some of the ways in which we and our churches are racist:

—membership policies

—publishing materials only in English and from a white perspective

—setting timetables for ethnic groups without respect for the needs of the group.

A presentation on sexism/racism helped us realize that both come from the same roots of oppression.

To reflect on the learnings of the workshops, a series of small groups met. The first day we met in denominational groupings. There were five Church of the Brethren women who met daily. Our second day groupings were in streams. Three streams were identified. The first was traditional women's groups; the second, women in caucuses and task forces; and the third, women in ethnic caucuses. Third day groupings were cross-stream: Representatives from each of the three streams were in each cross-stream group. These various groupings were a time for meeting different people, for dialogue, for learning about other denominational structures and policies, and for incorporating the learnings into our own experiences.

There were times to share our own "Herstories"—our personal life story—with the group. These were often very moving as women shared the struggles they experience in becoming full persons. From the sharing came a response to the stories which celebrated our sisterhood:

"(Name of the person sharing), we affirm your journey. _______________, we are part of your journey."

Printed and audio-visual resources brought by individuals and denominations were available for perusal. Participants could often be found during free time looking over these materials.

Free time was also used for informal community building. Some walked through the beautiful wooded, rolling hills and lakes at Marydale Center (near Cincinnati). There was late-night singing in many languages. And at most times conversation was going on.

In one such conversation a Catholic sister shared an insight with relevance for our time. Commenting on the radical changes many orders are making, she said, "When we realized the structures and traditions of the church were not the *faith,* we could change."

Worship was important in the daily schedule. Readings and scriptures of significance to women today were shared. We heard again the story of Martha asking Jesus to send Mary to help serve and Jesus telling Martha that Mary was doing the important thing (Luke 10: 38-43). The story of Job leaving an inheritance to his daughters as well as his sons (Job 42: 10-15) was read. New and traditional hymns were sung; litanies and prayers were offered.

The communion service was the highpoint of the celebration. Our response while sharing the bread and cup with the sister next to us was "I affirm your journey; I am part of your journey." A new element in this service was an affirmation of our vision and the need to keep it before us. Reminiscent of the Old Testament vision, we shared a cup of milk and honey.

We then went out empowered to meet our time; a time in which a new creation is struggling to be born. And we will help birth that new creation—a people sharing equality from the Creator, wholeness proclaimed by Christ, and oneness through the Spirit. □

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FOUNDATION SERIES

Workshops have been held across the country to introduce persons from congregations to *The Foundation Series. The Foundation Series* is a curriculum for children through grade 8. It is available for use beginning in September, 1977.

The material is published by the Brethren in Christ Church, the General Conference Mennonite Church, and the Mennonite Church. The Church of the Brethren has cooperated in its development and recommends it for use in Brethren congregations as one option for church school through grade 8.

The Foundation Series is planned to "Provide congregations with educational materials containing

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—methods
—resources
—evaluation

to assist adults share with children in the midst of the congregation the heritage of the people of God

—its history
—its present life
—its destiny

so that the children individually and corporately will freely respond to the full extent of their ability to Jesus Christ

—in love
—in faith
—in obedience."

The name of the series comes from 1 Corinthians 3:11 "For no other foundation can anyone lay than that which is laid, which is Jesus Christ." The name of the series invites everyone to build on Jesus Christ.

Which curriculum?

Four questions are quite often asked by persons in congregations as they consider what curriculum materials to use:

1) Are the materials biblical?
2) Are they easily taught?
3) Are they colorful?
4) Can we examine the materials before purchase?

Answers to these questions regarding *The Foundation Series* are all "yes":

1) It is a biblical curriculum. The first two quarters of each year in Grades 3 through 8 are a through-the-Bible study with each year picking up where the past year had left off. The third quarter each year focuses on the Gospels and Jesus Christ. The fourth quarter each year provides a study of a theme, subject or issue.

2) Those who developed *The Foundation Series* were aware that most church school teachers are busy volunteers. The lesson structure and the resources provided are designed to assist the teacher to have an effective ministry.

3) Color is a necessary part of a children's curriculum. Using color adds to the cost of materials so efforts were made to use color wisely as a teaching tool rather than just for sales appeal.

4) Sample copies of the materials of *The Foundation Series* can be ordered through The Brethren Press. The cost of the sample copies is billed to the congregation. However, if the samples are returned, there is no charge. Sample copies were available at workshops held across the country during March, 1977.

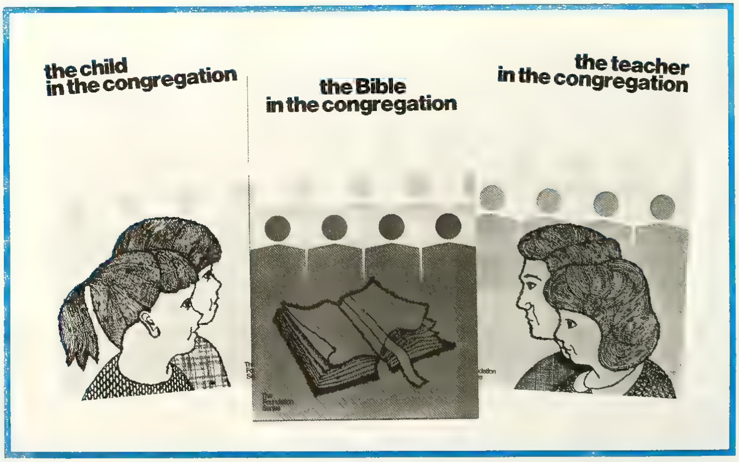
Four other principles were important in the development of *The Foundation Series.* These indicate ways in which *The Foundation Series* might be an appropriate choice for the Mennonite/Brethren in Christ/Church of the Brethren congregations for which it was designed.

1) Every curriculum has a theology. Much of the non-denominational material does not deal with some dimensions of the Christian faith which are important to those with an Anabaptist theological stance.

2) The preaching and teaching in a congregation should be compatible theologically. *The Foundation Series* with its Anabaptist basis provides materials which are consistent with that which is preached. Biblical knowledge and a confident faith are developed in the total ministry of the congregation.

3) Selecting curriculum materials is a congregational responsibility. In many congregations, individual teachers are allowed to choose their own materials. Choosing one curriculum as the primary teaching resource provides balance, sequence and comprehensiveness. The teaching of *The Foundation Series* deals with the whole gospel and reflects the historic, biblical faith of the group of which it is a part.

4) The curriculum has grown out of the people. There were 38 writers, three editors, and two assistant editors. Each writer had a group of consultants. Task forces in the areas of music, preschool, graphic design and teacher training were active. Some of the persons who worked in the development of *The Foundation Series* were Theresa Eshbach, Warren Eshbach, Hazel Kennedy, Gladys Olson, Glee Yoder,


the child in the congregation
the Bible in the congregation
the teacher in the congregation

Wilbur Brumbaugh, Clyde Weaver, and Shirley J. Heckman. Other Brethren worked as consultants to writers.

The basic resources

For grades 1 through 8, basic resources include a teacher's guide and student resources which are sometimes in two parts—a reading book and a workbook, which are sold only as a unit, and a teaching packet: a variety of helps like records, cassettes, pictures, maps, games, charts, timeline.

For five-year-olds, *God Keeps His Promise* is a Bible storybook for church and home used with a teacher's guide, a weekly storypaper, a record, and a teaching packet.

Materials for three-and four-year-olds include take home cards, a teacher's guide, a song book and a record.

Living with 3s, 4s, and 5s is for parents of three- to five-year-olds. It is designed for reading by parents and for study in parents' groups.

Infants, Toddlers, and Twos is provided for parents and other adults who are with the very young. It provides insights into child growth and suggests ways that adults can enter more fully into the spiritual growth of little children.

Resources for teacher training include *A Guide to Teacher Training* with directions for seven sessions. The *Resource Book for Teachers* contains articles and stories useful to teachers as well as worksheets for the seven sessions.

A pamphlet for parents and a statement on evangelism and *The Foundation Series* are also available. A filmstrip about *The Foundation Series* has been provided to each district office.

Posters like those pictured and bulletin covers with the same designs are available.

The *Leader's Guide* to *The Foundation Series* describes the background and basis for the curriculum as well as details about each of the age-group materials developed. Prices and ordering information has been sent to each congregation to the person who orders church school material. Additional information is provided in the resource sheets sent with the order form and to persons who chair nurture commissions in congregations and districts.

—SHIRLEY J. HECKMAN

turning points

Licensing/ Ordination

Dale Eldon Bowman, licensed Nov. 7, 1976, Loon Creek, South/Central Indiana

James A. Davis, licensed Nov. 76, McFarland, Pacific Southwest

Larry Davis, licensed Nov. 76, McFarland, Pacific Southwest

G. Wayne Edwards, licensed Nov. 76, Tucson, Pacific Southwest

Kenneth Ellis, licensed Nov. 76, Tucson, Pacific Southwest

Galen R. Hackman, ordained Sept. 26, 1976, Mohler, Atlantic Northeast

Pastoral Placements

Richard T. Boggs, from other denomination, to Arbor Hill, Shenandoah

G. Edwin Bontrager, from other denomination, to Santa Ana, Pacific Southwest

Woodrow Brown, from other denomination, to Tear Coat, West Marva

Joe Campbell, from Santa Ana, Pacific Southwest, to Long Beach, Associate, Pacific Southwest

Earl F. Cater, from Brooklyn, Northern Plains, to Jones Chapel, Virlina

Connie Cleary, to Rowland Creek, Va., Southeastern

Tom Clevenger, from lay person, to part-time, Middletown, Ind., Southern Ohio

Michael Daniels, from other denomination, to Beaver Run, West Marva

Earl D. Dietz, from interim pastoral, to La Vale, West Marva

William Hayes, from secular, to interim, Canton, Maple Avenue, Northern Ohio

Dean A. Kagarise, from placement, to Mt. Pleasant, Northern Indiana

Willard McDaniel, from Surrey, Northern Plains

Talmadge Parks, to Lowman Valley, Va., Southeastern

D. Alfred Replogle, from New Carlisle, Southern Ohio, to Waynesboro, Southern Pennsylvania

Greer R. Sheets, to Peak Creek, N. C., Southeastern

Emil E. Shober, from secular, to part-time, Frederick, Mid-Atlantic

Eugene M. Smith, from secular, to part-time, Paoli, Immanuel, Atlantic Northeast

Irwin P. Walls, to interim, Fairview, Fairchance, Western Pennsylvania

Lowell H. Witkovsky, from Meadow Branch, Mid-Atlantic, to Living Stone, Cumberland, West Marva

Wedding Anniversaries

Mr. and Mrs. Harold Barnhart, North Hampton, Ohio, 50

Mr. and Mrs. Crosscopes, Winter Park, Fla., 60

Mr. and Mrs. Sam Etsinger, Nappanee, Ind., 57

Mr. and Mrs. Edgar Fike, Winter Park, Fla., 55

Mr. and Mrs. Fred Hood, Lebanon, Pa., 54

Mr. and Mrs. Kenneth Jamison, Quinter, Kans., 50

Mr. and Mrs. John J. Kane, Manassas, Va., 72

Mr. and Mrs. Raymond King, South English, Iowa, 54

Mr. and Mrs. Roy Kreitzer, Dayton, Ohio, 59

Mr. and Mrs. Sam Lehman, Johnstown, Pa., 54

Mr. and Mrs. Harry C. Neff, Lancaster, Pa., 60

Mr. and Mrs. Ray Piper, Sebring, Fla., 50

Mr. and Mrs. Wesley Porterfield, Sebring, Fla., 63

Mr. and Mrs. Frank Rinehart, Richmond, Ind., 60

Mr. and Mrs. Ray Shively, Modesto, Calif., 65

Mr. and Mrs. Charles Shriver, Hanover, Pa., 50

Mr. and Mrs. Paul Stayer, New Enterprise, Pa., 50

Mr. and Mrs. Robert Wade, Cabool, Mo., 56

Mr. and Mrs. Willie Wagner, Cerro Gordo, Ill., 66

Mr. and Mrs. Earl Whitehead, Warsaw, Ind., 51

Mr. and Mrs. Glen Whitehead, Warsaw, Ind., 56

Deaths

Zora Allen, Sault Ste. Marie, Ontario, Canada, Nov. 2, 1976

Levi T. Angle, 88, Wirtz, Va., Nov. 19, 1976

Alice Love Baughman, 40, Somerset, Ohio, Nov. 11, 1976

Emma Bollinger, 73, Lititz, Pa., Oct. 25, 1976

George Bollman, 82, Wakarusa, Ind., June 10, 1976

Howard T. Borden, 81, Norman, Okla., Oct. 7, 1976

Cecil Broom, 67, Warren, Ind., Oct. 26, 1976

Ruben Brumbaugh, 74, Albion, Pa., July 12, 1975

Rose Burger, 81, Udell, Iowa, Oct. 10, 1976

Lloyd Burkhart, 63, Orwell, Ohio, Oct. 11, 1976

Lloyd Carr, 59, Rio Grande, Ohio, Oct. 4, 1976

Elsie M. Cheal, 87, Lansing, Mich., Oct. 24, 1976

Nita Chocklett, 90, Roanoke, Va., Oct. 4, 1976

Dale Claar, 52, Claysburg, Pa., Oct. 3, 1976

Grace Claar, 73, Claysburg, Pa., Sept. 28, 1976

John Christian Cline, 86, Boonsboro, Md., Nov. 22, 1976

Charles A. Colyn, 88, Lenox, Iowa, Nov. 5, 1976

Rachel Crawford, 66, Cloverdale, Va., Nov. 5, 1976

Alban Curtze, 75, Erie, Pa., Nov. 8, 1976

Barbara Daniel, 44, Newport News, Va., Oct. 17, 1976

Stella Dawson, 68, Dayton, Ohio, Oct. 19, 1976

Cletus Detwiler, 61, Akron, Ohio, Sept. 17, 1976

Marjorie Doering, 83, Wakarusa, Ind., Nov. 14, 1976

Zelma Emrick, Glenford, Ohio, Nov. 22, 1976

Frank T. Forbes, 91, Roanoke, Va., Nov. 27, 1976

Joseph Gilbert, 90, York, Pa., Nov. 17, 1976

Edith Ginniman, 75, Cumberland, Md., Oct. 11, 1976

Mollie E. Glick, 87, Bridgewater, Va., Feb. 6, 1977

Fern Godfrey, 50, Dallastown, Pa., Oct. 24, 1976

Sam Harrison, 77, Kingsport, Tenn., Sept. 11, 1976

Minnie U. Heisey, 89, Lititz, Pa., Oct. 10, 1976

Mary Studebaker Hinshaw, 88, Boonsboro, Md., Nov. 7, 1976

L. Michael Hoal, 25, Roanoke, Va., Nov. 29, 1976

Alice Hockman, 66, Elphrata, Pa., Nov. 19, 1976

Miranda Johns, 69, Leola, Pa., Aug. 24, 1976

Ina Johnson, 76, Flora, Ind., Nov. 13, 1976

Leonard Keeney, 70, Jacobus, Pa., Oct. 4, 1976

Frank Kelley, 70, Pomona, Calif., Sept. 3, 1976

Nettie V. Kuhlman, 86, York, Pa., Nov. 15, 1976

Jack Landes, 54, Lombard, Ill., Oct. 31, 1976

Eliza Lehman, 86, New Oxford, Pa., Nov. 4, 1976

J. H. Likens, 85, Roanoke, Va., Nov. 15, 1976

E. Vance Lovelace, 56, Erie, Pa., Feb. 12, 1976

William H. Yoder, 93, McPherson, Kans., Nov. 19, 1976

Chester W. Zeigler, 82, Hanover, Pa., Aug. 5, 1976

'Jesus of Nazareth'—Six-hour tv epic

by Frederic A. Brussat

Jesus of Nazareth *April 3 and April 10, NBC, 8:00 - 11:00 pm ET*

We are living in a time of unprecedented religious renewal. Individuals are seeking meaning for their lives. They are looking for spiritual leaders and a new sense of fellowship with others. In this milieu, it is no wonder that the life and personality of Jesus of Nazareth continues to fascinate people of all ages. Even those who are not members of an institutional church seem to be intrigued by this extraordinary man. There is something compelling in the nature of his ministry, suffering, death, and resurrection which speaks to the deepest needs and hopes of human beings. As Paul van Buren puts it:

"The Christian is a person who is haunted by the image of Jesus."

On Palm Sunday and Easter, NBC's "The Big Event" will present "Jesus of Nazareth," a six-hour biblical epic. Franco Zeffirelli (*Romeo and Juliet; Brother Sun, Sister Moon)* is the director of this $12 million production which was shot primarily in Morocco and Tunisia. Preparation for the series lasted two-and-a-half years before filming began in September of 1975 on the edge of the Sahara.

A panel of distinguished scholars from Protestant, Roman Catholic, Moslem and Jewish faiths served as advisors. The screenplay was written by Anthony Burgess, Suso Cecchi d'Amico, and Zeffirelli. (Two books will be released in conjunction with the tv broadcast. A hardcover volume *Jesus of Nazareth* by William Barclay with 149 pages of full color photographs is being published by Collins World at a price of $14.95. A paperback version of the same work, for release by Ballantine for $1.95, has sixteen pages of illustrations.) Academy Award winner Maurice Jarre (*Dr. Zhivago, Lawrence of Arabia)* has composed the original score.

"Jesus of Nazareth" is a Lew Grade presentation and following the pattern of his other efforts, the movie boasts a large and prestigious case of international actors and actresses. A partial list of the guest-starring roles includes British actor Robert Powell as Jesus Christ, Anne Bancroft as Mary Magdalene, James Farentino as Simon Peter, Olivia Hussey as the Virgin Mary, Stacy Keach as Barabbas, James Mason as Joseph of Arimathea, Ian McShane as Judas, Laurence Olivier as Nicodemus, Anthony Quinn as Caiaphas, Rod Steiger as Pontius Pilate, and Michael York as John the Baptist.

Film Interpretations of Jesus. Over the past fifty years there have been many films dealing with Jesus Christ. A few of these featured him in a peripheral role: *Quo Vadis* (1951), *The Robe* (1953), *Salome* (1953), *Ben Hur* (1959), *The Big Fisherman* (1960), and *Barabbas* (1962). Of the movies dealing exclusively with the life of Christ, the most notable were Cecil B. De Mille's *King of Kings* (1927), Nichoas Ray's *King of Kings* (1961), George Steven's *The Greatest Story Ever Told* (1965), Pier Palo Pasolini's *The Gospel According to St. Matthew* (1965), Johnny Cash's *Gospel Road* (1973), David Greene's *Godspell* (1973), Norman Jewison's *Jesus Christ Superstar* (1974), and Michael Campus's *The Passover Plot* (1976).

Together these films bring us a varied and often conflicting portrait of Jesus as teacher, healer, savior, judge, revolutionary, ascetic, superstar, clown, prophet, Son of God. They have often been condemned by critics for preachiness, holier-than-thou posturing, excess of spectacle, or sentimentality. Church people have also responded to them in less than enthusiastic ways questioning the director's point of view, historical accuracy, Scriptural understanding, and doctrinal stance.

The point is that no definitive movie about the life of Jesus has been made, and there is little reason to believe that one ever will be, given the complexity of the subject and the potentially varied interpretations of his life, death, and resurrection.

Nonetheless, it is important that Christians continue to keep track of and respond in a personal way to any artistic recreation or handling of the greatest story ever told. That is our intention on these pages. Since it has been impossible to screen "Jesus of Nazareth" in advance (final editing was still in progress when MESSENGER went to press), I have relied on a reading of the script and interviews with several of the creative individuals behind the tv production to prepare this introductory material. For families and special educational groups of youth and adults in the church, viewing "Jesus of Nazareth" together and talking about it afterwards, considering the questions cited here, could become an excellent Holy Week spiritual exercise.

Adolph Holl has written: "The truth is that Jesus was not at all reliable. He roused people's anger and provoked unrest, was a stumbling block and a cause of scandal. He escapes every attempt to pigeonhole him. He is severe when one might expect him to be mild, yielding when one might expect him to be decisive. He prayed in the Temple and yet called for its destruction, upset his own family and then included close relatives in the circle of his disciples. And everywhere he met the same question: Who are you? How do we place you? Are you the Messiah? Are you the prophet? Will you restore the Kingdom of Israel? In whose authority do you act?"

A new portrait of Jesus. Biblical scholars have developed various portraits of Jesus and popular conceptions of him are certainly no less numerous. Here are some thoughts from the creative people behind this interpretation of his life:

Franco Zeffirelli, director: "There are many aspects to the figure of Jesus Christ, which can be broken down in turn into thousands of tiny facets. For example, there is the spiritual one, the philosophical one. There is his human faculty, his parapsychology, his miraculous powers, his political charisma—Jesus is a complete figure. Above all, there is the mystery of his divine origin, around which the consciousness of humanity has revolved for 2000 years."

Anthony Burgess, screenplay writer: "In our television poem, we want to restore to our culture the strength, the power, the intensity, the gigantic intellect and the passion of Jesus Christ, the Son of God. What we are trying to do therefore, through the great popular medium of television, is to communicate not a sermon or a lesson but the reality of the life of Jesus of Nazareth via the Roman Empire. The temples, the Jewish synagogues, work, songs, and the language of that stormy era."

Vincenzo Labella, producer: "We're striving to get the utmost in historicity and realism. We see Christ as the tiger, as the one who tears you apart as well as soothes. My idea was to take this monumental figure and set him between two historical plans—the Roman and the Jewish, and achieve by reflection as much historical

Christ crucified: Beyond the image, we never exhaust what there is about him to know.

accuracy as possible."

Robert Powell, actor who portrays Jesus: "Our aim was to show him at all times remarkable; at no time in the whole six hours will he be seen as casual. Jesus is like a permanently coiled spring, always aware. Outwardly calm, within him, there is steel."

Discussion: The portrayal of Christ.

—Does Jesus always threaten to tell us more than we want to know about God and ourselves?

—Since this is a film and as such a visual medium, what do you read of Jesus' impact upon others by watching their faces? Try the exercise in regard to Peter, Caiaphas, Pilate, Barabbas, Mary Magdalene.

—Does Zeffirelli's Christ evidence any doubts about who he is and what is involved with his mission?

—Many of the cinematic versions of Jesus have been criticized for making him so somber. Does Powell's characterization give any indication of Jesus' joy or the joy he passed on to others?

—Which of the following descriptions of his ministry best fits Zeffirelli's image of Christ: The man for others, the Holy One, the Savior, gentle Jesus, the rebel?

—Does Robert Powell come across as a complex Christ or as a waxwork figure?

—Does this depiction of Jesus embody your hopes? Does this Jesus of Nazareth pass on a "contagious freedom" to his disciples?

The traditional story line. "Jesus of Nazareth" takes as its main scriptural source the Gospel of John and relies heavily on the suffering servant imagery of Isaiah. The screenplay follows the traditional narrative line of his life moving from birth to the temple incident at age twelve to baptism and the wilderness experience, to the calling of the disciples, his extensive preaching and teaching mission, his open conflict with the Pharisees and his refusal to align himself with the zealots, his entry into Jerusalem, the Lord's Supper, the betrayal by Judas, his trial and crucifixion. The movie ends with a member of the Sanhedrin looking back at the empty tomb and saying: "Now it begins. Now it all begins."

Discussion: Omissions and additions.

—At certain points the screenplay writers have taken liberties with the actions of Pilate, the zealots, and the Sanhedrin. Have these additions further illuminated the situation of Jesus as he is caught in the vortex of pressure and power?

The role of the disciples. This film version of the life of Jesus puts a great deal of emphasis on the people who surrounded him. Zeffirelli has explained:

"What I have tried to accomplish in "Jesus of Nazareth" is to bring out the important aspects of the disciples' characters as strongly as possible. Peter was a man of absolute faith while John was a man of youthful zeal, a trustworthy, loving person. Judas was ruined not only by his iniquity but by the fact that he believed that intellect was enough to resolve anything. One might say that the twelve apostles are a representation, a sampling, an array of shades of the complete human character."

Such an amplified perspective on the disciples and other devotees of Jesus has the effect of increasing our understanding of his entire ministry. We see that people were attracted to him for a multitude of reasons. Simon the Zealot becomes an apostle for political reasons; he leaves the Zealots when they continue to believe in armed rebellion as the only way to bring about change. Others are pulled to Jesus by spiritual feelings.

One biblical character who is filled out in this movie is Nicodemus. He is a wise and patient member of the Sanhedrin who defends Jesus against those who are quick to make him a scapegoat. Nicodemus also sees how the man from Nazareth in his suffering and death is the fulfillment of Old Testament prophecies about the Messiah.

At the end there is an empty tomb. The disciples are confused although Peter and Mary Magdalene believe Jesus has risen from the dead. By leaving the ending open in this way, Zeffirelli will not satisfy everyone. But since he has made Jesus' followers such well-rounded characters throughout the film, we are convinced that his mission will be carried on.

The disciples indeed are people who could go out two-by-two to preach the word with power. And as Frederick Buechner has noted in his excellent work *The Faces of Jesus,* "in the last analysis, what convinced the people that he had risen from the dead was not the absence of his corpse but his living presence."

Haunted by the image of Jesus. No doubt many viewers will come to this tv biblical drama with preconceptions about its aesthetic worth or religious depth. That is to be expected since Zeffirelli is such a controversial director. However, Christians who are haunted by the image of Jesus are sure to savor every moment—no matter what the quality of the story or the theological value of the movie as a whole. For the true believer is so intrigued by Jesus that any exploration of his life and mission is bound to add something previously unperceived or unexplored. Jesus can always be seen anew.

Again quoting Adolph Holl: "Whoever feels attracted by Jesus cannot adequately explain why: He must be prepared to be always correcting his image of Jesus for he will never exhaust what there is to know. Jesus is full of surprises." ☐

On confessing Christ, distinctive dress, priorities,

Name withheld

That other souls may be touched

Dear Daddy,

Maybe I'm stepping out of line in writing this letter, but it's something that has been on my mind for a long time, and I love you too much not to say it. It all involves God and our reason for being. Life could be cut short tomorrow, and that's why it all seems so urgent.

Our life on earth is not for the conquering of worldly or material things, but for the preparation of eternal life. I for one have not given my time to Christ as I should but I have had an increasing desire to know and learn with each passing day. I call myself a Christian, but I have never read the Bible from cover to cover, only a few short verses since I have been in ________ I am making progress, but it is slow reading because the Bible says so much in such a little space. I have to stop and grasp it all as I read.

Sometimes things seem so difficult, and I get the most empty, lonely feeling. It seems strange, as right now I have everything I have ever wanted. A home, husband, baby, and I am being 100 percent mother and housewife. Yet there is something missing. Even though I know what it is, I fail to do anything about it. As the saying goes, "It is easy to quit going to church, but so hard to start going." I don't think just going to church will get one a place in heaven, but it certainly helps to strengthen one's belief. Being in the environment of the church and seeing others active in God's work makes it easier to profess one's belief in Christ.

Daddy, you're a good man; you have done too much for too many people not to be, but that doesn't get it. Just as children are to honor and obey their parents, we need to honor and obey God our Father. God gave us ten commandments and these are the most important rules to follow as a Christian—follow these and the rest in life will fall in place. But to become a Christian, one has to accept Jesus as one's personal Savior and be baptized. To go forward in public and admit you have sinned takes more courage than anything I know.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Baptism doesn't mean no more sinning, but it does mean God will forgive you if you ask him. That's something else—praying. At first, you feel like you are talking to the wall, and then one day everything becomes very real. Prayer has meaning and so much comfort. God has to be out there; we didn't just happen.

When I think about life on earth and all the pleasures it has to offer, I am thankful, but what comes after this? Death—and the human life is snuffed out like a candle. I would go mad if I didn't think there was more to life than this. Life is the preparation for eternal life; our shell dies but if our soul is living in the word of God, it continues forever.

I don't know what a soul looks like, but I do believe such a thing exists. The Bible says so. There are a lot of questions I can't answer. What was I before I was born? Where is heaven? How are miracles performed? Faith is all we have to go by and trust in God. Doubt has failure and faith has hope. God asks us to believe as little children and we will enter the gates of heaven. Children accept what they are told as the truth.

I hope I haven't embarrassed you or myself and nothing has to be different the next time we see each other—tomorrow never comes and I suddenly felt it important to say what was all bundled up inside of me. I might not be around tomorrow to give moral support, but then you might not be around to receive it. No one really knows what is in God's plan for persons, but we have to be ready; I would never forgive myself if I didn't make some effort in trying to win your soul to Christ.

Daddy, I love you very much, and I have always been very devoted to you. I sometimes feel no one could love a father more than I do mine, but to compare this love to the love God has is as immeasurable as a grain of sand on the beach. He gave his son to die on the cross so we could be with him in heaven. I have a son I love, but how great God's love is for us to watch his very being die on the cross. Jesus has your sins, my sins, and every one else's on his shoulders. so that we can have something to look forward to at the end of earthly life besides endless death.

Forgive me if I have stepped out of line. I do wish I could have said all this in person, but maybe I would not have had the courage. It seemed of utmost importance to me and I do feel better now. Maybe I feel God will be holding me in judgment for you, so don't let me down. Whatever you do—do for your own sake, not for mine. Follow your heart and you can't go wrong. Happiness to you always and may God bless you.

With love, ________

P.S. After confessing to the life of Christ, it's not whether God can forgive us, because he *can;* it is whether we can forgive ourselves. □

(The recipient of this letter, after accepting Christ, asked that it be shared.)

Randall S. M. Lehman

A rationale for distinctive dress

There exists within our Brotherhood a wide and varied attitude regarding dress and its effect on the role of Christian Brethren, ranging from the conservative dress of black coat and clerical collar to modern everyday styles of dress.

Many prominent Brethren authors have written articles concerning plain and simple living, and the meaning of simplicity in our life-styles. Others would say, however, that the externals don't make the person, that a simple mode of dress doesn't indicate the faithfulness of the heart.

Nevertheless, for the moment, let us concede that our Brethren forerunners, and, those that still adhere today, found a definite purpose in plain and simple dress appearance. An example would be the robes of the church choir, to illustrate its role in the services. Or, even the policeman who stands on the street corner, protecting the peace and tranquility of society.

To this I'll relate an experience of a newly ordained minister, who one day dressed himself in his new black suit and spotless white collar. This effect seemed to be pleasing to him, so, he took a stroll down the

peace, singles

sidewalks of the city. As he stood on the curb wondering what to do next, he was observed by a drunk who seemed unimpressed. The drunk, from his near horizontal position, said, "Sonny, what do you know about God?" The young man made no reply but went back to his room, and wondered what he *did* know about God.

In this I see a valid argument for ministerial dress distinction—if used in a humble way—it is witness in itself.

We are one of the *few* churches left still trying to hold the line on dress, grooming, and neat appearance—rare these days.

To go back to our role images, the most satisfying, and at the same time most disturbing, is that of the apostle. Satisfying because it represents the heart of the ministry as we have received it—messenger, reconciler, missionary, father in God. It is disturbing because it sometimes demands more than a person can fulfill. The best intentions, the best training, will not always fill the gap. Only God will. Whom God calls, he sustains and empowers.

Yes, the priestly aspect of a person is prayer, whether Brethren or any of the body of believers. ☐

Omer M. Long

Why soft on drink and hard on war?

It seems to me that many actions taken by the church's leadership are poorly conceived. For example last July the delegates to the Annual Conference approved a position paper on alcohol so conciliatory that the news services considered it news worthy and distributed it to their members. The only item in the Frederick news about the conference was a foot of copy on this action.

In contrast to this meager stand against alcohol the church leadership concentrates its efforts on anything that might be remotely considered as war generating. The confusing part to me is that each year 25,000 people (half the 50,000 total) are killed by a missile called the auto involving alcohol. This yearly toll is only slightly less than the 33,000 killed in the Korean War. The two year toll exceeds the 46,000 killed in the Vietnam War. The hungry children, the broken homes attributable to alcohol are legion. Why then the conciliatory stand against one and an adamant stand on the other?

It's interesting to note Jesus' action relative to the problems of *his* day. Imperalistic Rome had Jerusalem under total control yet Jesus never once criticized Rome. Paul appreciated and used the justice of Rome. When the centurion came to Jesus for healing of his servant Jesus didn't say, "Roman go home!" or lecture him on the evils of the army. He healed the very man who possibly was the axeman at the official murder of John the Baptist. It's even conceivable the centurion had participated in the mass murder of babies that God permitted to happen due to the advent of Jesus.

Does this mean the church should promote wars? Not so. But our priorities need to be reworked. Jesus went about helping and teaching those about him on their mundane problems rather than petitioning Rome and opposing the A-bomb. I believe we need to do likewise. Yes I would teach absolute and total abstinence from alcohol especially if it is a "disease." I wouldn't think of exposing my grandchildren to smallpox assuming they wouldn't contract the disease. Why should I weakly oppose a "disease" more deadly in our day and age, namely alcohol?

In conclusion I recommend the church leadership reorient the priorities. I recommend they follow Jesus' example of concentrating on the problem about them in the city streets and in the homes. If the church makes progress in this area, it will contribute more toward peace than all the parades to Washington and petitions against the A-bomb. ☐

Steve Longenecker

Put peace witness on front burner

A difficult task for aware Brethren often has been the job of preaching peace. Admittedly, as long as sin exists, there will be war, but in recent years rather than seeing the wings of war clipped, Brethren have watched militarism in the United States and the world go soaring. To answer the influence of militarism in American society, Christians must renew efforts in two neglected areas: pulpits and politics. Brethren have exciting, persuasive ideas on peace, and these ideas are needed now.

For many Brethren, peace has become a forgotten witness. The temptation to put the peace witness on the back burner in favor of other issues should be avoided because militarism remains a serious problem.

War makers touch the lives of citizens at numerous levels. Most significant is the ever present threat of annihilation through nuclear war. On pay day approximately half of the Federal witholding tax taken from paychecks goes to the military. During a break in the "Game of the Week," major league baseball provides a "public service announcement" with Pete Rose telling us to join the Reserves.

In more ways than most people realize, militarism is woven tightly in the American social fabric. The power of the Pentagon is like smoke; it is all around us, it can hurt us, but just try to reach out and grab a piece of it!

To resist militarism, concerned Brethren need to increase their efforts on two fronts: peace education in local congregations and involvement in our democratic political system. Both areas are ripe in potential for advancing the cause of peace but have been seriously neglected.

In recent years many congregations have become very tight-lipped on the subject of peace. Whatever the reasons for this phenomenon, if Brethren want to maintain consistency with the New Testament and continuity with their heritage, they must wrestle with the peace issue on Sunday morning. The person in the pew must be confronted with the question of militarism in our culture, or else the church will have failed in preaching one of Jesus' most important messages.

While it is true that real peace begins in people's hearts, and that violence takes many forms, these facts must not be allowed to push the basic problem of militarism from blunt discussion. To refuse to discuss foreign policy or billions for bombers with the excuse that "true peace is in the heart" is to dodge the issue in a manner that smacks more of a mush-mouthed politician rather than a witnessing Christian. *The church needs more peace sermons.*

Although the ballot box is usually (but not always) an ineffective way to curb the

Pentagon, American representative democracy can be in other ways a powerful counter to the military. The tool waiting to be used is Congress, which gets approximately eight votes per year on military spending bills plus an unlimited number of yeas and neas in Committee. Nearly all members of Congress want to hear from their constituents, and many law-makers consider the opinions of voters.

Members of Congress can easily be made aware of peace concerns in well-written letters or with phone calls. Also, visits with representatives and senators are valuable, and modest campaign contributions are a legitimate way to participate in a representative democracy. In addition, there is no logical reason why Brethren, themselves, could not run for Congress—and win!

If Congress merely heard more often from peace-minded voters, it could be moved a few notches away from militarism despite the several crusty old hawks perched in key Congressional Committee positions. If Congress could be totally mobilized on the peace issue, that body could put militarism in the US at "parade rest" quicker than you can say, "ICBM."

To properly witness their New Testament faith, Brethren need to emphasize in church and Congress that humans have more security needs than merely the Pentagon's national security. The national obsession with militarism neglects other basic human needs, and a national reordering of priorities is paramount.

People need to feel secure from hunger, disease, unemployment, and crime just as much, or more, as they need to feel secure from the Russians or other supposed enemies. To the unemployed or ill it is little solace to know that for their security the government spends a million dollars on every tank but does not have the funds for a subsidized medical research project or national health care insurance.

Considering the pervasive influence of the military in America, it is surprising that Brethren do not cry out their message of peace more often. May God forgive us for forgetting to witness. □

ANNUAL CONFERENCE BULLETIN

QUILTING—Each congregation invited to submit one quilt square for quilting at Richmond. Any design. Congregation's name may be on block. Squares must measure 8 in. sq. with ½ in. seam allowance all sides. May be pieced, embroidered, cross-stitched, appliqued. Pre-shrunk fabric. Mail squares or inquiries to: Mary Ann Hylton, Box 302, Cape Coral, FL 33904 by June 7. Or deliver by 6 p.m. June 21 to quilting area at Conference.

CLASSIFIED ADS

BACKPACKING—A backpacking trip combining natural history and environmental conservation scheduled for Weminuche Wilderness first 3 weeks in June. Dr. Gilford Ikenberry will lead this Colorado "Wilderness Experience." Graduate and undergraduate college credit. Write Dr. G. J. Ikenberry, McPherson College, McPherson, KS 67460.

TRAVEL—Bus transportation to Annual Conference in Richmond, Va., and hotel rooms. June 21-26, 1977. Write Dr. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Juniata College Post-Conference Tour: 1 week London. CHARTER. Host conductor Harold B. Brumbaugh. Information Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. (814) 643-1468.

Hilda I. Gibbel

Welcome on board the Ark with me

The article "Pushed out of the Ark" in the January Messenger is well written and reflective, but I do not agree entirely that it is getting harder to get on board Noah's ark if you are single. But perhaps, being a retired teacher, I belong to another era.

Most single women who reach out and seek to serve are welcomed in leadership roles within the church. There are some conservative churches where this may not be true, but all of the many single women in my acquaintance find themselves involved in more leadership positions in the church than they can often handle efficiently. They are of many denominations.

The church has been one area where I have felt true acceptance and love. Couples do invite me to their homes, take me to concerts, plays and lectures, and not because they feel they need to do this for me, but because they want to share a common joy and interest. Numerous opportunities for service and leadership in the local church have come to me, and acceptance and performance of them have enhanced my life. Serving as moderator for two terms was an enriching experience, as were many other committee assignments and now as church clerk.

There may be a difference in the adult who has always been a single and the one who has become a single through the death of a spouse, or the break-up of a marriage. The always-single adult has most often found acceptance and fulfillment through a profession or career. It is easy to become obsessed with one's status, but when an individual accepts the single state, not as a curse, but as a freer way of serving God, and seeks sincerely to be of service to God and humankind, it matters not whether that person is single or married.

Acceptance of one's status in life does not always come easily. Often, only after years of trepidation, apprehension, and turmoil of mind and spirit, do you reach the place where you can truly put yourself into the hands of God to be used in whatever service he might call you to perform. When that plateau has been reached you know the Spirit of God is within you and will sustain you no matter what may happen.

Yes, there are times when I feel discrimination, but is there a person who has never, ever felt the sting of it at some time? That occurs outside the church, mostly in the financial and taxation areas.

Sometimes one's own family is the last to accept a sister's or brother's single state. In families where all the children are married but one, it is difficult for the married ones to understand that traveling the bumpy road of life without an arm to share, can be rich, full and beautiful. But it can.

Awaking each morning with thanks for a new day and a sincere prayer that God will teach you his way, will open avenues into areas of service that will bring happiness, acceptance, and peace. This can be done by both married and single people. Not stating as strongly as St. Paul, who says a married person seeks first to please the spouse, while the single person seeks first to please God, I believe the service an individual gives to God and people has very little to do with marital status. Many married couples serve God and the church nobly and well together as well as individually. From one who has lived long as a single, life can be rewarding, satisfying, and fulfilled while walking alone, in the eyes of people, but knowing and feeling that you are walking hand-in-hand with God. The gangplank is down, come on board the Ark with me. □

by Sylvia Eller

Vigil at Utah State Prison

"We, the undersigned, are here as representatives of national religious bodies to join with persons of this State and this community who are compelled by their faith to witness against the use of power by government to impose the penalty of death as punishment for wrongdoing.

"We are deeply concerned that this nation is facing the resumption of executions, after nearly a ten-year moratorium, by the scheduled execution of Mr. Gary Mark Gilmore at sunrise on Monday, January 17, 1977, at the Utah State Prison."

This statement was signed by 17 religious leaders from around the country—Methodists, Episcopalians, Lutherans, Presbyterians, Unitarians, Baptists, and Brethren. All had come to Utah, from as far away as Boston and Atlanta, to join local opponents of capital punishment in protesting the execution of Gary Gilmore.

The statement continues: "We are committed to seek redemption and reconciliation, not death, for wrongdoers.

"The serious problem of crime in the nation must be faced, but we believe executions will not restore order or establish justice. Instead, we believe, executions will contribute to the violence in our society.

"We appeal to individuals and governments to take action to prevent the imposition of the death penalty.

"As religious leaders, we reaffirm our belief in the sacredness of all life, and call this nation to a renewed commitment to support viable alternatives to deliberate death."

Of all the social issues on which churches have taken a stand, the need for abolishing the death penalty probably has the most unanimity. Almost every religious body has a statement on capital punishment; almost every statement calls for its renunciation. That is why the religious community felt it so important to protest the first execution in this country in almost ten years.

Our all-night vigil began at sunset Sunday evening, January 16, with a worship service. Some 50 people gathered just outside the prison gates to ask for God's forgiveness and mercy—for ourselves, for the nation, for the executioners, for Gary Gilmore, and for the families of his victims. Our religious witness against the death penalty was embodied in the concept that no person is beyond God's reach, that God desires life rather than death, that it is better to find the one lost sheep than to concern ourselves with the 99 who are safely in the fold.

Although our understanding of God's nature and purpose brings a uniquely religious perspective to the issue of capital punishment, there are many other arguments which lead to the conclusion that it should be abolished.

One of these is that the death penalty is used primarily against those who are male, black, poor, and poorly represented. Of approximately 350 persons currently on death row, almost half are black, only a handful are female, almost all are poor.

The use of the death penalty is unjust in other ways, too. Only a very few of those who murder someone else are eventually sent to the electric chair, the gas chamber, or the gallows. Between 1930 and 1970 some 50,000 first-degree murders were committed; only 3334 people were put to death for these murders, according to "The Case Against Capital Punishment," Washington Research Project, 1971. Does this provide equal justice under the law?

Of course, the finality of the death penalty must also give us pause. What can we do about the many innocent people who have been deprived of their lives because of faulty evidence or prejudiced juries?

And, the very act of killing those who have killed brings into question the consistency of our values. How can we possibly prove that we hold life to be sacred if we take the lives of those who have already shown their disregard for the lives of others?

For all these reasons and more we held a vigil to protest the resumption of capital punishment. Several people stayed out all night, huddled in blankets and stamping their feet to keep warm. Others took turns "vigiling" throughout the night. As the new day began to dawn, everyone gathered again to participate in a silent protest during the actual execution. We waited in suspense, not knowing whether the death sentence would be carried out or not. Legal arguments were being heard in Denver and Washington right up to the last minute. Finally, the word came that a late-night stay had been overturned and that prison officials were going ahead with the execution.

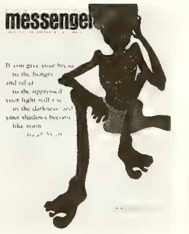
We huddled together, paper hearts pinned to our chests to symbolize the target that was pinned over Gary Gilmore's heart. Tears rolled down several faces; everyone was visibly sad. We stood silently for several minutes, our attention focused on the event that was taking place somewhere on the prison compound. Then someone announced that it was over, that Gary Gilmore had been shot and killed. We all returned to our homes, knowing that we had made our witness and wishing that it had not been necessary.

I think the feelings of the group were best summed up by several lines of a prayer from the night before: "In your eyes, O God, no one is ultimately incorrigible, and no one beyond the reach of your redemptive power, your forgiveness, and your love. Therefore we pray for all those across this nation facing death at the hands of the state, mostly the nobodies, the poor, the powerless, the beaten, the unskilled. It is for them we pray, as we pray for Gary Mark Gilmore, whom you love." ☐

CLASSIFIED ADS

TRAVEL:—with the Richard C. Wengers on a 16-day grand tour of Europe depart July 7, 1977 from New York. $1076. The Tour With a Difference! sponsored by the Council on Intercultural Relations, Inc., of which Richard and Marjorie Wenger are members, provides travel opportunities aimed at promoting world understanding, peace and brotherhood through education. Write or call now for more information on coming Around the World Seminar Tours designed to put you in touch with people—world dignitaries, such as heads of state as Mrs. Gandhi, Dr. C. K. Yen, and other prominent people, as well as local villagers. Write: Richard C. Wenger, 805 Stanford Ave., Johnstown, PA 15905, or call collect (814) 255-3657.

TRAVEL—Archeology in the Holy Land, July 9—August 12, 1977. Touring in Israel followed by 3 weeks on an archeological dig at Acco, Israel. Open to students and nonstudents. Cost: $1540. For further information contact Dr. Austin Rittershach, Elizabethtown College, Elizabethtown, PA 17022.



For Group Use

Extras of the November 1976 Messenger, special offer, 50¢ each, $5 per dozen. And for teacher's use, a four-session Leader's Guide by Ken Shaffer; single copy free. For adult study of Christian stewardship. Write:

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(LETTERS, continued from page 1)

format that has turned many people to Christ who are now coming to our churches. We are the ones who will mold their Christian life, not "schlock-rock."

I cannot bring myself to believe that Johnny Cash needs gospel music to sell records. I do believe that Johnny Cash and others have encountered Jesus and do not use religion to con people who like country music. Allen, Moller, Rodgers, and contemporaries may get more Brethren dollars than any amusement park could ever dream.

James Manual

Greenbelt, Md.

'HAVING GIFTS THAT DIFFER'

I appreciated the December issue of Messenger and felt grateful for a good publication. Then the January issue came. It also had some good things in it, but the article on "Rinky Dink" religion and its crude art were in very poor taste. I believe Mr. Wagner should earnestly and prayerfully read Romans 12, especially verses 3-6.

Let us pursue the things which make for peace and the building up of one another and not tear down the work of God. If the tv and radio programs that Mr. Wagner refers to are not of God, then it is his Christian duty to name them specifically, so as to warn fellow Christians. If they are the programs that I think he is referring to, then it is a proven fact that the Lord is saving souls through them, healing bodies through them, and healing broken spirits through them.

God does many things through many people and in many different ways. The Spirit of God brings love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control. There is no law against these.

Mrs. Fred Gosnell

New Windsor, Md.

HOW TO FILL COFFERS

Hooray for "Rinky-Dink Religion Goes Big Time" by Murray L. Wagner (January). I'm an avid fan of satire written or spoken and this tribute to an "Anita Bryant cocktail" is a masterpiece (No offense to Anita intended).

Unfortunately, (depending on whether you agree or not) the Godland amusement park is not only located between the Arch and Seven Flags but I fear it has permeated the very core of Christianity. In the event I'm partially right, then we have, much to our chagrin, Rinky-Dink *Christianity* rather than Rinky-Dink *religion.* Which, in reality, is impossible—a paradox of course.

But still we believe we can buy a piece of heaven for $4.98 plus $1.00 handling for the 101 gospel songbooks containing all the old and familiar songs glorifying God and for another $2.98 we will send you an album of the "Gloryland Express" guaranteed to please you or we will refund you your deed to heaven.

Very seriously now, in 40 years I've listened to many sermons delivered by Brethren ministers, "revivalists," electronic media wizards *et al.*, and one conclusion stands above all others: If you *preach hellfire* and damnation, tell us again and again and again the evils and sins of our world and fellowman, tell us about the cheats, liars, rapists, communists, murderers, and adulterers, then quote "Thou shall not" scripture to us your coffers shall overflow with greenbacks to fight our evils.

It is very precious, (not comforting) to me to hear a minister preach compassion to all and disciplining our lives to conform to that taught by our Savior. It seems, however, that finances and attendance dwindle when we are brought face to face with our own inequities.

Oh well, perhaps my mind has "congealed" also, so I'll squeeze an Anita Bryant cocktail, turn on the tv to listen for another heavenly special, make a pot of coffee and if the sun comes out I may even go to church—right after the Gospel-aires have delivered their message in song and requested a donation to continue their ministry.

Donald L. Slater

Claypool, Ind.

YOU GOT OUR ATTENTION

Thank you, Murray Wagner, for a piece of outrageous satire (January; "Rinky-Dink Religion Goes Big Time"). After hearing rumors of some criticism I read it the second time. And a third time! I simply can not find a single basic idea with which I disagree.

For a long time I have been troubled by the moves to make religion easy and popular because the Christianity I read about in the New Testament doesn't sound like that. It indicates that genuine Christianity will be a minority movement, misunderstood, even in conflict with the surrounding culture.

Your plea for genuineness, justice, simplicity are so right! But your language *was* a bit strong! Maybe the racy style will turn off a few of us; but you got our attention. Now if we just do some research of our own as to whether or not you speak the truth according to New Testament standards for Christian living you will have done us a favor.

Vinna Helstern

Brookville, Ohio

THREE CHEERS FOR BVS

Much has been said about what is wrong with BVS—it is easy to criticize a program launched by faith.

I thank those people who started the program and those making it what it is today. I can't agree with everything that has been done and will be done, but BVS is individuals with a love of Christ going out and sharing it with others in their own way. Their way of showing it may turn people off.

BVS has done many things for me: It has led me to work which I had not considered as a career possibility. It has given me an understanding of myself—being a two-hour parent to 20 junior high youth, I know now I'm not ready to be a parent. It has opened many friendships and, not least, BVS has firmed my faith stance and reinforced values which my parents have taught me.

So let's hear three cheers, for a change, instead of mumbling and grumbling!

Blaine Miner

Harrisburg, Pa.

Can You Answer These Questions About Writing Your Will?*

TRUE or **FALSE**

Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your wife all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

**In most states*

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

Write Today For Information

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: *Making Your Will* and *A Record of Personal Affairs.*

CHURCH OF THE BRETHREN

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Sirs:
Please send me without obligation the following booklets:
☐ Making Your Will
☐ A Record of Personal Affairs

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City ____________ State ____________ Zip ______

40 4/77

What kind of tears?

by Desmond Bittinger

I am writing as a member of the Annual Conference Committee on Interchurch Relations to tell of an experience in the San Diego, Calif., Church of the Brethren which greatly "touched" our community and opened all of our minds to the possibilities of interreligious or interchurch helpfulness. It is an example of opportunities which we often fail to see or which we reject outright.

The Samruat Hangse family came from Cambodia as evacuees to Camp Pendleton about 18 months ago. There were four of them: Samruat and Sron—the father and mother, and Sorath and Sochitra, the son and daughter. In Cambodia Samruat had worked for the American Embassy and in terms of their country the family was well-to-do. They were transported to this country in the general flight which followed the American military defeat. They could bring nothing along and came to Camp Pendleton destitute.

The family was depressed but deeply religious. Samruat succeeded in getting Buddhist priests from Hollywood admitted to the military barracks to conduct services to comfort and calm the thousands of Buddhists who were with them there and were also in confusion and discouragement.

Soon after this Samruat became very ill. His sickness was diagnosed as inoperable, terminal cancer. It was difficult for Church World Service, or any agency, to find a church or group which would sponsor a family with no present or foreseeable means of support. The Brethren at San Diego agreed to sponsorship even though they are few and the effort would need to be an undertaking in faith.

Samruat entered Naval Hospital, where he improved and was able to be released for occasional short periods. Families of the church cared for the Hangse family.

Finally an apartment was secured for them so they could have a place for Samruat during his times of release. Brethren families transported the Hangses to the markets, the hospital, and the schools and cared for all of the things necessary to locate a non-English speaking family in a foreign land and community. This included helping them with English and with school homework.

The family came to church and church events when they could. They are a handsome, gentle, worshipful family. They wanted to share their home and their food with their new supportive friends.

Above: The San Diego chancel arranged for Samruat's funeral. Behind the fruit-laden worship center are grouped Samruat's family, the pastor's family, and Buddhist monks. Below: Samruat (third left) and his family at a celebration before his death.

The illness grew worse. The Hangses wished to have the Buddhist priest come from Hollywood to their house for prayers and for worship in their own tradition before death came. The San Diego Brethren brought the priest from 150 miles away and those who could, joined in the prayer and sacrifice service in the Hangse home.

Death came to Samruat at the end of November. It was very important to the Hangse family, and to the great host of other Cambodians who were similarly settled in the San Diego area, that a memorial or funeral service be conducted in the Buddhist tradition. Since the Hangse apartment was not large enough for this, they asked for the use of the church. The San Diego fellowship seemed to have no thought other than to make it available.

So the Church of the Brethren sanctuary became for a day a Buddhist Temple. Our regular church altar had a small Buddha placed on it. This was surrounded with flowers, fruit, the sacred scrolls, water, towel, and candles. In front of the larger altar was placed a smaller one with pictures of the family and with burning incense. Four saffron-robed priests came from Hollywood and sat back of the altar. Those of us who grew up in eastern Pennsylvania or who have worshiped there in earlier times were reminded of the elders back of the pulpit in the front of the church and of their joint participation in the service. That was the way this service was conducted.

There were more than 100 Cambodians and Brethren present. The chants were beautiful. The Cambodians knew them well. They were in the Thai language but parts were translated. Some of the chants and responses were similar to the Ten Commandments: I will not kill; I will not steal; I will not commit sexual misconduct; I will not lie; I will abstain from intoxicants.

Thanks were expressed to the Brethren for allowing a people who had no temple to worship and conduct prayers and a memorial service in their sanctuary for a loved family member and a friend of the church. Thanks were also expressed to the church and to the pastor, Irven Stern, for the strong support and help they had been during this illness and death.

Following the service the Cambodian people and The Brethren Fellowship served a nourishing, generous meal to all who were there from the Brethren and Cambodian communities.

The following day was Sunday. The Hangse family and the Cambodian community now returned to witness and to participate in a Brethren, Christian service. They entered into our worship prayerfully and respectfully as we had tried to enter into theirs. As part of this morning worship the pastor conducted a memorial service for Mr. Hangse, this time in English with Christian scripture and prayers. Members of the congregation, both Brethren and Cambodians, went forward to the microphone to testify concerning the gentle, kindly life of Samruat Hangse, who for more than a year had been a part of the Brethren Fellowship.

Cambodians and Americans, Buddhists and Brethren were caught up in one moving prayerful emotion. Many tears were shed.

They were not Cambodian tears or American tears.

They were not Buddhist tears or Christian tears.

They were just tears.

They flowed because of our common humanity, our common sympathies and our belief in an overall God who loves and cares for all and who wishes to comfort all those whom he has created. ☐

On boys and trees

by Edward R. Dayton

It was a simple movie. Someone had selected it for our morning devotional time. So fifteen or twenty of us sat in the dark and watched a short film called *The Giving Tree,* a story about a tree who loved a boy.

They played hide-and-seek. He swung from her branches, ate her apples, slept in her shade. And the tree was happy.

But the boy grew. He spent less time with the tree. One day he returned. The tree was glad. "Come play, Boy. Come play." But the boy was only interested in money. "Take my apples and sell them. Then you'll have money," said the tree. And the boy did. And the tree was happy.

Years went by. The tree missed the boy. But one day he came again. "Come play, Boy. Come play," said the tree. But the boy was older and tired of his world. He wanted to get away from it all. "Cut down my trunk and make a boat. Then you can sail away," said the tree. And the boy did. And the tree was happy.

The tree waited. Years went by. The boy returned. "Come play, again, Boy. Come play," said the tree. "I'm too old to play," said the boy. "Too old. Too tired."

"Well," said the tree. "I have a pretty good stump left. Why don't you sit down here and rest?" And the boy did. And the tree was happy.

The lights came on. Someone was explaining the film, giving an application. But my eyes were full and my cheeks were wet and I really didn't hear.

"Come play, Boy. Come play." I watched the boy and the tree grow older, and I grew older with them. It hurt. Was I the tree or the boy? Both I think. And somehow that made the story all the more poignant.

How many Giving Trees have there been in my life? How many people have given part of themselves that I might grow and be happy or more whole or more able? Their names would fill this page.

How quickly I have grown up. The Boy is still there, but there are other things that distract me, things that have become needs or work. They have cost something, cost someone, for me to have.

I, like the tree, have grown up so I could give. And giving, much like losing your boyhood, has its hurts. Apples, branches, sometimes the trunk.

In my quiet moments I think about a Boy who grew in stature and wisdom and then died upon a tree that I might live. And somehow the mystery of the suffering that is part of growing up and giving all makes sense.

Can I give you an apple? ☐

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editorial

Kunta Kinte, may your spirit live!

"Roots" *grabbed* me. And according to what I read and hear, some 30,000,000 other Americans were similarly affected.

Why the interest in, and the impact of "Roots"? I know why *I* read the book and watched the film: I lived a third of my life in West Africa and know intimately a tribal setting comparable to that of Kunta Kinte's story. Earlier, I had been raised in rural Henry County, Virginia, within an hour's drive of most of the stateside scenes of "Roots" (and, incidentally, where we know how to pronounce it—root rhymes with *shoot,* not with *foot;* see Webster). And my ancestors (all non-Brethren) were slaveholders until The War—in which three of my great-grandfathers fought and were wounded.

I could easily identify with "Roots." Kunta Kinte's first owner, John Waller, had a first cousin, Major George Waller, who lived in Henry County. He was a neighbor and friend of my great-great-great-great grandfather. An interesting personal petition, written by my ancestor in 1809, begs the Virginia General Assembly for permission, contrary to state law, to fetch his slave Bob from North Carolina. Major Waller was among the some 30 signers of that successful petition.

So I could watch "Roots" with more than passing interest. I could laugh at the trivial historical inaccuracies and I could weep at the accuracy of recounted atrocities against humanity. Best of all, I could feel good about the progress and accomplishments we have made in recent years in dealing with the disgrace of our slaveholding heritage and the racial discrimination that followed its demise.

"Roots" was a helpful measuring stick to mark the progress of the civil rights struggle that raged through the 1960s and continues more quietly in the 1970s. As so many have speculated, imagine what sort of negative impact "Roots" would have had on tv viewers of the 1960s! In 1977 we all, black and white, were able to watch "Roots" without the sense of guilt, shame, and anger it would have engendered ten years ago. We could watch it together. That felt good.

Then I got to thinking. If looking at my slaveholding ancestor' wills, deeds, and sales accounts makes me shudder today, what am I doing, what attitudes do I hold now, that will horrify my own descendants a century from now? It seems fitting to follow our viewing of "Roots" with a tune-up of our consciences.

For starters: Our failure, so far, to complete the work of the civil rights struggle; our insensitivity to the suffering and injustice we continue to perpetrate on Native Americans (whom many people seem to think are extinct or happily lost in the great American blender); our exploitation of migrant farm workers, enjoying the literal fruit of their labor while ignoring the conditions under which they live and work; equality for women. And aside from how we continue to mistreat groups within our society, what of our attitude toward the Third World's people, demonstrated in our American/Western life-style? What of the ecological suicide we seem bent on committing? What of our rampant militarism and our flirtation with nuclear holocaust?

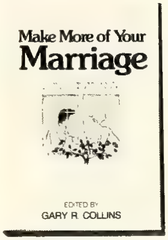
I am sure many of my ancestors disapproved of slavery in principle, but felt trapped by the "system" with which they had to contend. I am sure they were as confounded by how to get rid of slavery as I am with how to get rid of pollution-producing, fuel-wasting automobiles. But I am just as sure that slavery would not have ended without the daring few who risked much to be different, who continued to rail against the institution, who kept the issue alive.

If we cannot be the forerunners in the search and struggle for solutions to today's social evils, let us at least keep our consciences attuned to the pain our support of status quo inflicts on others, and educate ourselves for greater sensitivity, which, hopefully, may lead to an involvement in the social action struggles in which we presently cannot see our way clear to actively participate.

Kunta Kinte, may your spirit live!—K.T.

MR. and MRS. DEWEY CASS, Pasadena, California

"Sitting in the same living room and sleeping in the same bed, we were miles apart. One of us was always saying, 'You never talk to me'…or 'You treat me like a dummy.' One of us was always overlooking the fact that the other one might have a headache or be very tired. There were endless arguments about money, God, sex, in-laws and the raising of the children. ☐ All the things included in this wonderful book, MAKE MORE OF YOUR MARRIAGE, showed us we had a second-rate marriage—and we didn't know what to do about it. But with God's help we began to see our marriage not as a two-way partnership, but as a triangle between God, a man and a woman. Our marriage began all over again! ☐ Now we don't have to pretend—in front of guests, relatives or the kids—that we're making it. We ARE making it. The long night of failure is over. MAKE MORE OF YOUR MARRIAGE is the kind of frank, practical book that helped us to see where we were going wrong and how we could change. ☐ Since we've started really caring about our marriage and working together for its success, we've found many good books on Christian marriage."



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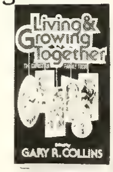

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☐ THE SECRETS OF OUR SEXUALITY edited by Gary Collins—Ten eminent authorities declare Christians free to celebrate their sexuality as God would have them. ☐ FACING THE FUTURE edited by Gary Collins—Eleven experts suggest creative ways that the family and the church can support each other as they face an uncertain future together. ☐ LIVING AND GROWING TOGETHER edited by Gary Collins—Thirteen authorities including Mark Hatfield, Bruce Narramore and Leighton Ford, offer helpful insights for the Christian family. ☐ HOW TO BE A FAMILY AND SURVIVE by Ted B. Moorhead, Jr.—A book that helps end the "family war" and prevents countless casualties along the way.

HOW TO BE
A FAMILY AND
SURVIVE

$5.95 Hardcover #80466 Publication date: August 1976

Barbara and Dewey Cass

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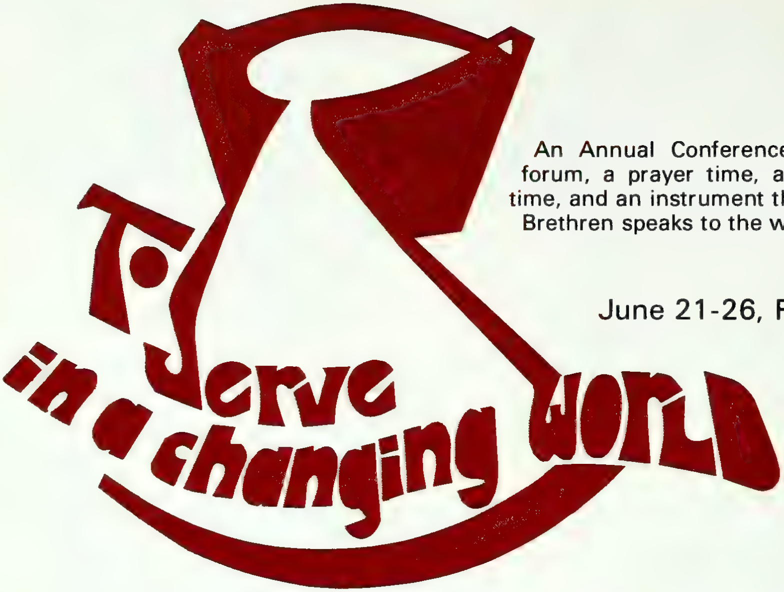

An Annual Conference, a reunion, a celebration, a forum, a prayer time, a renewal time, a commitment time, and an instrument through which the Church of the Brethren speaks to the world on the issues of the day.

June 21-26, Richmond, Virginia

Annual Conference, which will be held in Richmond's modern Coliseum, will open with a convocation on Tuesday, June 21, and conclude Sunday, June 26, with a service of consecration of life.

The week's activities include six major worship services; 40 Insight sessions; eight morning Bible study presentations on four consecutive days; a variety of activities for children, youth, and adults; and some thirty luncheons, dinners, and teas for special interest groups.

Richmond's Coliseum

Tuesday, June 21. Moderator Charles M. Bieber, pastor of the Black Rock congregation, Brodbecks, Pa., will speak at the opening convocation. Topic: *"To Be the Servant Church."*

Wednesday, June 22. S. Loren Bowman, general secretary of the General Board, retiring in December, 1977. Topic: *"Serving Amid the Surprises of Creation."*

Thursday, June 23. Ruby F. Rhoades, Washington representative, World Ministries Commission. Topic: *"A Personal Response to a Changing World."*

Friday, June 24. A musical program in two segments, one led by Andy and Terry Murray of Huntingdon, Pa., and the other led by the Annual Conference choir directed by Harry L. Simmers of Elizabethtown, Pa.

Saturday, June 25. (Tentative) Andrew Young, US Ambassador to the United Nations. Topic: *To be announced.*

Sunday, June 26. Duane H. Ramsey, pastor, Washington, D. C., Church of the Brethren. Topic: *"On Putting the Miracle to Work."*

Charles M. Bieber

S. Loren Bowman

Ruby F. Rhoades

Andrew Young

Duane H. Ramsey

messenger

CHURCH OF THE BRETHREN MAY 1977

How God Keeps Families Alive! by John R. Martin • Getting in on the Love by Robert W. Neff and Jack Fielding • Marriage and Parenting—One Couple's Journey by Ralph and Mary Cline Detrick • A Sense of Significance by John M. Drescher • The Kalmucks: Strangers No More by Ruth E. Early • Why Can't I Say What I Mean? by Anne Haynes Price

FAMILY 77

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16 **Getting in on the Love.** Robert W. Neff and Jack Fielding refute the assertion that authority in the family must be a chain of command moving from God to husband to wife to child.

18 **Marriage & Parenting: One Couple's Journey.** Ralph and Mary Cline Detrick recount their satisfying efforts to build a marriage freed from unquestioned and assumed male and female roles.

22 **A Sense of Significance.** John M. Drescher points out a universal need—to recognize children as persons of worth.

26 **The Kalmucks: Strangers No More.** Ruth E. Early finds that the close-knit Kalmuck refugee families of the early 1950s have proved themselves worthy of the support Brethren gave them.

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32 **Verdict: Guilty. Sentence: Death?** James L. Kinsey lifts up our scriptural heritage, which never stopped with eye-for-an-eye justice but progressed to the "New Light" of Jesus Christ.

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letters

THE RISKS OF GOOD PREACHING

Re: "'Drunken Sailor' Sermon wins preaching award" (MESSENGER, Dec. 1976, page 4), there was a time when the preaching of a good sermon would result in the risk of being stoned (See Acts 6-7); today we run the greater risk of winning $1,000.

CHARLOTTE KUENNING
Lombard, Ill.

ON BEING CALLED WHO WE ARE

What's in a name? Plenty, pal. If you were a young woman of marriageable age, would you want your name to be Mudd? Or, would you prefer it to be Rose?

Now, some farmers are sorry salesmen. So our farmer forebears discarded our name of Baptists. We did not stop being Baptists. We just discarded our name. They remembered that Jesus said, "All ye are brethren" (Mt. 23:8). So they created a long and dubious title.

Thus they turned off all those who cotton to that word Baptist. They slammed a million doors in their own faces. As farmer salesmen, they ask, "You don't want any of this, do you? It's new, and you probably won't like it."

I suggest that we correct the record to read, "Baptist Brethren." This is far more factual and descriptive.

Ow! But that would mean change? Okay. Then let's just make like I didn't say it.

ROY WHITE
Citronelle, Ala.

BIBLE SUPPORTS DEATH PENALTY

The most misunderstood verse in the entire Word of God is "Thou Shalt Not Kill." Persons favoring the end of capital punishment constantly use it to prove that God does not want murderers executed.

They do so, I believe, for two reasons: They're either completely in the dark on what the Bible teaches, or they know what the Bible teaches, but don't care.

I believe God wants us not to have hatred; but when a person has killed an innocent victim, legally established government has the right to put him to death.

The next time someone tells you the Bible condemns capital punishment, ask him to turn to Exodus 21:12, "Whoever strikes a man so that he dies shall be put to death."

In the New Testament, the Apostle Paul lists a number of sins, including murder and says, "Who knowing the judgment of God, that they which commit such things are worthy of death" (Rom. 1:32 KJV).

Almighty God is a God of love. He is also a God of justice. Jesus Christ never preached the preservation of murderers. As Christians, we should be concerned about the salvation of souls and their eternal welfare. But capital punishment would be used only against heartless murderers, who obviously have no convictions against the taking of human life.

LANDIS HORNBERGER
Ephrata, Pa.

page one

MESSENGER AS GUIDE

Thank you for an interesting and informative magazine. I am the product of a very liberal church in childhood, a fundamental church in nursing school, and now a Brethren church, and I am glad to know where my church stands in relation to both the others. MESSENGER is a good guide.

JUDY WEAVER

Akron, Pa.

GUESTS AT THE BANQUET

As I have thought of seats that are often empty at the full love feast and communion services in our churches, my mind runs to the many from other denominations who would appreciate so much the opportunity to share in this high spiritual moment with us, if they would be extended an invitation. Denominational lines are becoming blurred and of little importance in this day when Christ is being lifted up as the focal point of all true believers.

Remember, when those who were invited to the banquet didn't come, the servants were sent out to find others.

DOROTHY FAITH SHOEMAKER

Piqua, Ohio

SHARE'S RESTRICTIVE GUIDELINES

I finished a very good February issue of the MESSENGER and in closing saw the SHARE advertisement on the back cover. I was immediately attracted by the opening statement, dealing with the church's response to disadvantaged Americans.

This is a field which has interested me for a long time through the work of the Salvation Army, Good Will, and others. These groups are heeding the gospel teaching in ways that are all too few. They draw no line as to "whom" in any way as long as there is a need and they can cope with it. It has long been my pride in the Brethren teaching that they were willing to move into the areas of need.

Now I find to my dismay that someone had a good idea, and then promptly fell into the errors of the popular theme of the moment that you really aren't in need unless you are a special type of an American—Afro, Anglo, Asian, Hispanic or Native.

Until Americans and Christians alike are willing to remove the classifications of those that are in need and until they are willing to treat them all alike, they are not helping the needy. They are not even Christian by any reasonable definition. They are, it seems to me, contributing to the underlying cause of strife—the "brother against brother" that we see so much of today. They continue the childish "I'm better than you because I'm ______________." In spite of their endeavors they nurture what they claim to cure.

Why not just make it "SHARE is the church's response to human needs in our own country." When you do, and give evidence of it, let me know.

J. DANA KINTNER

Lacey, Wash.

The Church of the Brethren has many leaders whose lives intertwine with the life of the church. Galen Brown Ogden is one of these. Even his name was inspired by a former denominational official, Galen B. Royer.

On April 1 Galen B. Ogden retired as general secretary of the General Services Commission. He retired also from a cluster of other roles this position entailed: associate general secretary of the General Board, executive of the Pension Plan, manager of The Brethren Press, and most related to this periodical and its readers, publisher of MESSENGER.

Galen B. Ogden

The public image of Galen B. Ogden may be that of pastor of the La Verne, Calif., church for 15 years, or of churches at Conway, Kans., Monticello, Ind., and Naperville, Ill., in earlier periods. It may be that of an administrator of ministry and home mission affairs. It may be that of a story teller skillfully and wittily recounting an anecdote, a strategist tooling a plan of action, a team member discerningly if not impatiently moving an agenda item toward resolution.

The private image is that of a craftsman carefully selecting wood and shaping a lampstand or bowl from it. It is that of a farmer at heart who after 40 years rejoices in reworking the land. It is that of a researcher stirring geneological roots, compiling histories of the Brown and Ogden clans and encompassing his own 13 brothers and sisters, son, daughter, and three grandchildren.

From McPherson College to Bethany Seminary to parishes in four states Galen B. Ogden moved into a world of modular offices and management objectives, church extension and stewardship enlistment, communications theory and computer systems, printing technology and investment terminology, marketing processes and mailroom logistics. In each new task for the church he found excitement and challenge not unlike that which he experienced in turning the fresh soil of his Iowa boyhood.

The contribution of Galen B. Ogden to the life of the Church of the Brethren is something we celebrate. His leadership in the General Board arena is something those of us who relied upon it already miss. We join with others in wishing him well in his retirement undertakings, which are bound to be many and varied.

A tribute to one of our publishing family is an appropriate way of introducing the thrust of this MESSENGER—Family 77. A cluster of perspectives are offered by John R. Martin, a United Church of Christ minister formerly with the Glendale (Calif.) Church of the Brethren; Robert W. Neff, Bethany Seminary professor of biblical studies, and Jack Fielding, Doctor of Ministry candidate at the seminary; Ralph and Mary Cline Detrick, Parish Ministries consultants for life cycle ministries; John M. Drescher, pastor of the Scottdale (Pa.) Mennonite Church; Ruth E. Early, an admissions counselor at American University, Washington, D. C.; and Anne Haynes Price, a psychologist in family therapy, Laguna Beach, Calif.

Other writers: James L. Kinsey, pastor of the Hope Church of the Brethren, Freeport, Mich.; Ervin L. Huston, pastor of the Baltimore (Md.) First Church; Raymond R. Peters, executive secretary of the Church of the Brethren Health and Welfare Committee; Shirley J. Heckman, Parish Ministries consultant for educational development; Bruce Bunschoten, staff writer for the *Wabash* (Ind.) *Plain Dealer;* Norman F. Reber, BVSer on our communications team; and Ron McAdams, a member of the Middle District (Tipp City, Ohio) congregation.

Here I Stand statements were contributed by Arno M. Holderread, Canton, Ohio; Lee Smith Jr., South Bend, Ind.; Gary H. Perroz, Natrona Heights, Pa.; O. E. Gibson, Westmont, Ill.; Hal Sonafrank, Fresno, Calif.; and the Woodbury (Pa.) congregation.—THE EDITORS

Galen Lehman: A few licks of his own

Galen Lehman believes newspaper articles sometimes do not tell all sides of an issue.

That's when the 79-year-old resident of Timbercrest Home at North Manchester, Ind., likes to "get in a few licks" of his own. He makes a point of expressing those views through letters to editors.

"Many times I feel there's an area of public interest or a public viewpoint that needs to be expressed, a viewpoint that otherwise doesn't get much coverage," Lehman said in an interview.

"I've spent 25 years as a pastor in the Church of the Brethren in five different charges over a four-state area. Naturally, I had to learn how to express myself."

It is important, Lehman says, that people be alerted to the significance of current events, especially "as far as religion is concerned."

"To be truly faithful to the mandate preached by Christ, we would become involved in human welfare, don't you see? Christ, himself, was involved in the social problems of the day.

"Many people who are social activists are motivated by humanitarian concerns. In my case, the motivations are religious and humanitarian," he added. "It's difficult to put religion in one category and the social problems and activities of the day in another."

Most of the ideas Lehman expresses in his letters evolve from his extensive reading, which includes a steady diet of two daily newspapers and 15 magazines.

The church has always been a central part of Lehman's life. After he graduated from Mount Morris College, he attended Bethany Biblical Seminary in Chicago.

Following a pastorate at the Monitor church in Kansas, he had a stint as Mount Morris College's public relations director. He then was pastor in Cedar Rapids, Iowa, Springfield, Ill., and Huntington, Ind.

From 1950 until his "retirement" in 1962, Lehman worked with the regional office at Manchester College.

He enjoys public speaking, including preaching at chapel at Timbercrest Home. He pinch hits occasionally for area churches needing a fill-in pastor.

"I've always had enough to do," Lehman said. "Retirement has never hung heavy on my hands."—BRUCE BUNSCHOTEN

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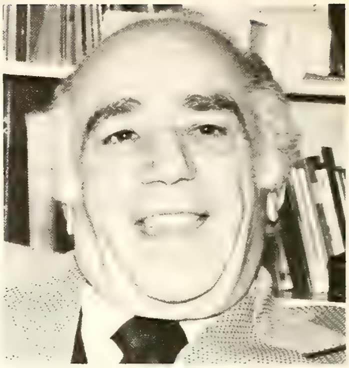

Merlin Garber: 'It took

"Three o'clock one morning a man in an upheaval of tears came to see my father who was a preacher. The man was broken up over his wife's terminal illness with cancer. From my bedroom I heard my father talk to him man-to-man but, more than that, as God's man telling him about God's love. John Garber was not highly educated, but he had a sense of God's grace. The caller became quiet and pretty soon, in the moonlight through my window, I saw him throw his arms around my father, get into his car, and drive away."

That scene told Merlin Garber what a person of God can do for a soul and influenced him to join a long family line of Brethren preachers. Merlin represents the eighth generation in the ministry.

"Take me here. I'm with people almost when they're born, when they're baptized, when they're married, and when they have had children. I've been with them in sickness and stood beside them in death. In all of these areas it took a preacher!"

In his nearly 43 years in the ministry, from which he retired April 1, Merlin served at Champaign, Ill.; Roanoke, Va.; Vienna, Austria (as director of a Brethren Service project); and finally at Frederick, Md., where during his nearly 15-year tenure the church grew from a ranking of 17th to the largest in the Brotherhood.

Before he consented to come to Frederick, Merlin requested that the

preacher!'

congregation permit him to put his full time to three basic things—preaching, giving the ordinances, and visiting the sick.

Merlin smiles as he reflects on the fruitful outcome of that division of labor in the Lord's vineyard: "I only get called into board meetings and councils to give spiritual interpretations. Otherwise I stay away."

This veteran pastor says the arrangement developed into a proven threefold growth formula. First, he insists that lay persons run the church. Second, this activity brings them to church early, often filling the pews so tightly that worshipers have to breathe like pistons—up and down! Third, this mobilized lay spiritual power will push forward, not into a super church, but into sharing the gospel in surrounding communities, like the churches the Frederick congregation helped to found at Glade Valley and Rocky Springs.

Besides rearing two children of their own, Merlin and Dorothy Faw Garber have ministered to four young people who stayed in their home for extended periods: a Cuban girl and a Mayan Indian teenager, and two boys from local communities. One of the youths was Olympic pole vaulter Bob Richards.

But in 43 years of ministry the Garber "family" has come to include countless more—all those for whom at some point "it took a preacher."—Norman F. Reber

Penny Henry: She makes waves

Talking with gracious Penny Henry, I felt magnetic waves bringing me this message: "Help people be their real selves. Put their God-given creativity to work for others as well as yourselves."

Penny is deeply involved in selling quality handicrafts, but she has not let this interfere with her commitments as a teacher, music director, and advisor of youth in the Yellow Creek congregation of Pennsylvania's Middle District. She "made waves" in doing the "hardest thing she has ever done in her life." This was to get the Brethren Encounter Series accepted in Sunday school and to help bring a new perspective to the congregation. She convinced the youth group they could raise enough money for all to go to the National Youth Conference in New Mexico, and they did! On the district level she has been active in the development of Camp Blue Diamond and in the adult cabinet's support of projects like the Lafiya program and SERRV.

Some six years ago Penny made a shop out of the patio of her home and started to sell SERRV handicrafts. By last year her trade had outgrown the patio, so she moved to her present "Deepwood Heritage Crafts Gallery" in Bedford, Pa. Penny still carries some SERRV items, sells silk-screened art for a mission for blacks in Mississippi, and handles baskets made by Mohawk Indians for their youth scholarship fund.

"If I ever get people to appreciate the ultimate in craftsmanship, I'll feel that I've accomplished something!" To Penny good crafts mean hard work. "I think, since crafts have become popular, real craftspersons must be so creative as to put a part of their life into their work." As an example, she showed me an elegant light-as-a-feather pottery lamp base glazed in a bright color.

The waves Penny makes mean help for people caught in the economic backwash of a mass production economy. Her shop offers them a viable return for their creative skills. For example, some people have been making beautiful willow or split-oak baskets all their lives but never thought their skill was really an art they could be paid for. Penny sells products for a West Virginia crafts cooperative that has taken six families off welfare in a small mountain community.

You might say self-discovery has come to the Henrys, too. Penny is making some of her own pottery, and her husband Kenneth has developed skill in carving birds out of wood. These birds have moved well in national distribution.

What dreams have Penny and her husband for the future? She says: "I hope our health holds out so we can do volunteer work. We have always wanted to do it."—Norman F. Reber

Revision of policies sought for Vietnam

Former prostitutes learn new vocational skills in a Saigon "school for the restoration of dignity to women." Needed also: a reconciliation between our country and Indochina.

Toward normalizing US relations with Vietnam, 17 members of the House of Representatives in a resolution have called for an end to the US trade embargo of Vietnam.

Identical legislation was passed by both the House and Senate in the last Congress, but was vetoed by President Ford. Author of that legislation and also of the measure now before the House was Rep. Jonathan Bingham (D-NY).

Bingham said he was "encouraged" by indications that the Carter Administration is not opposed to normalization of relations with Communist-ruled Vietnam. The trade embargo, Bingham said, is a vindictive policy "contrary to our best traditions." It also "denies us leverage in Southeast Asian politics and increases the very reliance of the Vietnamese on the Russians and the Chinese which we profess to want to prevent."

Gareth Porter, Church of the Brethren scholar and author of *A Peace Denied: The United States, Vietnam and the Paris Agreement* published last year, in a March 2 *Christian Century* article observed that 1977 should be the year in which the United States finally establishes a new relationship with Vietnam.

Today's situation in the Far East stands in contrast to past propaganda, Porter asserted. "Contrary to the portrayal of Vietnam as the primary threat to peace in southeast Asia, a reunified socialist Vietnam could play a key role in neutralizing the region by keeping great-power politics out of it. But this can happen only if the United States transforms its own past relationship with Vietnam."

In February, the signatures of 10,000 Americans were attached to an Appeal for Reconciliation with Indochina that was presented to the White House. Developed by three coalitions coordinated by the American Friends Service Committee, the appeal sought recognition, reconstruction, amnesty, and rehabilitation, and urged the President to support the admission of Vietnam to the United Nations.

Signature forms for the appeal were sent via *Agenda* late last year to all pastors by World Ministries Commission staff members Shantilal P. Bhagat and H. Lamar Gibble.

Dakota camp leased as half-way house

A Church of the Brethren camp in the Turtle Mountains of North Dakota is finding year-round use by becoming a half-way house for rehabilitating law offenders. Formerly, the camp served the churches two weeks a year.

Camp Mon-Dak, begun in the 1950s by the churches of Eastern Montana and North Dakota, is leasing its facilities to a corporation known as "Lighthouse of Hope." The corporation is carrying out its rehabilitation program for 10 or 12 parolees at a time, in cooperation with state law enforcement officials and other agencies.

A former highway patrolman, Frank Bell, heads the corporation. A Methodist, Bell states that it was through contact with a Church of the Brethren member at a Lay Witness Mission several years ago that he came to know Christ. As he reflected on the criminal justice system and its impact on offenders, he decided to work full-time in rehabilitation.

Also related to the program is a nearby Christian family camp, Cross Roads Range, and its director, Bruce Howard, a United Methodist minister.

Upon reviewing plans for the program at Camp Mon-Dak, the area churches voted to bear the cost of needed improvements. A minimum goal of $10,000 was established.

Camp Mon-Dak is now a part of the Northern Plains District, and is managed by an area committee.

Evangelism congress to convene in Fresno

Second in the Congress on Evangelism series in regions will occur May 19-22 at the Fresno, Calif., Church of the Brethren.

Brethren congregations in the states of Arizona, California, Idaho, Oregon, and Washington are urged to have five percent of their members in attendance for the celebrational and training event.

Inspirational leaders for the four-day congress will be S. Loren Bowman and Rick Gardner of the denominational staff, Elgin, Ill.; Paul A. Cedar of First Presbyterian church, Hollywood, Calif., and member of the Billy Graham staff; Marvin Chandler, executive director, San Francisco Council of Churches; and Ernest L. Hastings, pastor, First Baptist church, Everett, Wash.

Others engaged as workshop leaders include Winfield C. Arn on church growth, Desmond and Irene Bittinger on the family, James S. Flora on busing ministries, Ralph G. McFadden on small groups, Matthew M. Meyer on personal faith statements, Hal Sonafrank on prayer and praise services, Leland Wilson on social action outreach, and David Guyman Young on music for evangelism.

Planners for the event include James S. Flora, Albert L. Sauls, Irven F. Stern, R. Truman Northup, Irene Armey, Sidney King, working with Matthew M. Meyer, PMC Consultant for Evangelism.

Urge substantiation for miracle claims

Because of the growing number of reports on miraculous healings, *Christianity Today,* an evangelical magazine, has called for an agency to evaluate and certify such accounts.

"I believe in miracles and in divine healing," stated Harold Lindsell, editor of the fortnightly, in an editorial. "But the 'economy of miracles' suggests they are infrequent; otherwise the word *miracle* loses its meaning. The miracle business is getting out of hand. The time has come for evangelicals to adopt a cautious attitude toward extravagant claims and to reject accounts that are unsubstantiated. Common sense and belief in miracles should go hand in hand.

"The knaves and unbelievers will always be with us to try to make personal gain or to discredit the Christian faith, and the desperate and the gullible will always be willing to finance them," the editorial stated. "We can only pray that they will be restrained."

A certifying agency, the article added, should not be dependent upon or controlled by any one group. It should be free to certify only those cures warranted by the evidence.

"So many stories of healing are being circulated that many people are inclined to disbelieve all of them. They are understandably skeptical if they see a new 'miracle' on television every day.

"Responsible leaders of the groups that circulate these reports could now show their good faith to the rest of the evangelical community by establishing a certification agency."

Ohio university to host Holy Spirit Conference

Ohio's Bowling Green University near Toledo will be the site of the second Conference on the Holy Spirit, Aug. 18-21. Plans are being arranged by a seven-member executive committee of pastors and laity in the Church of the Brethren.

Speakers include Dick Mills, evangelist and teacher from the Melodyland Christian Center, Anaheim, Calif.; R. Russell Bixler, leader in the charismatic renewal and president of the Western Pennsylvania Christian Broadcasting Co., Pittsburgh, Pa.; W. Hartman Rice, pastor and evangelist, Columbia City, Ind.; Anna B. Mow, teacher, author, and lecturer, Roanoke, Va.; and Chalmer E. Faw, former Bethany Seminary professor and recent Nigeria missionary, Quinter, Kansas.

Also scheduled on the program are Robert W. Neff of Bethany Theological Seminary, Oak Brook, Ill., and J. Rodman Williams, president of Melodyland School of Theology, Anaheim, Calif.

The theme of the conference is "A Teaching Ministry: 'Let us press on to maturity,'" from Hebrews 6:1.

Bowling Green, a state university, is located 23 miles south of Toledo, just off I-75. Campus facilities will be used for housing and meals.

The executive committee for the conference is chaired by R. Eugene Miller, from whom detailed information may be obtained by writing P.O. Box 761, Altoona, PA 16603.

Others on the committee are E. LeRoy Dick and R. Russell Bixler, both of Pittsburgh, Pa.; Nick Farr, Middletown, Pa.; Forrest U. Groff, El Cajon, Calif.; J. Donald Plank, Lewistown, Pa., and Joseph Quesenberry, Hagerstown, Md.

The first Conference on the Holy Spirit for Brethren convened last year in June at Valparaiso University in Indiana.

'An uncommon man' offers prayer for House

Congressman Floyd Fithian introduced the visiting pastor to the House as "an uncommon man . . . who deeply believes in Christian concern for the total person." The pastor from Indiana's Second District was David L. Rogers of the Manchester Church of the Brethren (shown above with Congressman Fithian, left, and Speaker Thomas P. "Tip" O'Neill Jr. of Massachusetts), who offered in the House on March 8 the following prayer:

"Before you, God, we stand in thanksgiving. Mindful that you give life, help and accept us.

"Enable us to face today with excitement, confidence, joy, hope; but with fear and trembling as we consider the trust that you have in us and the call to serve people who depend upon us.

"Keep before us the plea of the least among us as well as the most powerful.

"Give us clear minds to decide what part we must play in human liberation; warm hearts to respond to human need for acceptance; open eyes to identify all as brother or sister; sensitive ears to hear tears of hurt, sorrow, need, and laughter of confidence, trust, hope; your Spirit to empower us to give your peace. Amen."

Seven workers involved in personnel shifting

A lateral move by a commission executive (see box), the call to an Iowa pastor to fill a newly-created position at Bethany Seminary, an appointment to the Brotherhood Staff, two appointments to district staff positions, a sabbatical leave for a district executive secretary to work in Nigeria, and the retirement of the Health and Welfare Committee executive are among recent personnel developments.

The choice of the seminary for director of church relations is Alan Kieffaber, pastor of the Ivester Church of the Brethren, Grundy Center, Iowa. He assumes his duties on Sept. 1.

Assigned to the seminary's development office, Alan will have major responsibility for liaison with churches as partners in mission, and for communication and interpretation material.

Previous to service in Iowa, Kieffaber was pastor of the Franklin Grove church in Illinois and teacher of religion at Waka Teachers' College in Nigeria.

A new associate staff position in Parish Ministries has been filled with the appointment of June Adams Miller of St. Paul, Minn. Early in July she becomes associate editor for educational resources in that commission. Among her assignments, she will help to maintain educational resources for use in church schools and review and edit curriculum manuscripts.

A native of Virginia and a graduate of Bridgewater College, June has taught elementary school and was head teacher of two nursery schools. For three years she served as children's director at First Church of the Brethren in Baltimore, Md.

June comes to her new position from Macalester College in St. Paul, where she was head cashier in the bursar's office.

With the appointment of James E. Miller as associate executive of the Shenandoah district, the board feels he will bring new dimensions of leadership in the areas of Christian education, peace and witness—priorities lifted up in a recent district evaluation. This post again becomes a full-time effort, following the part-time services of Mildred F. Mundy as director of educational ministries for the past two years and a full-time nine-year period prior to that.

Miller moved to his new assignment from the pastorate of the Beaver Creek congregation, Hagerstown, Md., March 1.

A native of Ohio, Miller grew up in California and graduated from Manchester College and Bethany Theological Seminary. He and his wife Mary Johnson Miller spent three years as volunteers in Kenya, Jim as an educational curriculum consultant and Mary as a registered nurse.

As of May 1, Charles L. Lunkley becomes executive secretary of the Southern Missouri-Arkansas, Missouri and Northern Plains districts. A former Nigeria missionary, Lunkley comes to the position from a pastorate in Huntington, Ind.

He is a graduate of McPherson College and Bethany Theological Seminary.

A unique chance for a stateside district secretary to exchange insights and experiences with a Nigerian church executive has been granted to Carroll Petry. The South/Central Indiana district board voted him a sabbatical leave from May 24 to August 24.

Petry will assist Wasinda Mshelia, general secretary of Ekklesiyar Yan'uwa a Nijeriya. Together they may assist the gunduma (district) secretaries in their work. The joint program was negotiated between the World Ministries staff and the executive staff of EYN. Margaret James Petry, his wife, will assist in the work.

In another development, Raymond R. Peters, Sebring, Fla., has resigned from his half-time position as executive secretary of the Annual Conference Committee on Health and Welfare, effective June 30.

The chairman of the committee, Harold D. Fasnacht, summed up Peters' significant contributions. "He has broken new ground in building fruitful relations among the Brethren Homes and served as a catalyst for positive relations between the boards and their administrators, developed a new collegiality among the institutions and The

The managerial expertise of the new General Services executive secretary is just one of many skills acquired in his 18-year tenure with the General Board.

Thompson new head of General Services

Joel K. Thompson, executive of the World Ministries Commission since 1968, became the new executive secretary of the General Services Commission April 11. He continues as associate general secretary of the General Board.

In the new capacity Thompson administers programs of communications, stewardship, marketing, Brethren Press, and the historical library. He is also executive of the Brethren Pension Plan.

From West Milton, Ohio, and a graduate of Manchester College and Bethany Theological Seminary, Thompson has been on assignments with the General Board since 1959. He and his wife Phyllis Yount Thompson served three years in mission work in Indonesia.

Thompson, 43, is a former vice president of the National Council of Churches and currently heads a major energy study for the council.

His selection was announced by S. Loren Bowman, general secretary, and Robert W. Neff, general secretary-elect, on behalf of the General Board.

Alan Kieffaber

June Adams Miller

James E. Miller

Charles L. Lunkley

Carroll Petry

Brethren Homes and Hospital Associations, helped foster empathy among the homes, congregations and districts, stimulated a growing awareness of health and welfare concerns across the Brotherhood, and crystallized the need for broader cooperation between the various groups working at health and welfare concerns in the church."

Dr. Peters, who is 71, has held major offices related to Annual Conference, General Board, district, local, and ecumenical ministries.

Women's conference open to wide representation

The role and status of women in the Church of the Brethren is the focus of a May 27-30 conference at Elizabethtown College in Pennsylvania. The event is designed to provide opportunities for women of many faith perspectives to rejoice in their common heritage in the Church of the Brethren, to affirm their many gifts, and to discover ways to offer these gifts to the church and the world.

Under the theme of "Many Gifts, One Spirit," the conference will offer workshops on such themes as women and aging, single women, positive self-images, twentieth century parenting, nonviolence in the family, women and divorce, communications skills, creative arts, women and ministry, biblical images of women, worship and music in the church, images of God, language issues, and "Jesus, Paul, and Women."

Still other workshops will center on "homemakers as cosmic stewards," women and hunger, women in economic structures, violence in the media, women as peacemakers, alternative life-styles, Third World women, and Christian political action.

One of the plenary sessions will be a mini-Annual Conference. Worship experiences and Bible study opportunities are scheduled each day.

Planning the conference are Gussie Good, Elizabethtown, Pa.; Karen Hoover, Oak Brook, Ill.; Fran Nyce, Westminster, Md.; Helen Shallenberger, Baltimore, Md.; Connie Weddle, Hutchinson, Kans.; and Leah Zuck, Goshen, Ind., working with Beth Glick-Rieman of the Parish Ministries Commission.

The registration fee is $60. Brochures and registration forms are available from Conference Design Committee, 1400 Cornell Drive, Dayton, OH 45406.

underlines

NIGERIA OUTREACH ... Six new congregations were begun by Ekklesiyar Yan'uwa a Nijeriya last year, bringing the total number of parishes to 57. In addition, there are 295 preaching points. "Unlimited opportunities await the church here," report *Larry* and *Donna Elliott,* missionaries at Jos.

TRAVELING ABROAD ... *Jane Shepard,* president of Church Women United in Oregon and member of the Portland congregation, was one of 26 participants in a Church Women United People for Peace visit to Ireland in March.

Merlin and *Dorothy Garber* (see In Touch, page 2) begin a four-month pastoral assignment at Birkenshaw, England, May 1. . . . *Leland* and *Pat Wilson,* La Verne, Calif., will participate in the British-American Preacher Exchange in July and August and attend summer sessions at Mansfield College. . . . *Bryan* and *Glennis Parks Wilber,* Willows, Calif., will be in England for a year-long exchange program between Methodist parishes. Their address after June 1: 11 Saltersbrook Rd., Darfield, Barnesly, S 73 9 AU, England.

Robert and *Dorothy Jacoby,* Hershey, Pa., left in February for Iran where Robert is a special consultant in education. He formerly was senior program specialist in vocational industrial education for the state of Pennsylvania.

WILDERNESS CAMPING ... As part of its outdoor ministries the Michigan District sponsors three backpacking hikes each year, the most "deluxe" being six days on Isle Royale, a National Park Wilderness in Lake Superior.

One and possibly two trail hikes in the Rocky Mountains of Colorado, each for 10 to 14 persons, are planned by the Western Plains District in August. For information, contact trail masters *Iris Lundquist,* 375 Madison Denver, CO 80206, or *Dan Frantz,* 1325 6th Ave., Greeley, CO 80631.

McPherson College will offer credit for three weeks of backpacking in Colorado's Weminuche Wilderness. Contact *G. J. Ikenberry,* McPherson College, McPherson, KS 67460.

Interested in gathering a group of Brethren for a 10-day float trip down the Grand Canyon this season is *Carroll Snyder,* R.R. 3, Adel, IA 50003 (515 993-3179).

PEOPLE YOU KNOW ... *Nancy Rosenberger Faus* of the Bethany Seminary faculty, and member of the General Board, underwent surgery for a hip replacement in February. . . . *Charles E. Zunkel,* retired minister and former Annual Conference moderator, will be interim district minister in South/Central Indiana this summer. . . . *Karen Rowe,* North Webster, Ind., currently is visiting college campuses for Brethren Volunteer Service. . . . *Larry Deffenbaugh* has been named manager of Camp Harmony, succeeding *Olin H. Brougher* who has served 18 years at the Western Pennsylvania camp.

BEGINNING AT HOME ... Fifty blankets stored in the Marion, Ind., church for shipment to the New Windsor Center were put into use locally when 200 persons were stranded in the community over a big snow weekend. The church loaned the blankets to the Red Cross which according to pastor *John Bunch,* returned them in perfect condition.

update

HERITAGE RESOURCES ... abound through new releases and newly-issued reprints of Brethren-related materials.

Heavenly Recipes from Dunker Kitchens is a new cookbook of 900 recipes from the sisters of the Old German Baptist Brethren Church. Edited by Reva C. Benedict. $5.95 plus 35 cents postage; Ohioans add 27 cents sales tax. From Miami Valley Press, P.O. Box 134, Covington, OH 45318.

Schwarzenau, 1708 - 1976 is a reprint of L.W. Shultz's 1953 volume, *Schwarzenau, Where the Brethren Began in Europe*. Sixteen pages of pictures added. Proceeds to benefit restorations related to Brethren beginnings in Germany. $3 per copy; 10 copies $2.50 each from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120, or L.W. Shultz, North Manchester, IN 46962.

A Mural History of the Church of the Brethren, with full-color paintings by Medford D. Neher, text by L.W. Shultz, depicts murals in Camp Mack's Quinter-Miller auditorium. $4 from The Brethren Press or Camp Mack, Box 158, Milford, IN 46542.

The Plain Churches of Lancaster County and Related Groups by Stephen Scott is a large fold-out map of 243 congregations from 36 groups. The author, an Old Order River Brethren, accents the concentration and diversity of plain churches in one of the most unique religious communities in the world. $2 from Stephen Scott, Rt. 1, Box 362, Columbia, PA 17512.

Our Unfolding World by Glee Yoder. Two full color wall charts, 25 x 38 inches each, showing Brethren history in relation to cultural, political, industrial, and other religious developments. A basic heritage resource. $13.95 from The Brethren Press.

A Brethren Pilgrimage: A Tourist's Guide covers historic sites of the early Brethren in southeastern Pennsylvania. Articles by Isaac Clarence Kulp, Donald F. Durnbaugh, Leon Z. Moyer. $2 from Ronald G. Lutz, Church of the Brethren, 6611 Germantown Ave., Philadelphia, PA 19119.

Lest We Forget and Tales of Yester-Year, Vol. 3, by Rolland F. Flory, reflects on denominational beginnings and on settlements in Kentucky and Ohio. $5 from The Brethren Press or R.F. Flory, 1500 Gay Rd. Apt. 12B, Winter Park, FL 32789.

1851 - 1976 is a terse, graphic summary of the last 125 years of Brethren history as recounted in the December 1976 Messenger. Each 25-year period is treated in an impressionistic review. 25 cents each; $2.50 per dozen from The Brethren Press.

COMING RELEASES ... from The Brethren Press. In June 1977: *All in God's Family: Brethren and the Quest for Christian Unity* by Fred W. Swartz, and *Move In Our Midst: Looking at Worship in the Life of the Church* by Kenneth I. Morse. In November 1977: An untitled volume of ecumenical discussions on peace-war issues and including the Puidoux Papers, edited by Donald F. Durnbaugh.

HOT ITEM ... A copy of Donald F. Durnbaugh's *The Brethren in Colonial America* was auctioned for $30 last November at the Mennonite Historical Society, Lancaster, Pa. Copies of the 1967 production continue to be available from The Brethren Press for $10.

outlook

State ruling leads home to file for bankruptcy

A United Methodist-related retirement corporation with seven homes, Pacific Homes, Inc., in March filed a bankruptcy petition for reorganization after being refused permission to renegotiate contracts with 2,100 residents.

To overcome the $27.6 million debt of Pacific Homes, the Pacific and Southwest Conference of the United Methodist Church approved a $5 million financial

Brethren seminar studies Panama issue close-up

The sun was just coming up when our plane touched down at Tocumen Airport near Panama City. Twenty minutes and one wild taxi ride later found the seven of us* relaxing and napping on comfortable beds at the Hotel Granada. The coordinator of our itinerary in Panama, Rev. Ken MacHarg, pastor of the Marguarita Union Church, met us for lunch and briefed us on our rigorous schedule for the next five days.

One of our goals in going to Panama on this Michigan-Ohio Brethren Citizenship Seminar was to find out what the facts are concerning the Panama Canal issue from those directly involved. Our host felt it especially important for us to see the canal in operation. We were given a tour of the Miraflores Locks including a visit to the control room seven stories above the locks and a rare view of a dry lock.

The Panama Canal Zone, an area 50 miles long by 10 miles wide, is the only place in the world outside of the United States territory where people are governed by US laws. Usually US citizens living on foreign soil are governed by the laws of that foreign country, but this is not the case in the Panama Canal Zone.

In fact, the Panama Canal Zone is a socialist form of government run by the United States. The governor of the Canal Zone is appointed by the President of the United States from among the Army Corps of Engineers. By virtue of his office he is also president of the Panama Railroad and campaign last year. But the campaign was contingent on the signing of new contracts by the residents, to increase income.

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*Besides the writer, Ralph Dull, Deb Stocking, Leonard Bowman, Louise Bowman, Charleen Thompson, Richard Wolff

A ruling by the state health department held that the contracts of residents who originally paid for lifetime care could not be changed by the corporation. Pacific Homes appealed that decision, but it was upheld by the California Secretary of Health and Welfare.

Officials in the secretary's office acknowledged they had received more than 2,000 letters in 10 days denouncing the decision—the most the office has received on a single issue since Gov. Jerry Brown took office in 1975.

United Methodist officials reported that 85 percent of the residents of the homes were willing to sign new contracts. Former Rep. Jerry Voorhis (D-Calif.), 76, a resident of the homes at Claremont, had obtained 230 signatures among the 275 persons living there on a petition approving the signing of new contracts.

Mario Obledo, the state's secretary of Health and Welfare, explained that the average age of residents of the Pacific Homes facilities is 86. Since the contracts are complex, he said, he could not be sure that all the residents understood what would be involved in signing new ones.

Al Garrison, treasurer of the seven homes, said he did not expect the facilities to be closed. The homes are located in California, Arizona, and Hawaii.

The United Methodist Church supports some 157 retirement homes with about 31,000 residents. According to Lynn Bergman of the denomination's health and welfare ministries, about 20 percent of the homes may be having problems of "crisis proportions."

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president of the Panama Canal Company with absolute authority.

The Zonians do not have the right to vote and therefore have no representative government, no school boards, no Parent Teacher's Association, no private enterprise in the Zone, no real estate ownership and government salaried doctors and dentists. The operation of the Canal Zone and its government is not funded by US tax dollars but by the income of the railroad and the canal which was in the red $30 million for 1976.

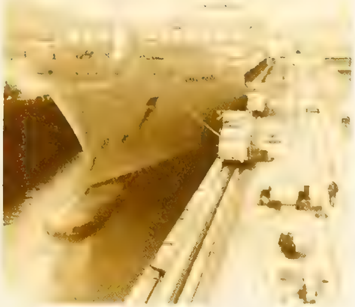
Zonians are uneasy about the proposal to take away the Zone government and place them under the Panamanian government. They are fearful of the Panamanian judicial system and the stability of the government of Gen. Juan Torrijos.

On Sunday morning we worshiped in Spanish and in English, with Panamanians and Zonians, both formal and informal, with guitars and pipe organ. It was from Zonian church parishioners that we received the most violent of opinions, and it was the Panamanian mission churches who were interested in the renegotiation of the treaty in a spirit of love and friendship.

The Zone contains 14 US military bases to protect a canal that by concensus is not defensible. The famous jungle warfare training center, the School of the Americas, of which Gen. Torrijos is a graduate, deals in how to control uprisings.

A social concerns group of interdenominational people, which publishes *Dialogo Social,* opposes the renegotiation of any treaty legalizing the military bases because it feels they are used against Latin American countries. However it favors most of the other proposed points of the Kissinger-Tack Agreement.

Our visit to the US Embassy was enjoyable and our host, Mr. Taylor, chief of the political section, commented that he is "very optimistic that the problems will clear away and that the treaty will be renegotiated. The Canal Zone was obtained unusually and fraudulently and we can not operate the canal in an air of hostility."



The Canal, a colonial relic whose future lies on the US/Panama bargaining table.

We were impressed with Señor Carlos Lopez Guevara, a member of the negotiating team for Panama, who reviewed with us the eight points of the Kissinger-Tack Agreement. He further indicated that the negotiating teams are close to the joint proposal with rather few details to be worked out. The government of Panama feels that the canal needs to serve Panama and that ports need to be restored for Panama's use. It also wants the Canal Zone to be governed by Panama within three years, and insists that a firm termination date be set for complete Panamanian operation of the canal. Panama wants to be sovereign in the Canal Zone.

Five days later we left the warm climate of Panama and joined 20 additional Seminar participants in Washington, D.C., to visit our representatives and senators, including Sen. Strom Thurmond, leader of the opposition to the renegotiations, and place in their hands the Church of the Brethren Annual Conference statement on the Panama Canal issue.

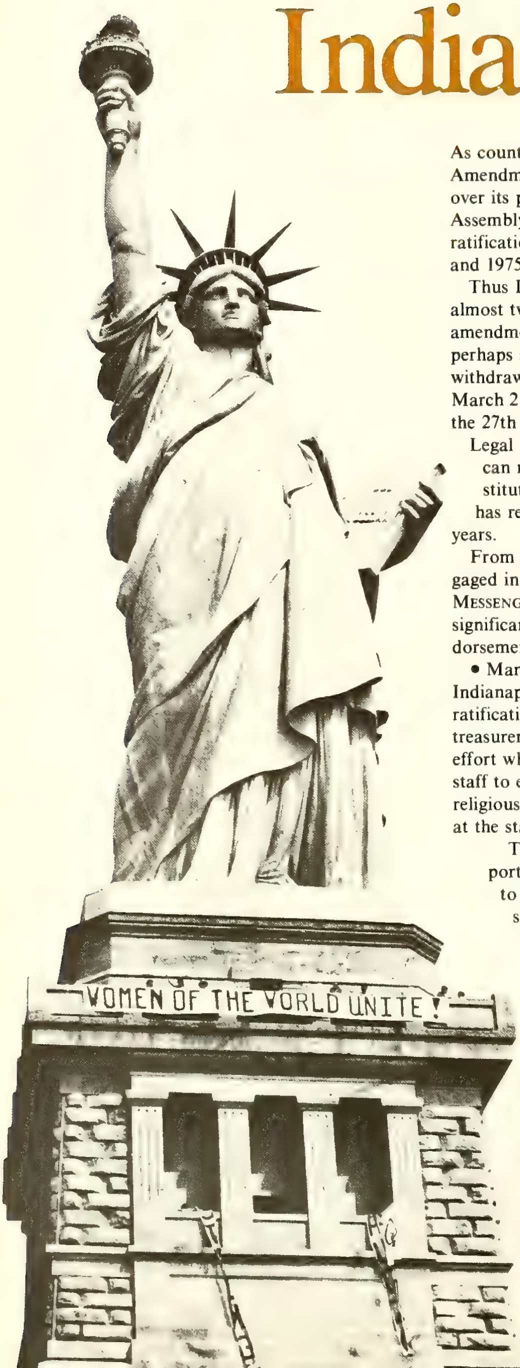
Mr. Firfer, Public Affairs Advisor on the Panama Canal treaty for the US State Department, summed up the issue fairly well in his statements. "The United States and Panama want a canal that is open, safe, efficient, and neutral, which the present arrangement will not do. The ownership of the canal is an irrelevant question. Furthermore, the canal is not of great military importance to the United States." He further stated that Panama will be able to run the canal cheaper than we can because it will not have the expense that we have in schools, golf courses, swimming pools, housing, commissaries, and salary differentials.

The seminar participants were exposed to a wide range of opinions and attitudes concerning the renegotiation of the Panama Canal treaty through study, personal interviews, first-hand observations, and evaluations.

The Annual Conference statement of 1976 spells it out well, "Brethren should encourage the negotiation of the new treaty, the eventual turn-over of the canal and the return of the Canal Zone to Panama, the ratification of the treaty by the United States Senate, and the authorization and the appropriation of financial resources for its implementation by the United States Congress."

Panama es soberana! Panama is sovereign!—Ron McAdams

Indiana and ERA:



As countdown for the Equal Rights Amendment nears, proponents rejoiced over its passage by Indiana's General Assembly earlier this year. Previous ratification efforts had failed there in 1973 and 1975.

Thus Indiana became the first state in almost two years to lend support to the amendment. Three more states—or perhaps six if it is possible for states to withdraw ratification—will be needed by March 21, 1979, for the measure to become the 27th amendment.

Legal scholars question whether states can rescind ratification of a constitutional amendment, but the matter has remained untested legally in recent years.

From Brethren women in Indiana engaged in a variety of leadership fields, Messenger invited comments on the significance they saw in their state's endorsement of equal rights.

- Martha Smeltzer West, an attorney in Indianapolis, was heavily involved in the ratification effort. She served as state treasurer of ERA Indiana, Inc., a coalition effort which this past December mounted a staff to enlist support from community, religious, and political groups and to lobby at the statehouse.

The coalition found the active support of participating religious bodies to be very important in overcoming some of the traditional fear and opposition from more conservative religious groups in Indiana.

As to her own involvement, Martha West had spent much of her time in law school researching the legal rights of women and helping develop a law school course on women and the law. In 1973 she published a law journal article on sex classification within the Social Security System, and as a result found herself in television debates on the effects of ERA on Social Security. Changes already are being made in the Social Security Systems to extend benefits to men, as evidenced in a US Supreme Court decision in March on granting eligibility to widowers to receive payments as surviving spouses. The most important fact is that the Equal Rights Amendment will extend benefits to both sexes, not reduce any present benefits for women.

In legal terms, the attorney sees ERA bringing the same constitutional guarantee to women that the 14th amendment provided to black men. "Women were not included in the definition of the word *person* as it was historically used in the Constitution. That is the reason women had to obtain a constitutional amendment to gain the right to vote. The Equal Rights Amendment will, for the first time, give women an equal place in the Constitution."

But more importantly, asserts Martha West, the act symbolizes a moral commitment by the nation that all persons should be treated equally, and serves as an impetus for women to work toward their full potential.

- Anne Albright, teacher and writer, Fort Wayne, Ind., felt the process in Indiana left much to be desired. "We heard far more radical, reactionary opinions and comments than carefully-documented facts, legal opinions, or thoughtful expressions," she said. "While many professed to be undecided, they usually took sides in a conversation, and conversations had a way of turning into arguments."

- Patricia Kennedy Helman, writer and speaker, North Manchester, observed that the leading opponent in the Indiana Senate was a woman. One political leader saw the bill as a direct attack on the family unit and declared that "the amendment was not in accord with the rule the Creator laid down for the universe." Mrs. Helman's own view is that "ERA will not be a cure-all for the ills and frustrations of womankind, but neither will it create chaos in American family life.

"Its passage in conservative, basically rural Indiana symbolizes how strongly the winds of change are blowing in our society," she reflected.

What ratification meant

- Helen Evans, who with her husband Quentin, a Manchester College teacher, has worked in marriage enrichment throughout the Church of the Brethren, envisions the ERA as giving not only equality under the law for women who seek employment, but a new standing to those who choose to be homemakers and mothers.

"ERA can enhance the status of women's traditional occupations, for those would then become positions accepted by women as equals, not roles imposed by others."

- Joan G. Deeter, executive director of the Mental Health Association in Wabash County, observes that "whether or not ERA carries nationally, the changes already begun are not likely to turn around. The unfairness involved in years of inequalities in social practice had to be challenged."

On a personal level, Mrs. Deeter believes that any limits she has experienced by being a woman have been ones she has chosen to accept. "The doors have been open to growth and wholeness as a person. Limits in one area have been balanced by privileges in others. Yet I care about the damage done to others by the unfairness and loss of rights women have experienced. This amendment seems the best way to guarantee justice for all."

- Anita F. Metzler, who chairs the Northern Indiana district board, said that in the Nappanee area the state's ratification produced hardly a ripple. "It has been inadequately dealt with in most churches, and persons have been fed much misinformation by those who opposed it. Too often in local churches we avoid controversial or little understood issues, hoping they'll go away.

"I'm sorry we need a special amendment providing 'equality of rights under the law' for women; how great it would be if the same legal rights could come to us through ways already within the Constitution."

- Opal Pence Nees, pastor of the Liberty Mills church, sees the ERA as extending "the development of personhood and discipleship of human beings."

New frontiers must always be in the making by out-front church leaders, Mrs. Nees declares; "the church ought to be on the cutting edge of creative ways to use this new won horizon 'for the glory of God and our neighbors' good.'" The challenge to the denomination, she says, is to teach its people to use this opportunity with resourcefulness and responsibility.

- Similarly, Anna M. Warstler, Goshen, former director of adult work for the denomination, sees the basic issue in ERA being *human rights*—"the right to God-given personhood" that enables individuals to use their innate gifts rather than function in terms of roles imposed upon them by society. "All these gifts are meant to complement each other in the unity of creation."

To Anna Warstler, the church has a responsibility to help lift sights as to the variety of gifts individuals can offer to God's cause, affirming the right to personhood by precept and example.

- Jeanette Tolle, immediate past moderator of the Northern Indiana district and a family counselor in South Bend, believes ERA will enable women and men to work together for wholeness and justice in society. "However, the measure will never take the place of a change of attitude in the hearts of all people," she said. "Only when every person treats every other person, regardless of sex, with equal respect, will both men and women be able to reach their full potential."

Unlike the outcome in Indiana, turndowns already have been registered by lawmakers this year in Mississippi, North Carolina, Nevada, and Virginia. Other states expected to vote on the measure this season include Oklahoma, Missouri, Florida, and Illinois.

As the debate on ERA continues in those states and elsewhere, religious views are certain to be a key factor, on both sides of the issue.—H.E.R.

ERA supporters cheer as the Indiana senate makes the state number 35 to ratify the amendment. A March 1979 deadline is nearing for the required 38 state ratifications.

ERA
YES
E.R.A.
YES

Are you saved?

Read Romans 13:11, 1 Corinthians 1:18

One of the questions I have been asked most is, "Are you saved?" When asked this question while in college a variety of responses would come to mind, but usually my response was "What do you mean by saved?" This question was usually followed up in one of two ways.

1) A statement that I must not be or I wouldn't have to ask such a question.

2) A discourse would follow concerning the so-called evils of life—smoking, drinking, sexual promiscuity—and that I could be rescued from these evils if I were willing to let Jesus have control of my life.

Neither of these responses spoke to me. The first response failed to have any sort of intellectual honesty, i.e., questions are not to be asked in reply. The second dwelt on sins which weren't part of my particular life-style.

It was only later that I began to realize the deeper aspects of sin from a biblical perspective. While involved in alternative service in Vietnam, I began to sense that sin went beyond those acts usually thought of as sin. I began to see that sin was incorporated into our very fabric and life as a nation and a society.

In Vietnam it became clear to me that sin was the concept that best explained the dehumanization of people that I was taking part in as a taxpaying citizen of the United States. Furthermore, I began to see that sin was the only term that could describe the foreign policy of any nation, ours or North Vietnam, that puts the rights of the sovereign state above the rights of people. I began to see that national leaders who were trapped by sin would make decisions contrary to God's will, then enlist the Christian church by asking its best known leaders to put God's blessing on such policies. I began to see that sin was so much a part of my life that I would have to be saved from it bit by bit with God's help.

It was only recently as I was reading Romans 13 from The Jerusalem Bible that I was struck by verse 11. It reads, "Besides, you know 'the time' has come: you must wake up now: our salvation is even nearer than it was when we were converted." Here Paul is telling us that our conversion and salvation are separate events. Our conversion is that event whereby we become willing to journey with God. Our conversion is a past event that leads us to the future event of salvation, a time of perfect harmony with God.

It wasn't long after this encounter that I looked this verse up in other translations, to discover that this concept of being near salvation, or on the way to, was applicable in every translation consulted. Every translation also made a distinction between the time we start to believe in Christ, and the promise of the outcome of this belief, i.e., complete union with Christ.

It was later in the week that I turned to 1 Corinthians 1:18, which reads, "The language of the cross may be illogical to those who are not on the way to salvation, but those of us who are on the way see it as God's power to save." Again in this passage we get the feeling that Paul is telling us that salvation is an event in which we are presently involved. Those who are willing to believe in the power of the cross are the ones on the way to salvation, while those who believe power is in the state and military might perish. Again after consulting several translations I discovered that this sense of involvement in the present leading to the future is the form this passage takes.

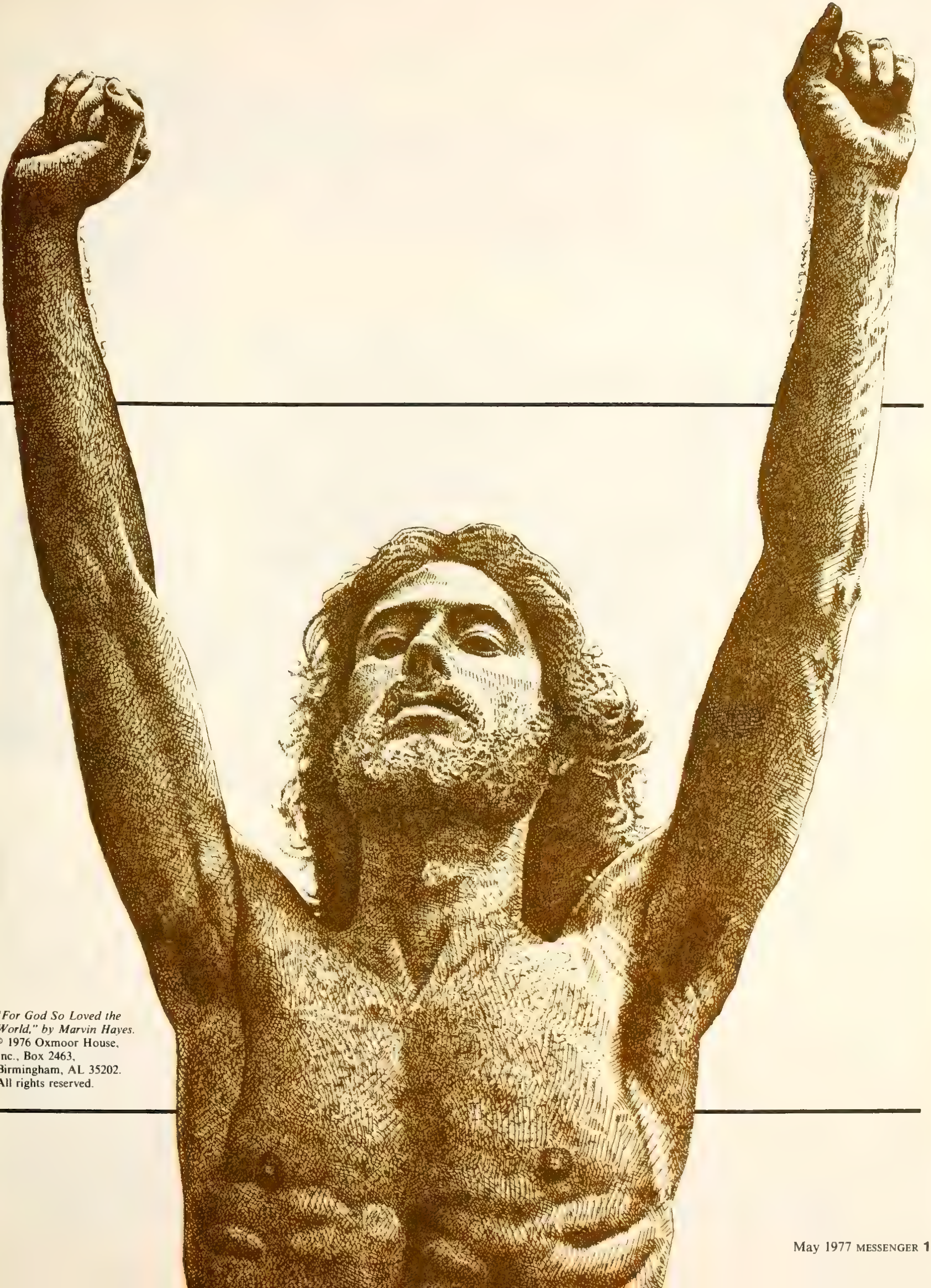
My dialogue with these two passages has helped me understand that the grace extended us in Jesus Christ is far greater than ever realized. Grace not only leads us to a conversion event, where the resurrected Christ becomes Lord of our life, but grace guides us in our life every day, breaking the chains of sin that keep us from letting Christ be Lord of every aspect of our lives.

It is this action of God that lets me affirm with Paul the promise that comes to us in Jesus Christ.

Am I saved? Yes, I am being saved! Yesterday I opened my life to Jesus Christ by letting Him in as Lord. Today I am letting Jesus Christ lead me in the attempt to live as his disciple in a world and nation that rejects his cross. Tomorrow the hope is to be in closer harmony with him than today by the action of his grace today.

Praise God for the adventure of this journey. ☐

by Ervin L. Huston



"For God So Loved the World," by Marvin Hayes.
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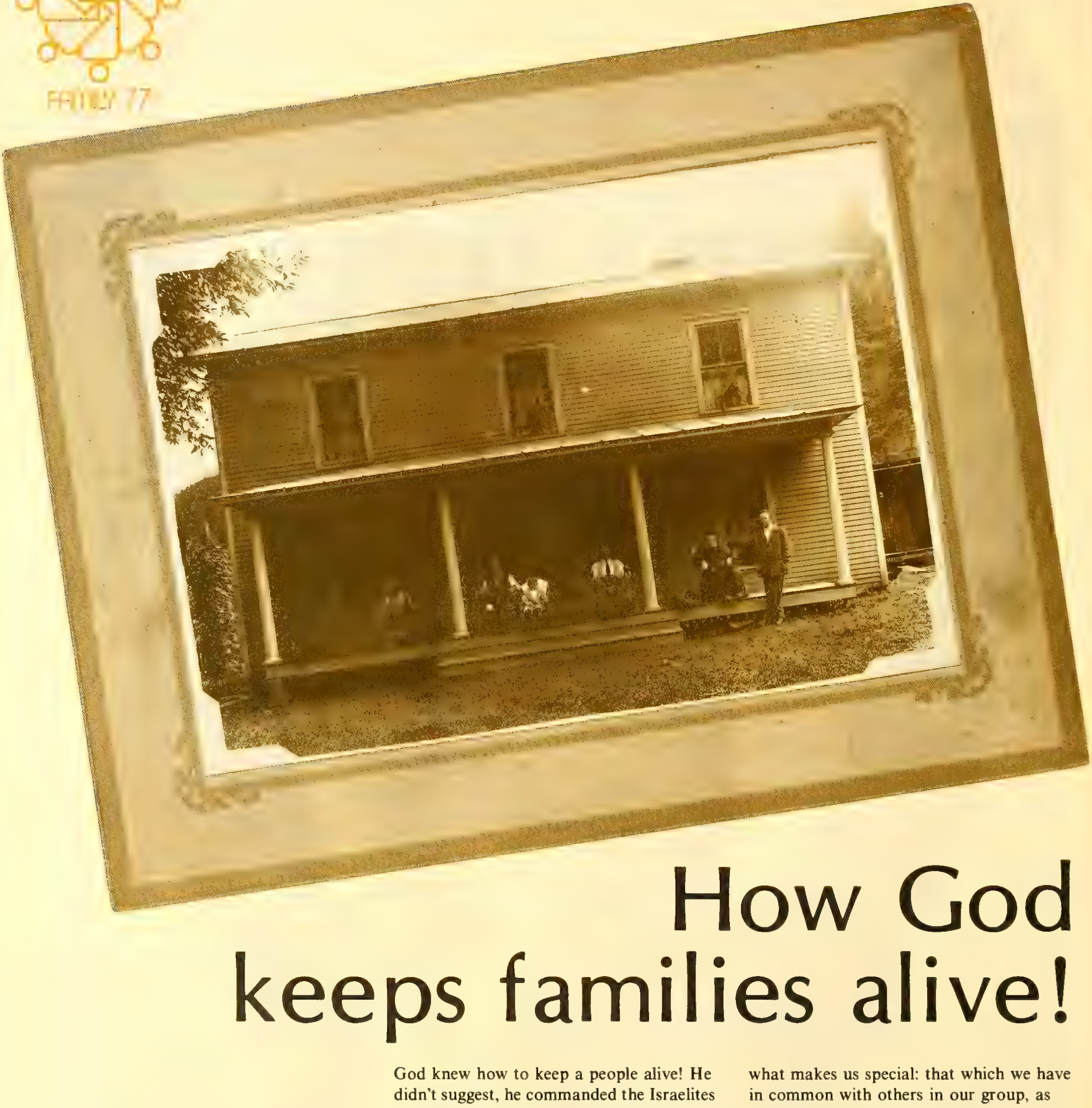


How God keeps families alive!

by John R. Martin

God knew how to keep a people alive! He didn't suggest, he commanded the Israelites to tell the story that made them a people to their children and to their children's children (Deut. 11:18-21).

The stories which give us an identity, which tell us who we are can be called "sacred history." A meaning of the word "sacred" is "set apart for special use." A modern equivalent of the word is "special." Histories are sacred to us when they tell us what makes us special: that which we have in common with others in our group, as well as that which sets us apart from other groups.

Our identity, as a member of any group, is given by a sacred history that reveals which heroes to emulate; the values and standards to follow; the ideals worth striving to embody; the important traditions to be carried on to the next generation.

Our sacred histories tell us who we are as

Each generation needs to know its family's sacred history if it is going to feel a part of that history and carry it on.

Brethren, as Christians, and as Americans. Learning our national autobiography usually occurs in the US history classroom; learning our Christian history largely takes place at church. Both sacred histories have their heroic figures: Abraham and Washington in "father" roles; Moses and Lincoln as "deliverers," Jeremiah and Woodrow Wilson as prophets with a vision; heroic figures ranging from Samson to Sam Adams, from Sarah to Susan B. Anthony. Church and state know the importance of transmitting their stories to the next generation, so that the young feel a part of the tradition and can internalize their religious and national identities.

Names mean a lot to this identity. "American," "Christian," "Brethren"—these names reveal the identity-giving groups to which I belong. Our personal names function in the same way: our first names give us identity as individuals; our last names tell us who we are as part of a family.

The use of first names has increased in our culture. Recently at a social gathering here in Southern California, I was introduced exclusively by my first name. It may be that our society is growing more informal (especially here in Southern California); but also the increasing lack of emphasis on last names hints that families do not have the identity-giving significance which once they had.

The institution which should function to give us an identity far more intimate and at least as powerful as the identity given to us by church and state is that of our own family. While incorporating our national and religious heritage, our families also include a unique heritage and history of their own, which separates them from all other groups, while at the same time binding their members together.

We are all aware of the storms that the institution of the family is weathering these days: growing divorce rates which produce more and more one-parent families; countless leisure activities geared for different ages which separate the family in its spare time; that highly effective road block to family communication known as television, as well as the countless other pressures which tend to absorb our attention as individuals while screening out other family members. The problem confronting families today is to feel a bond of unity amidst the forces which would pull them apart.

We might well borrow a means by which our national and church "families" have maintained themselves and apply it to our personal families. That is, to include members of the new generation in our heritage by teaching them their sacred history. Do your children or grandchildren know the story of their family as well as they know the story of their country or of their church?

There was a time, perhaps a century ago, when a person's family identity could swallow up his identity as an individual. When three or four generations of a family all lived in the same small community, one's individuality could be crushed by others' identification of one as part of a particular clan. Today, however, families and generations are often separated by thousands of miles and such a phenomenon is rare in our highly mobile and transient culture. In fact, considering the pressures which tend to pull the family apart as well as the geographical separation of families, we encounter the opposite danger of a century ago: *The danger today is not being stifled by a family identity: the danger is not having a family identity at all!*

Are we as parents and grandparents passing on our family identity, through our history as a family, to the new generation? Are we giving our children and grandchildren enough sense of family heritage to insure that their last names are as important to them as their first names?

The Israelites have considered their history as a people so important that, aside from temple and synagogue services, they have had a family service in their homes for generations which commemorates their sacred history. During the family Seder Service, held at Passover each year, the *children* ask the *elders* ritualized questions about the story of their deliverance at the Red Sea. The elders answer in ritualized passages. Thus do the Israelites keep their tradition as a special people alive . . . and they have done a good job of it for over 4,000 years!

Are we missing an opportunity for strengthening our bond as a family by not deliberately telling our family stories when our families come together? Think of the special times that your family gathers: Christmas, Thanksgiving, birthdays, vacations, picnics. At such times do you share the experiences, common history and traditions which make you a family? Or do you find such conversation blocked by television or by small talk about business, sports, and the weather? It is our choice what we do when our family gathers.

Do you remember the magic moments of growing up, in which the family history was shared? Perhaps after Thanksgiving dinner when the family was gathered, suddenly, without premeditation, someone would deliver the invocation: "Remember the time . . . " and the stories would flow from there! As one family story was today, another would be remembered and told in its turn: the stories which everyone knew, but which everyone loved to hear again. From out of the closets of everyone's mind marched forth the family heroes, the eccentric characters, the amusing anecdotes, the family skeletons, shared childhood experiences, all to be remembered and reexamined once again. Not only was the family history being narrated, but during these moments of telling, sharing, listening and remembering the family experienced the *feeling* of being a family—just as hopefully we feel part of the church family as our Christian history is told, shared, listened to and remembered during worship.

The moments during which a family's sacred history is given and received, as with Sunday morning worship, can bring a deepening of relationships. For instance, my father was a very formal and dignified investment banker. Sometimes, after dinner, he would sit back in his chair and tell us about his boyhood on the Wyoming prairie. As he told those stories, almost magically he became much closer and much more human to us than the reserved banker he usually was. A dimension was added to our relationship, as he told those stories, that could have been created in no other way.

Every family has a history, and members of every generation need to know it if they are going to feel a part of this history and carry it on. God creates and maintains families by giving them a history. So when your family gathers, add that dimension of cohesiveness that makes a family a family: *Listen, tell, remember and share your history!* Nations know how important it is; great religions know how important it is; and we as families should know how important is . . . *our* sacred history. ☐

FAMILY 77

Getting
Authority i

by Robert W. Neff and Jack Fielding

If life at the table at home does not correspond to life at the table of the Lord, our children will not understand what we are about as Christians—mutual servants of one another.

We live in a period of great stress for the family. In the debate about what to do to support the family structure, there has come a strong voice for the reestablishment of authority in the household. There is a clear need for authority in the family. However, we need to examine and affirm the nature and source of that authority in the Christian home.

One solution to the problem of authority in the home has been the reassertion of the chain of command that moves from God to husband to wife to child. In this understanding the task of the husband in the family is to rule over the woman who in turn rules over the children. This chain of command is very much like the corporation with its top executive issuing orders to the vice-presidents, who in turn give orders to those under them. It is important that one person give orders and another person take them. Instead of working to build a community, this chain of command attempts to negotiate a harmony between the boss and the bossed with a minimum of management-labor disputes.

One problem with the chain of command is that often authoritarianism takes the place of authority. When I entered the eighth grade, I encountered what I felt was the most authoritarian teacher of all times. On the first day of class the science teacher looked around the room to find the biggest boy in the class. He then went and picked him right up out of his seat and threw him back down. The teacher said to the rest of us, "If any of you misbehave, the same thing will happen to you." We all became very quiet. One day later in the term, he was explaining cloud formations. I didn't think he knew what he was talking about and so I began to get a smile on my face. He sensed what was happening and said, "If I ever see you look that way again in this class, I will cloud up and rain all over

in on the love—

the Christian home

you." Needless to say, I shrank down in my seat. I did pass eighth grade science class but I found out later that the teacher was an Olympic wrestler and belonged in the gym rather than in the science class. Those who believe in the chain of command insist on playing the authority game even when they don't understand or know what the problems are. This solution in the end weakens life.

The disciples of Jesus' day were familiar with the chain of command system. They struggled with one another to see where they were on the chain. There were occasions when they would raise the issue as to whom would be first among them. There were times when they would quickly decide who could or could not see Jesus. Like the rest of us, they wanted to be in a position of authority.

Jesus had a different view of authority. He tells us that the first shall be last. The one who is greatest will be servant of all. Jesus was constantly challenging the cultural assumptions regarding authority and the chain of command.

Christ gives new life to his church because he is willing to be servant of all. Christ washes the disciples' feet to demonstrate that no one should elevate one's self above another. What Christ does in the family of God provides a model for life in the home. When Brethren speak of authority in the home they will first think of the way authority expresses itself at the table of the Lord. If life at the table at home does not correspond to life at the table of the Lord, our children will not understand what we are about as Christians. As Christians we are mutual servants of one another.

The apostle Paul also struggled to answer this question of authority. In the twelfth chapter of the letter to the Romans, he begins his discussion of practical attitudes by calling for a non-conforming posture in relationship to the expectations of culture. He points out that to follow Christ, one must accept a different set of standards.

Paul lived in a society where a woman was treated with less respect than a man. Women had little more responsibility than to bear children and provide meals for the household. He says to a Greek and Roman world that believed in a chain of command, "Give way to one another in obedience to Christ" (Eph. 5:21). To a Roman or Greek male who thought that he was top dog, Paul says that husbands should love their wives as Christ loved the church. In other words, husbands act sacrificially towards your wives.

The mutual submission of husband and wife is underlined in 1 Corinthians 7:3f. Paul sets forth a standard that says no to a society that insisted on a chain of command in which the male lorded it over the female. This mutuality is expressed by Paul's citing Genesis 2:24 where the man and woman become one flesh (Eph. 5:31). The husband and wife live for one another.

In a world where we are told that "being the best isn't everything—it's the only thing," Paul challenges us to "not think of oneself more highly than one ought to think." In a society where your position in life often determines your worth, Paul reminds us that "we, though many, are one body in Christ, and individually members of one another." No, it's not the teaching of Christ that would invest unequal authority in human relationships. Rather it's the teachings of a world where the equalizing force of God's love is rejected on a cross.

The Christian household then becomes designed on the basis that all members will be nurtured out of the oneness of the relationship between husband and wife. This "oneness" relationship comes from an affirming, valuing, love relationship between the husband and wife.

Virginia Satir, the noted family therapist, has made a strong case that the health of the family is determined by the health of the marriage relationship. When husband and wife are able to nurture one another through valuing interpersonal relationship, decisions can be made and discipline can be undertaken that will nurture the same kind of affirmation in the lives of the children. Without that kind of basic affirmation of worth, life in the household becomes relegated to a power struggle which would lead to a devaluing of the children as well as the marriage partners themselves.

In the midst of the pressures of our society, there is an easy temptation to give in to the cultural attitude that there can only be one boss. However, the Christian household does not conform to such standards in this world.

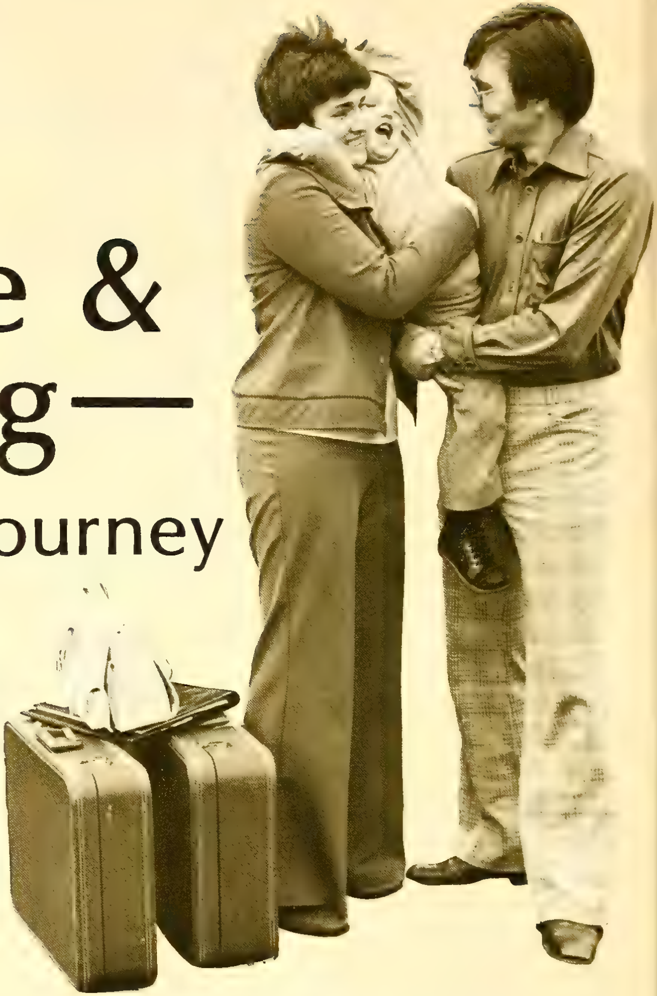
Instead, an affirming and valuing love relationship nurtures not only a self-respect, but also a very deep respect for the other individuals with whom one shares life. Children brought up in the context of such nurture respond much more positively to the demands and responsibilities of life than those who have been the victims of the power structure and power struggle.

Valuing relationships change the character of life in the home. When we had only one child, my wife and I were talking about an issue vital to both of us. We reached agreement and embraced. As we were hugging one another, I felt a tug on my pant leg. The tugs came harder and more frequently. I looked down and our son looked up. He said, "I want to get in on the love." The shared relationship between husband and wife enables the child to get in on the love. That's what parenting is all about.

Therefore, let us seek to establish authority in our households through the process of Christ's love. Christ trusts us as worthwhile persons and frees us to believe in each other. The decisions, expectations and disciplines necessary to nurture that affirmation can grow creatively out of Christ's love shared by husband and wife with their children. ☐

Marriage & parenting—

One couple's journey



Every couple is unique, but every couple should be intentional about how they will organize their life together, and not live according to unquestioned and assumed male and female roles.

Story by Ralph and Mary Cline Detrick

Photographs by Edward J. Buzinski

Our first year of marriage was rough. We learned quickly that one was an early riser and one a late sleeper. Ralph considered himself late if he arrived later than fifteen minutes before an appointment. Mary considered herself on time if she arrived fifteen minutes after the appointed hour. There were differences about spending money, what constituted a cleaned-up house, and how to handle a toothpaste tube. There were many joys in our marriage but there were also arguments, conflicts and adjustments.

Not only did we have personality differences, we also had ideas about what it meant to be a man and a woman that proved to be destructive to our relationship.

Ralph grew up with the idea that a man should be stoic, unexpressive of feelings, noncommittal and always in control. An appropriate response to a question was "Uh huh," as he watched the tv or continued reading the newspaper.

Mary grew up with the idea that a woman should please a man. She learned to cook and sew, not so much for her own benefit, but to make some lucky man happy. When she married, she attempted to be the perfect wife: every meal special with a new centerpiece, linen, and an original dish. The house would be organized and very neat and tidy. When she discovered it was humanly impossible to be the perfect wife, she became disillusioned.

We weren't able to realize it then, but as we look back from a distance of nine years, we had assumptions about the nature of females and males that hurt our relationship and blocked our potential as individuals.

Ralph assumed that talking about

feelings or showing emotions was unmanly. A man was never vulnerable. He assumed he should have the last word and in some areas should not be questioned. He assumed that being a man was slightly more important than being a woman. (He had two brothers and no sisters.) He assumed the man made the major decisions and ultimately had the power in the family. None of this was ever talked about or even consciously thought about. But it was assumed, as the result of growing up male in our culture.

Mary also lived with the assumption that men had the privileged position and could do and be almost anything they wanted to. Women could develop their potential, but only within culturally acceptable boundaries. A woman found fulfillment primarily through her husband and through bearing and rearing children. A woman could speak her opinion as long as she wasn't uppity or pushy, or in serious conflict with her husband's opinion.

But Mary began to see her dependence on Ralph limiting her talents and abilities. She began to question the traditional expectations for women; this in turn added new tension but ultimately new joys to the marriage. Ralph also began to change from the old cultural notions of manhood to a discovery of who he really was.

Nine years later and with an understanding of male/female identity light-years different from where we started, our marriage has changed dramatically.

We were helped by the Scriptures as we began to view ourselves and each other in new ways. When Adam and Eve were created (Gen. 1:27-28) they were created together, simultaneously. The command to have dominion was addressed to them both equally.

We discovered God did not give the man dominion in exercising authority or in having the last word, with the woman confined to having dominion only over the dishes and runny noses. In Genesis there is no assumption that the woman has a different or inferior position to the man. They are both to share dominion in the world as partners of equal worth.

We also found that the second creation story's reference to woman as "helper fit for him" (Gen. 2:18) in the original Hebrew carries no implication of inferiority. A man and a woman are equally fit for each other. They are bone of each other's bone, they are made of the same stuff. There is no inferior or superior bone.

To assume a hierarchy in marriage, where the man has the authority, describes a broken, fallen relationship. Genesis 3:16 (after the fall) describes the worst a relationship can be, where the man rules over the woman. A redeemed relationship is one of partnership, where the views and gifts of both are valued and used.

The Scriptures do not support a theology of male domination. Jesus affirms women as equal in worth to men. He confronts the dehumanizing patriarch of his day and calls women out of their bondage of second-class status to men. Unfortunately some passages from Paul have been taken out of context and used to support a woman's "place" in relation to men, which confers second-class status upon women. Jesus, the creation account, and Paul witness to the equality of women and men and to the partnership of marriage.

Upper: Mary and Ralph each serve half-time in Parish Ministries as consultant for life cycle ministries. Right and lower: Batting practice for David is family fun. He benefits from both Ralph and Mary being active parents.

A new look at husband and father

Ralph has slowly but surely changed into a more whole and happy person. To be a man now means his worth is not dependent upon physical power, control of others or how aggressive he is.

To be a husband now means Mary has just as much say as he in the decisions of their life. Sharing in a mutual relationship is freeing for him. Decisions don't rest on his shoulders alone.

To be a husband now means that he is just as responsible for home care as Mary. After all, they both live there. He can cook, clean the oven, shake out the rugs, and that's a part of being a man.

As a husband Ralph is now more genuine. The real "me" is different from the cultural view of a husband. Ralph is a partner walking beside Mary, rather than in front. He is strong enough to be vulnerable and talk about his doubts, struggles, fears, and weaknesses.

To be a father means Ralph is just as responsible for child care as Mary. He is physically and emotionally present to the needs of his son David. He changes a dirty diaper, bottles a baby at 3 a.m., and takes a toddler to a swim class at the YMCA. He toilet trains his son, reads and tells stories to him, and rocks him to sleep. When David trips and falls on the sidewalk, hurts his knee and cries, Ralph cuddles him and sings, "It's all right to cry." Ralph plays

A business trip for Mary poses no problem for David; Ralph will be home with him to keep his life flowing smoothly.

ring-around-the-rosy with David and Mary.

As a father, Ralph is now free to be a real person to his son rather than a weekend visitor, a stern authoritarian, or a "might makes right" figure. He provides a model for being a man that is quite different from the culturally accepted John Wayne type of a "man's man."

A new look at wife and mother

Mary has slowly but surely changed into a more whole and happy person. Being a woman for Mary now means having the freedom to be strong and assertive, to have opinions and express them and to be "uppity" when the occasion requires it.

To be a woman means that her worth is not solely dependent on being someone's wife or mother. In fact, her professional life stimulates her so that she's a more creative wife and mother than before.

To be a wife means sharing feelings and opinions with the assumption she will be taken seriously. She has just as much say in when and where to move and live, how the family finances should be managed, and all the other family decisions as Ralph.

To be a mother means that Mary can give more of her best self to David because she shares his care with Ralph. When she has that "I'm ready to climb the walls" feeling, she knows Ralph is available to meet David's needs.

Some struggle points

The journey to be whole people in our relationship is not all sweetness and light. Some struggle points are:

1) What will the neighbors say?! When Daddy takes the toddler for a walk around the block with great frequency, it raises eyebrows. "Where's Mommy" is the implication. There is a myth that only mothers can really supply a baby's nurturing needs.

If friends or relatives come to dinner and it's Ralph's turn in the kitchen, it really messes up the usual "the women in the kitchen and the men in the den" routine. And if there is dust on the door, it's assumed to be Mary's fault, even though it may be Ralph's week to dust.

2) Doing the new and untried and being a different man and woman than what has been expected can be risky business. It's new ground to plow, there is uncertainty; it's like a new adventure that's begun with faith and conviction, but without a road map.

3) Perhaps the biggest problem is that the old notions of what it means to be a man and a woman are still very much with us. Not only did we grow up with unhealthy ideas about the nature of man/woman, but our culture still reinforces the value of the strong, aggressive man and the shapely, passive female. Many still feel it's not manly to be a tender, nurturing father, and it's not womanly to be assertive and strong.

Sometimes Ralph still has deep-down desires to have the last word around the house. He still gets angry when he thinks Mary is questioning him. Mary still sometimes feels it would be easier to revert to being passive and letting Ralph take the initiative. It's very hard to change years of conditioning.

We still have arguments and growing pains and they will probably continue. But growth is the evidence of life and we're committed to working it out together.

Some positive implications

Having some flexibility about what kind of man and woman one wants to be has many positive features, both personally and for a relationship.

1) We are both happier. We can make choices about what we really want to do and be without the intimation of being unfeminine and unmasculine. If Ralph wants to be creative in the kitchen, he can. He doesn't have the total burden of providing for "his" family. He doesn't always have to be right or above reproach. He doesn't have to hold in his feelings. His strength can be defined by his caring qualities and his tenderness, rather than the size of his biceps.

Mary's worth now comes from a variety of sources. She feels useful outside the home in a profession that gives her a sense of worth to add to the worth she feels as a wife and mother. Because child care is shared by both parents, Mary doesn't feel trapped. She is as free to build a bookcase as she is to make a suit.

We are happier than nine years ago because our work is not defined by living out rigidly defined roles. We can choose. We may choose to do some very traditional things and that's okay, too.

2) Children benefit when both fathers and mothers function as active parents. Fathering is just as important as mothering. A nurturing father is desperately

As a father, Ralph is free to be a real person to David, not a weekend visitor.

needed in a culture that encourages men to spend most of their time away from home. Active fathering helps David become emotionally attached to both of us—not just to Mommy.

David observes that Mom and Dad can both be strong and weak, assertive and vulnerable, tearful and joyous. Hopefully, he can learn that a person's personality characteristics should be determined by what they are and want to be, rather than cultural expectations based on their sex.

3) Our marriage is happier. Ralph no longer yells at Mary when the house is messy because a "picked up" house is the responsibility of both persons.

It is *our* house, *our* kitchen and *our* messy floor. We both share the drudgery of cleaning the bathroom and celebrate a successful tuna souffle.

We are happier because sharing dominion at home and in the world enables us to be better stewards of our talents.

Happy people make a happier marriage. This happiness is not in conflict with the continuing struggle we have with the old notions of male/female as mentioned above. Happiness includes the struggle and would be absent without it. For us a relationship without issues to work on would be boring.

4) In some ways we have a simpler lifestyle. Our values have changed in regard to home and family management. Because we both are responsible for food preparation, cleaning the house, and child care, we are less fussy and rigid. No longer is it important to iron sheets and pillowcases. We don't need an elaborate main dish at every meal. The bed doesn't need to be made every day. The house is still home even if there's dust here or there. And it's all right if a pillow is out of place on the couch.

Most important, because both of us are responsible for home tasks, we can't point the finger of blame. We know what it's like to walk in the other's shoes.

The most important thing about the changes in our life together is a new sense of our worth as persons. The more Mary feels fulfilled and important as a person, the more love she has for Ralph and David. Likewise, the more Ralph is able to live out his own understanding of manhood, the more worthwhile he feels and the more love he has to give to Mary and David. We now have more opportunities for serving each other than before.

We share the story of our journey in the hope that it may help others look at their own relationship journeys. We don't mean to imply that to be happy every couple should follow exactly in our pattern. Every couple is unique. A couple should organize their life together in a way that is comfortable and fulfilling for them.

But a couple should be intentional about how they will organize their life together, and not live according to unquestioned and assumed male and female roles.

We strongly believe the best thing parents can do for children is to have a happy and satisfying marriage. All the child-raising techniques in the world take a back seat to the influencing power of a father and mother who actively show care and respect for one another.

Care and respect is concretely demonstrated when partners take each other's needs, wants and gifts seriously. Then together a couple can intentionally choose the pattern of living that is right and satisfying for them. ☐

Upper left: David learns that activities don't have to be determined by sex. Lower left: Ralph assures David that it's okay for a boy to cry. Below: Mary doesn't feel trapped in any role. She can build a new bookcase as freely as she can read David a bedtime story.

Adapted from *The Christian Home*, February, 1977.
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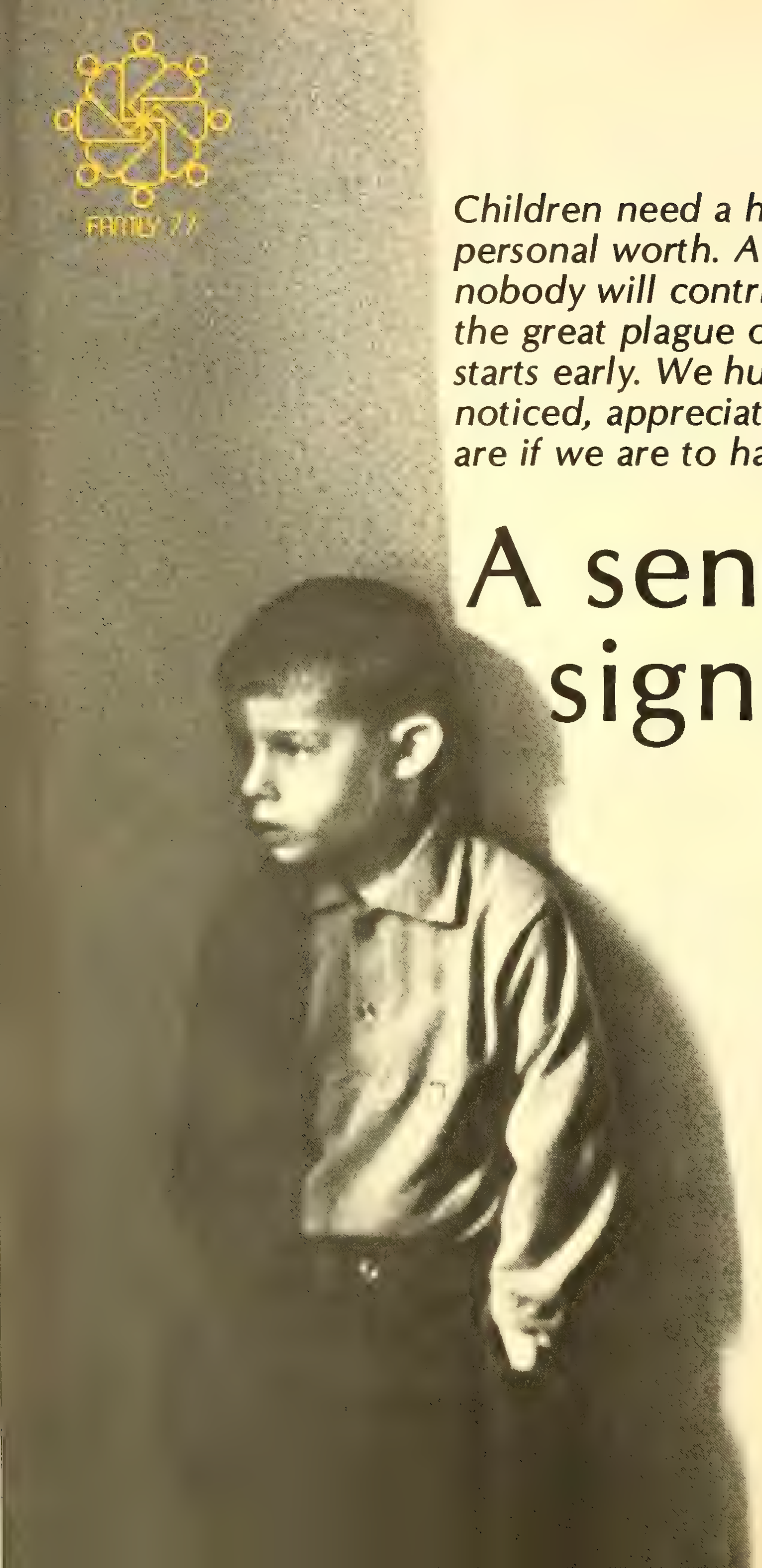

Children need a healthy sense of personal worth. A child who feels like a nobody will contribute little to life and the great plague of inferiority feelings starts early. We human beings need to be noticed, appreciated, and loved as we are if we are to have . . .

A sense of significance

by John M. Drescher

Three preschoolers were at play. For a time they interacted with a great deal of common interest and enthusiasm. Then two went off and played by themselves, ignoring the third playmate. Before long the lone one cried out, "I'm here! I'm here! Don't you see I'm here?"

Although the little boy could not philosophize about his response or analyze it psychologically or phrase it theologically, he expressed a need which is universal. He wanted to be noticed and recognized as a person of worth.

A healthy sense of personal worth is essential. It is almost impossible to live with ourselves if we feel we are of little value or if we don't like ourselves. A person who feels like a nobody will contribute little to life. This needs to be stressed here because the great plague of inferiority feelings starts early in life. We human beings need to be noticed, appreciated, and loved as we are, if we are to have a sense of significance.

One day a group of first-graders were shown through a dairy. At the end of the tour the leader asked, "Are there any questions?" A small hand went up. "Did you see my new sweater?" So the small child seeks attention. If not noticed in proper conduct, the child may seek it by spilling milk, throwing things on the floor, or in destructive ways. As someone suggested, "A spanking is preferred to being ignored."

A child may not eat properly, having learned that if she stalls her parents will make a great fuss over her. She enjoys attention. Ignore her delaying tactics and before long she will eat normally again. One child may throw tantrums and upset games to gain entrance to the center of the scene. Another may yell and scream at appropriate places and persons to get attention.

If such behavior ended with childhood, perhaps we could endure it and not worry about those few short years. But the youth, who has not gained a proper sense of significance, races cars, lays rubber on the highway, draws attention by loudness in speech or dress, or in a dozen other ways demands notice.

Adults also call attention to themselves and desire to be recognized as persons, but often in more subtle ways, such as displaying something they have made or describing somewhere they have been. Grown people will dominate the conversation, dress flamboyantly, demand leadership or office, or strive like fools for an honor or degree, deserved or undeserved.

But how can this basic need for significance be met in the life of a child? Sometimes we start with wrong assumptions.

Three False Assumptions. The first false assumption is that the parent-child relationship should take priority over the husband-wife relationship. Dr. Alfred A. Nesser, of Emory University School of Medicine, warns against child-oriented homes. "Perhaps the most significant element in the dissolution of long-standing marriages is a consequence of living in the century of the child," he says.

Parent-child relationships have been stressed so strongly for several decades that, for the sake of the child, husband-wife priorities are many times laid aside too easily. After the first child comes, a real test takes place. Will the mother rob her husband of time and love for the sake of the child and hinder that relationship or will she continue to give her husband top priority? As one husband notes, "I had a fine wife until our first child was born. Then Mary became more mother than mate."

It is good to recall that marriage is permanent while parenthood is passing. Since marriage begins and ends with two persons, the primary concern is to keep the relationship in the best possible repair. When this is the case, the child relationship tends to take care of itself rather well. Louis M. Terman writes, "If a wife does not love her husband more than she loves her children, both the children and the marriage are in danger." When a husband is assured that his wife's love has not diminished, he is usually more than willing to help care for the child and do his share of household chores.

Nothing is so central for a child's happiness and sense of worth as the love of father and mother for each other. There is no better way of giving children a sense of significance than to allow them to see and to feel the closeness and commitment of their mother and father.

Parents should spend more time and effort developing their own personalities and relationships. If father and mother are happy with each other, that contentment is conveyed to the child. This results not only in good behavior and affection, but in a sense of personal worth.

Parents should show affection and love for each other in front of the children. The husband should call his wife by her name, not "Mother." Leave "Mother" for the children. "The lack of affection between father and mother is the greatest cause of delinquency I know," says Judge Philip Gilliam.

Parents should spend extra time and effort cultivating their friendship as husband and wife. When parents enrich their lives together, they are at the same time enriching their children's lives and the children can feel it.

A second false assumption is that the child rightfully deserves to be the center of attention. Too often everything is bent for the child's benefit or wishes. The result is that we develop self-centered children. If they do not receive what they want, they are likely to react, rebel, or run away. "What can I get?" rather than "What can I give?" becomes a way of life.

Jean Laird writes: "Most of us want our children's love more than anything else, and feel it represents proof that we are doing a good job of being parents. In former years, the majority of parents wanted mainly respect from their children, which made things considerably easier. They weren't afraid to be momentarily disliked by children during the act of enforcing rules.

"Now a psychological revolution is taking place in our homes. Parents feel weighed down with a sense of guilty responsibility. They have been made acutely aware of the complex emotional relationship between parent and child and are thinking in terms of psychological cause and effect. We parents are led to believe that everything we say and do to our children will have a lasting effect for good or evil.

"As a result, many of us have become uneasy, embarrassed, inarticulate, and frightened—the first generation of immobilized parents who are letting their children practically take over their homes." Children are not meant to be the center of the family. The rightful center is the relationship of husband and wife.

A third false assumption is that the child should be pushed as rapidly as possible into more mature roles. We have an awful problem letting children be children—so we do ridiculous things. At three months we select toys parents like to play with. Three-year-olds receive electric trains. Many a tricycle stands for months awaiting a driver still in diapers. We dress five-year-olds in caps and gowns for kindergarten graduation. One little fellow said, "I think it's bad that I graduated and can't even read."

Little girls who would like to play with dolls are driven downtown to learn to dance. We frustrate tots by pairing them off in the first grade, electing them to class offices, and putting them on committees before they know what it means. We dress them like adults. In baseball we expect them to perform as professionals before they have hips big enough to hold up their uniforms or hands big enough to grasp the ball. We push them to read while they still prefer to stack blocks.

Why? Because many parents seek

There is no better way of giving children a sense of significance than to allow them to see and to feel the closeness and commitment of their mother and father.

vicarious fulfillment in their children. They want their children to experience and achieve things they themselves were denied. Their children become their ego trip. By forcing their children into premature roles, they build feelings of frustration and incompetence.

The three main areas where Americans and Canadians are expected to excel are in beauty, intelligence, and possessions. Children constantly pressured to measure up, to be superior, to excel in these things rather than being themselves, will suffer for it. Inferiority feelings, which arise out of the great drive for superiority, grow by leaps and bounds.

Destructive Forces. One man remembers vividly that when visitors came to his home during his childhood his parents often showed photographs of his older brother. "Look what a lovely baby he was," they would exclaim about his brother. But no photographs were ever shown of him. His brother always seemed to do everything right and was clever and neat in his appearance, whereas he always seemed to be in trouble. The younger brother felt his parents looked for him only if something was broken. One night they found him sobbing in the attic, feeling no one loved him at all. To wound the self-respect of little children in this way is to hurt them far more than a whipping, and to scar them for life.

A father said to his son, "I don't know what you're going to be. I can't imagine anybody giving you a job. You'll never make anything of life." If children are told often enough that they will never amount to anything, they will begin to believe it. If they don't turn out well, it will not be their own fault entirely. A large share of the responsibility must be laid at the door of a parent, who in robbing children of self-respect, robs them of a God given quality which is one of the greatest driving forces of personality.

In the same way, ridicule, sarcasm, scorn, and contempt directed at a child produce feelings of inferiority and should be avoided. In a parent's fit of anger, a child's mind may be injured and emotions scarred. If repressed or bottled up, these feelings may produce neurotic symptoms which can result in serious emotional problems later in life.

Even to laugh at a child who mispronounces a word or makes some error may drive the child to dishonesty and lying for the sake of self-respect.

How build a sense of significance? Now we come to the positive.

1) Your attitude as a parent toward yourself is basic and will affect your child's self-esteem. If you as a parent have a sense of worth, you will convey a sense of worth to your child.

2) Let your child help around the home. To grow is to be needed. "Let me do it" begins early. The temptation is to turn the child away and do it oneself. But the small child loves to help and needs meaningful experiences to learn responsibility. How else will a child learn to make cookies, paint the fence, or hammer nails?

To compliment the child early for doing small jobs gives a sense of significance. Later, daily chores gives a sense of regular accomplishment. Bruno Bettelheim writes, "Conviction about one's worth comes only from feeling that one has important tasks and has met them well." So let the child help. Avoid the painful phrase, "Oh, you can't do that."

3) Introduce your child to others. An editor friend of mine traveled across North America in the interests of a youth magazine. He told me he could predict the climate of relationships between youth and their parents almost every time by noticing if the parents introduced their children to him by name. One's name is awfully important to a child as well as an adult. When parents or others think children worthy of introduction by name, it helps contribute to their developing sense of worth.

4) Let the children speak for themselves. We often humiliate children by answering for them. It is rude for parents to respond to a question asked of a child. I've even heard college students asked, "How is college going?" and a parent respond, "Oh, she's doing fine—she's on the dean's list," or "He made the football team."

In a group of youth counselors, the concern was expressed that when a youth is brought in for an interview, the parents frequently do the talking. No doubt that's a large part of the problem.

Why do parents speak for children, undermining their self-respect and subtracting from their significance? Because parents do not respect children as persons and want to assert their own importance. In so doing they signal the children that they are insignificant and not qualified to speak for themselves.

5) Give children the privilege of choice and respect their opinions whenever possible. Personality develops through making

decisions. Children should be given many opportunities to choose, and should learn to live with the results of their decisions.

Certain matters demand the decision of parents, of course. But many choices have no ethical or eternal significance. When we allow children to choose we give them a sense of worth.

6) Spend time with your child. If parents do not take time for their children, children will take time from them in unpleasant ways such as whining, fighting, and other angry behavior patterns.

A small boy watched his father polish the car. He asked, "Dad, your car's worth a lot, isn't it?"

"Yes," his dad replied, "it cost a lot. It pays to take care of it. When I trade the car in, it will be worth more if I take care of it."

After some silence the son said, "Dad, I guess I'm not worth very much, am I?"

We build our children's sense of self-worth when we take time to listen to their concerns, when we drop the newspaper when they speak, when we look into their eyes when they share with us.

A boy came to his father who was reading the paper. He tried to show him a scratch on his hand. Annoyed by the interruption, his dad, still looking at the paper, said, "Well, I can't do anything about it, can I?"

The small one replied, "Yes, Daddy, you could have said, 'Oh.'"

A mother shared how her small son came to her over a two-day period complaining a number of times that he had a blister on his hand. Each time she said, "You'll have to take care not to hurt yourself." But she didn't look at his hand. Before leaving him with a babysitter to attend a retreat on parent-child problems, she finally stopped to look at his hand. She saw that it needed immediate attention because a splinter was causing infection. She wished then that she had taken time earlier to take her son's problem seriously.

7) Encourage the feeling of worth and significance by trusting your children occasionally with things which surprise them. Some time ago my sister and family came to visit us. "Where is Jerry?" we all wanted to know. Fourteen-year-old Jerry was not with them. His dad replied, "We left him at home to attend a sale and bid on a farm tractor." We were startled at the idea. But Jerry's parents seemed perfectly relaxed. And what a feeling of worth Jerry must have had!

One family put both teenage sons, ages 13 and 15, on their joint checking account. "Why not?" the father asked. "Should I trust Wall Street more than my own sons?"

Children grow in responsibility and accomplishment as they are trusted. And to trust them at times with things which surprise them can give them a big boost toward the sense of worth which is so basic to all of life.

Dorothy Briggs concludes in *Your Child and Self-Esteem: The Key to His Life,* after 26 years of clinical work, "What's the greatest gift you can give your child? Help him to like himself." ☐

Significance quiz for parents

Check the answer in the appropriate column: true, false, or usually.

T F U

___ ___ ___ 1) I spend some time with my child personally each day I'm home.

___ ___ ___ 2) I give my children special responsibilities to prove I trust them.

___ ___ ___ 3) I try not to force my children into roles for which they are unready.

___ ___ ___ 4) I introduce my children to visitors by name.

___ ___ ___ 5) I believe our husband-wife relationship takes priority over our parent-child relationship.

___ ___ ___ 6) As parents, we show affection for each other in front of our children.

___ ___ ___ 7) I allow the children to help do things.

For discussion

1) Discuss times you remember when parent-child relationships took priority over husband-wife relationships.

2) How free would parents be to show affection in front of their children?

3) Give examples from your own experience when you forced children into roles for which they were not ready.

4) Discuss the statement, "Inferiority feelings grow out of the drive for superiority."

5) Do you think you are ever justified in answering for your child?

6) What are some things you might trust your children with to surprise them and show confidence in them?

7) What are some ways children of different ages assert themselves to bolster their sense of significance?

8) If possible read *Hide or Seek,* by James Dobson, published by Revell.

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The Kalmucks:

Strangers no more

Uprooted for long centuries in many cultures, the Kalmucks struggle valiantly to keep their identity and values intact.

by Ruth E. Early

The name "Djambinov" leaped off the page as I looked over the list of new students arriving at the University for a summer institute. I thought surely I had heard that name before. Eli Djambinov's home address was Freewood Acres, New Jersey.

I wondered if this young man might be the son of a Kalmuck refugee couple, remembering that the Kalmuck refugees who came to the States through Church World Service (CWS) were resettled by the Church of the Brethren in Philadelphia and New Jersey.

The next week I called Eli in for an appointment to discuss his courses in the summer program and—as important at the moment—to find out about his family. He told me that his parents were Kalmuck displaced persons in Europe and had come to the States through some organization, the details of which he did not know.

He later checked with his parents and told me that their immigration to the United States was indeed through Church World Service. Arriving in December, 1951, they had lived their first American days at the Brethren Service Center, New Windsor, Md. I told Eli that I was at the center at that time working on the resettlement of refugees and had welcomed his parents upon arrival there.

Christmas 1951 at the Brethren Service Center was a time of sharing blessings and joy by Brethren and Buddhists. Thirty-one Kalmuck refugees (including Eli's parents and grandparents) had arrived from Europe and were waiting to be resettled in a permanent home. Although our celebration of Christmas must have appeared positively strange to them, they listened in appreciation to our carols and worship service. The small gifts the center people gave to the Kalmuck children brought joy to all.

It was easy to love these new friends from another part of the world. One could sense that they were a group of proud people with a long line of incredible history. But they had endured countless years of foot-loose existence and were known in Europe as "the refugees for whom there is no room under the sun."

The Kalmucks originally inhabited the present province of Sinkiang in Western China, north of Tibet, and are considered one of the few remaining groups of the Western branch of the Mongols. From the 12th to the 14th centuries the Kalmucks participated actively in military and political events in Asia. After the breakup and disappearance of the Mongol Empire, and after long and exhausting wars the Kalmucks were forced from their original lands on the boundary between China and Mongolia. At the beginning of the 17th century they fled westward toward Russia. This was the initial step in a period of their 300-year sojourn in Europe.

Within several decades the remnants of the Kalmucks had settled in an empty area in what is now Russian territory, where the Volga River empties into the Caspian Sea.

For a period of perhaps 50 years—the latter part of the 17th century and the early years of the 18th century—Kalmuck life reached its highest point. The people were proud and free. The Russians had signed several treaties of recognition with them, and trade and commerce increased. The Kalmuck language was developed to the point where it was sufficient to express the metaphysical concepts of Buddhist philosophy.

During the 18th century, Russian authority increased and steps were taken to incorporate the land of the Kalmucks into the mainland of Russia. In order to avoid Russian subjugation, the majority of the Kalmucks decided to return to Asia, but thousands perished from hunger in the desert. Scarcely a fourth of those who had set out reached their native steppes. There they fell victims to the Manchu Dynasty in China and dropped out of the picture as a nation. The Kalmucks remaining in the Don and Volga river valleys came completely under Russian authority.

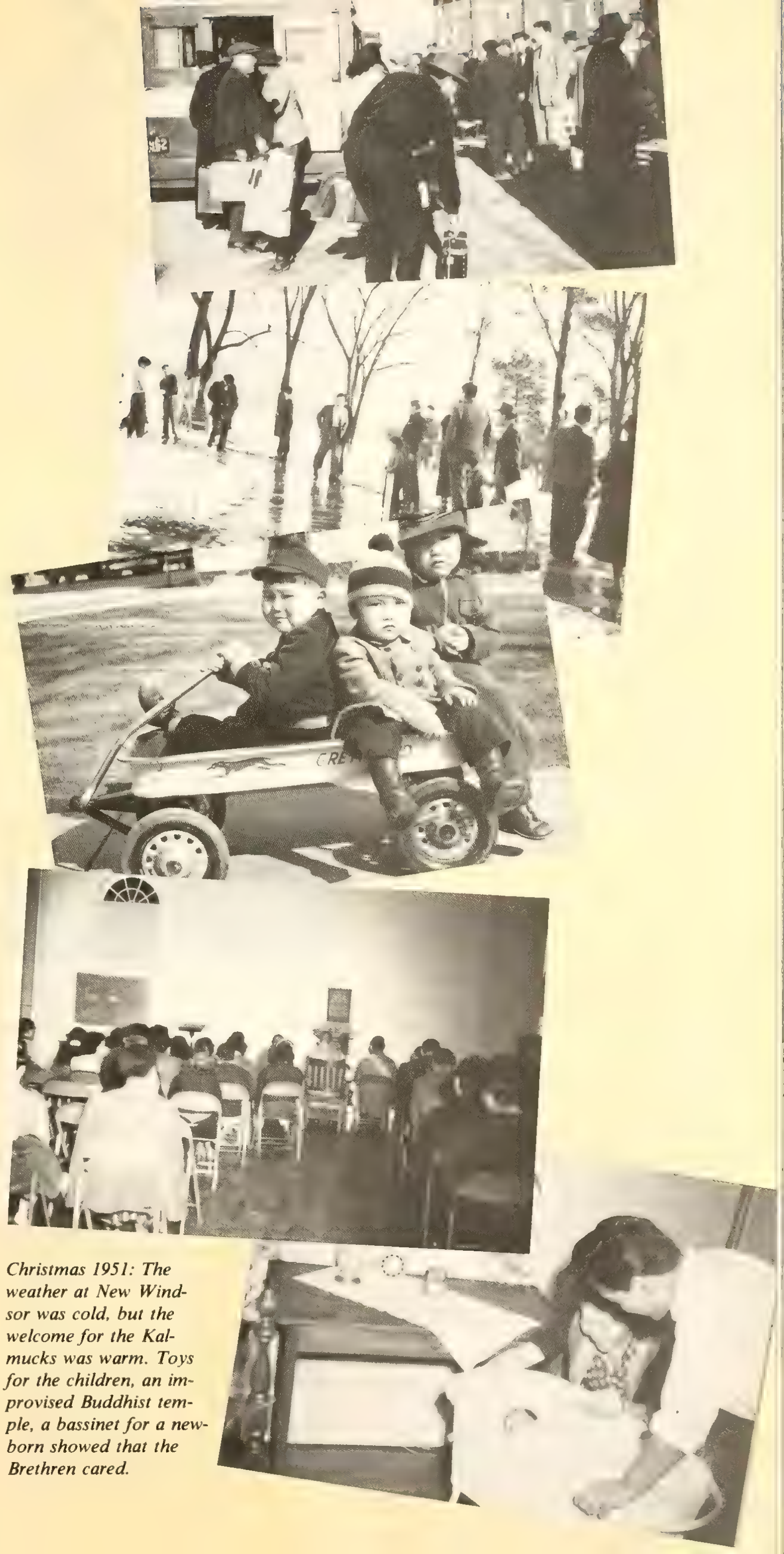
The Bolshevik Revolution of 1917 was met with disfavor by the Kalmuck people in Russia. Brought up in the quietistic environment of the Buddhist religion, they had become proud of cultural, economic, and religious liberties. After fighting against the revolutionists with little success, the Kalmucks were split for the second time by the rise of Marxism. The majority were exiled into slave labor camps in Siberia while a small minority began to filter into Europe.

The Kalmucks settled as homeless refugees around Turkey and the Balkan countries, living as political refugees in small camps. The Kalmucks left in Russia rose in rebellion against the Communist state, resulting in the mass deportations of the Kalmucks during 1936 and 1937.

The Second World War did much for the uniting of the Kalmuck refugees in Europe by bringing the Kalmuck units together to fight. At the end of the war, there remained in Europe about 800 men, women, and children of the tens of thousands who had stayed in Europe after the first split. The remaining ones were now displaced persons living in refugee camps in Germany, France, and Belgium under the International Refugee Organization, an agency of the United Nations.

No country was willing to take the Kalmuck displaced persons as new immigrants along with other displaced persons of many nationalities. Their plight reached the concerned ears of American groups who wanted to resettle them in the United States. However, because of the US Oriental Exclusion Act, immigration through the regular channels was not allowed.

A congressional bill was passed in June, 1951, decreeing that 300 years of residence in Europe made the Kalmucks Europeans



Christmas 1951: The weather at New Windsor was cold, but the welcome for the Kalmucks was warm. Toys for the children, an improvised Buddhist temple, a bassinet for a newborn showed that the Brethren cared.

Top left: Eli Djambinov (left) with Kursang, Lydia, and Uthsur Moschkin. Upper right: Eli with Grandmother Dshigde Djambinov, Uncle Ulumdschi Akuginow and Aunt Gauna Akuginow. Center left: Eli. Above: Ruth Early chats with Eli. Opposite: Erna Akuginow.

rather than Orientals. The door was opened for the first Kalmuck couple to arrive in New York in October. Arrangements were made by CWS with the International Refugee Organization for the Kalmucks to be resettled in the United States by the Brethren Service Commission.

For about half of the 560 Kalmucks who immigrated by April, 1952, New Windsor Center was their first home, with another temporary residence at Seabrook Farms in New Jersey. The first permanent mass resettlements were in New Mexico, New Jersey, and Pennsylvania, specifically Philadelphia.

The attempt to resettle these people on various sheep ranches in New Mexico was not successful. It had been assumed by agency workers in the resettlement program that these were a pastoral people with no desire to live in a highly mechanized civilization. This assumption proved invalid with the failure of all attempts to resettle them on the land. A cultural change had taken place.

Despite their Asian origin, the Kalmucks differ considerably from true Asians because of the impact of 300 years of European culture. Thus the Kalmucks who were resettled in New Mexico joined friends in New Jersey and Pennsylvania.

My good fortune in meeting Eli at the university brought me in direct contact again with a leader of the Kalmuck group, Ulumdschi Akuginow. Before classes ended in the spring semester, Eli and I made plans to meet in Philadelphia during the summer.

When Eli picked us up at the station, he took us to the home of Ulumdschi Akuginow, who is his uncle and who had been the leader of the Kalmuck group when plans for resettlement were being made in 1951-52. As we talked, Ulumdschi showed me his old files of correspondence with representatives of CWS and the Brethren Service Commission.

That June day spent in Philadelphia will long be remembered. Leah Oxley, who is presently at the Brethren Service Center working on the resettlement of refugees, and I asked many questions of Ulumdschi, his wife, Gauna, and their daughter, Erna, who graciously took us into their lovely home. Eli's grandmother, Dshigde Djambinov, speaks only Kalmuck, but we had excellent interpreters to talk with her.

The Akuginow family of four is a good example of some of the things that have occurred since the group's immigration. Erna was three years old and her brother Steve was only six months old when the family arrived. After leaving the Brethren Service Center, a two-room apartment was their first home in Philadelphia.

Ulumdschi vividly recalls that it was not easy to secure work. Although a graduate of Leningrad University and a chemistry teacher, he accepted the only job he could get which was as a laboratory technician in the A. M. Collins Paper Company. He continues to work with a paper company, a different one, since the Collins Company moved out of the city and he did not want to move his family. Gauna has worked outside the home only in the past several years at Nabisco Company. They are buying their house on Whitaker Avenue.

Erna, a graduate of New York University, is a producer at WCAU-TV in Philadelphia, and Steve, after completing graduate work at the University of California last spring, is employed in computer engineering at Northrup Aviation. This is a close-knit family extended by grandparents, uncles, aunts, and cousins.

The language spoken in the Akuginow

home is usually Kalmuck. It may be that most families continue to speak Kalmuck at home because the older persons have not learned English. At times they speak German, Russian, Yugoslavian, or English. In response to my question about the possibility of the traditional tongue of Kalmuck becoming a forgotten language, Ulumdschi said, "Not in the near future, but it is a problem."

Their food and eating habits have slowly moved westward. They enjoy a combination of Oriental, Russian, and Western foods, with a domination of Western foods. On occasion the family enjoys Kalmuck dishes. A common Kalmuck dish is "veranic," consisting of meat and vegetables, wrapped in thin layers of dough, steam cooked and glazed with butter. This dish is always prepared for religious ceremonies and other Kalmuck social activities.

Gauna does not remember the incident, but she told me in 1952 about an experience she had with food. At that time, language was a problem for her, and the supermarkets were confusing. She purchased a can of ready-to-bake biscuits with a picture of the finished biscuits on the side, and then was puzzled upon opening the can to find mere globs of dough. "But," she said, "I had paid for them, so we shrugged and ate them." The busy members of this household now are tempted to buy prepared or fast foods, as are many of us. Gauna told me that it takes too much time to cook Kalmuck dishes every day.

Strong ties to Kalmuck culture and identity are preserved while contemporary American life-style is blended into the picture. Such things as religious artifacts, books, tapestries, pictures, and vases obviously belong to Kalmuck culture. Eli has shared with me some observations he recently made from frequent visits with his sister Lydia, her husband Uthsur Moschkin, and their 11-year-old son Kunsang, who live in Silver Spring, Md.

Lydia and Uthsur selected one another as a marriage partner instead of following the Kalmuck tradition of pre-arrangement by paternal clans. It is expected that change in marriage customs will take place in 25 years since Kalmuck children are taught through an American educational system that stresses individuality, although simultaneously learning in the home the meaning of the culture and identity to be retained.

Elder Kalmucks would like to require that all Kalmucks intermarry, a custom which is supported by social and religious activities. Social interaction between Kalmucks is emphasized in order to maintain group solidarity, and the continuity of Kalmuck marriages is of great importance. Some Kalmucks have married outside the group, but most of them have intermarried, as did Lydia and Uthsur.

The fact that the Moschkins reside in the Washington metropolitan area is in contrast to Kalmuck culture, which stresses residing in proximity to other Kalmucks for fellowship and social purposes. This household, also, is a blend of contemporary Americana along with Kalmuck identity. The values of competition, opportunity, and profit motivation are applied to employment and material possessions, while Kalmuck culture applies to religious and most social activities. Kalmuck culture seems to be a dominant consideration in the decisions made by Lydia and Uthsur.

Kalmucks in the United States number approximately 800. About 93 percent of them live in the Philadelphia and New Jersey areas, while the remainder are scattered from coast to coast. The primary reasons for living apart from the group have been for educational and employment opportunities.

When the Kalmucks first settled in Philadelphia and New Jersey they looked for the simplest jobs. As one young man remarked, "We really worked hard, and I mean hard. We had to make good and we had to make up somehow for not being able to speak the language." Without question the Kalmucks have proved themselves to be diligent and dependable employees. More are working now, including women, and many are in skilled and professional fields. Others work in factories, paper companies, and sugar refining industries. Some of the Kalmucks have organized their own construction companies.

Most of the Kalmuck families now own, or are purchasing, their own houses. They quickly established a reputation as "rehabilitating agents" in repairing and remodeling old row houses in a rather rundown area of Philadelphia and as excellent credit risks. Many of the families have now moved to more affluent sections of the city, thus they are more widely scattered. Three-generation households are not uncommon, although this is not the normal pattern for them here.

Since the focal point of the Kalmuck culture is Buddhism, their lives center around religious observances. The largest Buddhist Temple in the United States is in Farmingdale, N.J., with two other temples in New Jersey and one in Philadelphia. Few of the Kalmucks now visit the temple daily, as was formerly the custom, but many visit the temple weekly.

Of great concern to the Kalmucks is the lack of interest, among the youth, in the priesthood. It has been necessary for several years to import priests from Tibet.

Eli and I have become good friends. During his freshman year at the university he came to my office rather often to get assistance on an academic question, to talk about his undecided major field of study, or just to say "Hi!" His priceless sense of humor can brighten any gray day. He is a good student with many interests, including anthropology and his own ethnic background. With a mind for practical considerations, also, Eli has now decided to major in accounting in the School of Business Administration. He is doing well. He has learned to assume responsibility as a student and as a person. His ability to raise pertinent questions and contribute insights is a delight in our conversations.

This first-generation American Kalmuck displays strong character traits, which we were told in 1951 were characteristic of the Kalmuck people—traits of determination, honesty, loyalty, courage, faith, and goodwill. And there must be many more young Kalmucks of the same caliber.

These Kalmuck youth, together with their parents, grandparents, aunts, uncles, cousins, and all the rest, enrich this country in countless ways. During their first 25 years in the United States, they have demonstrated their worthiness of our support when they were strangers and we took them in. ☐

Why can't I say

by Anne Haynes Price

Peoplemaking, By Virginia Satir. Science and Behavioral Books, Inc. Palo Alto, California. 304 pages. Hardback. Illustrated. $7.95.

You Can Have a Family Where Everybody Wins, by Earl H. Gaulke. Concordia Publishing House. St. Louis, Missouri. 93 pages. Paperback. $1.95.

Growing Up With Toys: ***A Guide for Parents,*** by Irene Clepper. Augsburg Publishing House, Minneapolis, Minnesota. 160 pgs. $3.50.

Why can't I say what I mean? I am forever saying "Don't," "Shut-up!" "Can't you do anything right?" Everything is an order or a put-down. Why can't we have a friendly conversation without somebody butting in or someone storming out?

Communication isn't easy with families, at least communication that is open, honest, positive, and loving. I doubt that any parent would question that communication is the most difficult task in parenting. Since all communication is learned, it seems that we should someday be able to express acceptance, support, and care without being dictatorial, condescending, or commanding. Parents never speak to a colleague or a friend as they so often do to their children.

There are perhaps a few parents who are aware enough of their difficulties in communication to realize that they are not accurately expressing what they feel. Most parents, however, don't even recognize that they have a problem. Their parental duty is to run the lives of their children, never experiencing an expressive, mutually respectful relationship that is possible between parents and children. Somehow it is just easier to blurt out, "Get that sour look off your face!" rather than expressing the more accurate feeling, "I sense you are feeling pretty low right now, Sally. Want to talk about it?"

The three books reviewed here present ways to improve communication. Pastor and author Earl Gaulke recognizes that communication is certainly the key to having a family *Where Everybody Wins.* In his book Gaulke presents a Christian interpretation of Thomas Gordon's *Parent Effectiveness Training.*

Since 1970, when Gordon instituted a training program of the no-lose approach to parenting, some one million copies of his book have been published, and 250,000 parents have experienced the effectiveness of his theories and communication skills. Gaulke's Christian adaptation, *You Can Have a Family Where Everybody Wins,* has reached another group of parents, as Lutherans have trained 600 instructors and 3,000 parents. Gaulke states that his training text seems to show that "PET skills do spell out in practical terms how Christians can better fulfill their calling to love one another."

Communication training of the highly respected family therapist Virginia Satir reaches other parents. In *Peoplemaking* she provides professionals and parents with many tools for family unity and communication specifically. When you hear her speak in person, or see her working with a family in therapy, you more fully appreciate her down-to-earth manner in the book. Therapists seek to pattern their work after her warm and direct style, and families are reassured in their efforts with her approach which does not allow for

Most parents try to run the lives of their children and they never experience an expressive, mutually respectful relationship with them.

what I mean?

anyone to feel guilty or blamed. Her typical statement is, "Rather than feeling guilty about that, pat yourself on the back for what you have learned for the next time."

Her 18 illustrated chapters, mostly in the form of exercises in communication games, suggest ways to help make healthy people. During her 35 years in family therapy, she has observed consistently several patterns in the untroubled and nurturing family. Check your family to see if the individual's self-worth is high.

Is communication direct, clear, specific, and honest?

Are rules flexible, human, appropriate, and changeable?

Is the link to society open and hopeful?

Communication is "the gauge by which people measure where they are in their feelings and the tool by which these levels can be changed." Perhaps you would argue that her goal in communication is unattainable. "We have it made when I can say straight to you that you have a bad smell about you in such a way that you receive the information as a gift."

Both Satir and Gaulke's books are communication texts. Satir uses the term "full listening" and Gordon uses "active listening" as a means of accurately understanding both content and feeling in any verbal or nonverbal expression. Satir points out four basic ways in which we commonly respond in a stressful situation, particularly when we let our self-esteem get bound up in the stressful moment. These four responses include placating, blaming, computing, or distracting. Gordon describes them similarly in his "Dirty Dozen" list, which identifies the pitfalls that we most commonly encounter when communicating. Rate your own expressions to your child to see if you are in or out of the pit.

Do you order, threaten, moralize, advise, lecture, blame, agree, shame, analyze, sympathize, interrogate, or distract?

Maybe you consider it your God-given responsibility to speak as the authority figure in the family. Rather than to respond in any of the above ways, Gordon's simple first rule is to make statements that stay with the child's feelings until the child can sort them out. This frees the child to respond to you honestly, without being put-down or needing to tell a lie.

Gaulke's book is a brief summary of the communication techniques of PET, appropriately designed as a church school course. Throughout his little book of 93 pages, Gaulke gives many examples of communicating, both effective and noneffective methods of responding, and supports the examples with biblical teachings. He gives the example of the seven-year-old girl who comes home crying because her friend took her doll and she does not want to play with her. The typical first response of a parent is to order: "You go right up there and get your doll back!" He indicates that this would seem fair from the Old Testament teaching, "An eye for an eye," but Jesus taught us in the New Testament that, "If anyone would sue you and take your coat (doll?), let him have your cloak (other playthings?) as well" (Matt. 5:38).

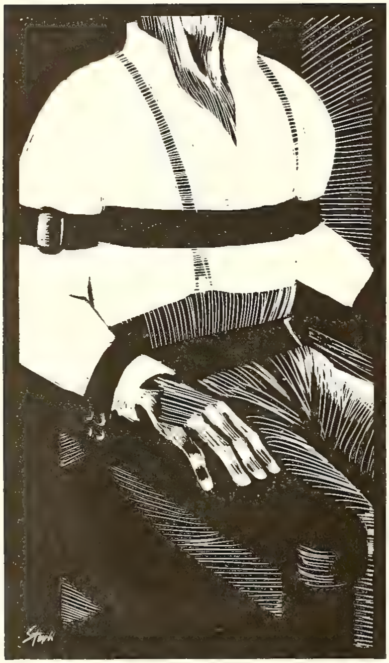
You may be wondering what relationship a toy book has to this review of how-to books on communication. A child's world is play. It is through play and toys that we get in touch with the mind and feelings of a child.

Irene Clepper in *Growing Up With Toys: A Guide for Parents* does not simply give advice on the selection of toys, but she also draws upon medical, psychological, and marketing research to demonstrate the value and need of play for the growing child. Through play, children are becoming who they are as human beings, learning our values and beliefs for living, and developing their own style of living. Children need parents to be an essential part of their world of play, and Clepper is concerned that parents so often don't take the time to be actively involved in their play.

Do you leave all the play experiences to someone else? "Go play with Dan. I'm too busy to play right now." What are you teaching your child by being uninvolved or passive in the child's play life? What is your child learning about life and about himself or herself through games, hobbies, and activities? I'm sure my Brethren parents never considered that the game of Monopoly might teach me to be greedy, or develop a dependence upon capitalistic accumulation of material possessions. It was only after my son had spent ten dollars to buy the game of Risk that I discovered it was contradicting our home teachings of brotherhood. I realized the purpose of the game is to accumulate armies until you can conquer the world. I innocently thought the world map on the cover would provide an easy geography lesson.

Clepper's message to parents is to be involved in your child's play and match their toys, hobbies, games, activities to your values and beliefs. An even stronger message to me, and probably to all Brethren, is the need to relearn play. We learned well the value of work, but did not learn the equally important value of play. If Clepper's book is read with an eye for communication tips, toys and play are the openers for real dialogue with our children.

These three books have sharpened my awareness that if I am to be a loving, caring parent, I must not give orders. I must instead communicate openly, honestly, and clearly what I mean, what I feel, and what I believe, and allow my children to do the same. Thus we communicate through our choice to play or not to play, through our active or passive approval of certain games or toys, through the tone of our voices, the positions of our mouths, the conditions of our ears, the interrogations we spell out. Thus we are determining how Doug and Mike (1) feel about themselves, (2) are reassured of our love, (3) learn how to handle conflict, (4) understand our values, and (5) discover ways we all live and grow together. These five areas relate to chapter headings of the little book *You Can Have a Family Where Everybody Wins.* ☐



Verdict: Guilty.

by James L. Kinsey

The firing squad stands ready: Guns are cleaned, polished, and loaded. Marksmen are practiced and accurate.

The gas chamber stands ready. It is spotless, polished, free of malfunctions. The gas is fresh and electronic connections have been checked and re-checked.

The electric chair stands ready. It is polished, corrosion-free, its circuits functioning properly. Body-conductive lubricants, cotton packing, and blindfolds are in place.

After nearly ten years of reprieve, these American implements of retribution are again in use—all for the sake of domestic peace and security. The firing squad was the first to become operative with the execution of Gary Mark Gilmore.

Nearly 600 more persons throughout the nation have been sentenced to death and await execution. At the time of Gary Gilmore's death, capital punishment laws in Florida, Georgia, and Texas had been tested in courts and found to comply with US Supreme Court guidelines. Laws in Alabama, Arizona, Arkansas, Colorado, Connecticut, Montana, Nebraska, Ohio, Pennsylvania, and Utah seem to conform to federal standards. Three hundred persons reside on "death rows" in these 13 states. The remaining 300 persons who have been sentenced to die are imprisoned in 20 states whose current laws are probably unconstitutional, according to lawyers' studies.

How do we as Christians relate to this reality in our land? How do we offer the redemptive word to a world gone mad with vindictive violence?

Bible study shows a progression in the concept of justice—with correctives being given along the way when it seemed clear that persons had not fully understood what God had intended.

Our current problem is demonstrated by our exercise of dominion. As God created us we were given dominion over everything except one another (Gen. 1:26-28). Dominion is the way we use the gifts of creation. Dominion is the way we exist outside of the garden. Dominion is the way we relate to the "thorns and thistles" (Gen. 3:18) so that the gifts of the soil give us life.

Humankind logically discovered methods of exercising its dominion over the birds, the plants, and the beasts of the field, but also became wise to the strategies of power over each other. The process was simple. Unwanted or troublesome plants and animals were subdued in the struggle to survive outside of the garden by the use of violence, uprooting, and segregation—leading ultimately to their deaths. Likewise, humankind deduced, unwanted or troublesome brothers and sisters could be subdued. Cain exercised this form of dominion over Abel. The society around Cain felt compelled to employ the same methods to control others who threatened community (Gen. 4:1-16).

It became appropriate to incarcerate, segregate, uproot, and threaten with death in order to control the violent impulses within us and our brothers and sisters. In this logic we can deny rights to errant per-

The new light given to the nations
equal violence. The new light,
tools, the hope, the reason to
who have violated the

Sentence: Death?

sons. We can demand estates, integrity, and future potential to prove a person innocent of offenses against society. We can feel that justice has been served, but our lives remain fraught with broken relationships and fear.

The Old Testament law code is clear: "Thou shalt not kill" (Ex. 20:13). The New English Bible restates the passage, "You shall not commit murder." It was and still remains a fact that society cannot exist with murderous acts being committed unchecked. Community cannot exist based on the fear of violent death due to personal disagreement.

Exodus 21:20-25 deals with what seemed to be a reasonable extension of justice based on the new-found dominion over other humans. The concept is clear. Persons are deterred from violating the life of another by knowing in advance what the punishment will be. The punishment fits the crime—an eye for an eye, a life for a life—except in the case of slaves (who were property) and an occasional mitigating circumstance.

The law seems clear, reasonable, and necessary for the quick dispatch of justice. The law appears to be of God. However, persons responsible to mete out penalties under the law are also human, mistake-prone, violence-oriented, fallen persons. The justice system that decides an eye for an eye, a life for a life is as destructive to community and the solidarity of human and national relationship as those who take the first eye or the first life. This reality became evident to the community of faith as it grew to understand the loving forgiveness of God.

2 Samuel 11 and 12 illustrate the point well. Today, as in David's time, the rules of justice are determined by the rich and powerful. In fact, laws are written to protect them.

David's story is universal. A powerful man saw something that pleased him—Bathsheba. He had the means to ensure that she would be his. David employed murder with open bravado to secure his prize. He sent Uriah to his death, reached out to comfort Bathsheba, and possessed her as his wife.

The prophet Nathan was sent to David as God's mind and voice in the matter. Nathan approached David, who symbolized the judicial system of the land, and described the crime couched in terms of common human interaction. As David listened to what was obvious injustice, he became angry and shouted, "As the Lord lives, the man who has done this deserves to die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity" (2 Sam. 12:5-6).

Nathan confronted David, "You are that man," and described David's crime. The wheels of true justice began to turn. Unlike the powerful and rich of the world who continue to exercise evil dominion to retain power and achieve their goals, David repented. A new era was born into the life of Israel and Judah.

God did not require David's life for Uriah's. However, Nathan's prophecy was fulfilled. David's descendants suffered as a result of his impropriety. Their improper human relationships generated brokenness and physical death. Corruption produced by power and wealth destroys humankind's ability to exercise God's kind of justice and redemptive human encounter.

In Isaiah the concept of vengeance takes a new direction. Vengeance is understood as the loving justice of God (Is. 34:3-10). The faithful live in a theology of deliverance. "The recompense of God" no longer destroys the offender or enemy. Instead, "He will come and save you." God will open eyes, unstop ears, loosen shackles, freeing the faithful from the oppression of their mental attitudes. The community can build highways where joy and peace are realities even for those in chains.

Isaiah 42:1-9 points to this new justice. God's vindication is given not to sever relationship forever, but to bring health to the offended and the offender. "Getting even" is not the goal of justice; rather, life takes on new perspectives under the loving forgiveness of God who forgot the sins of the fathers.

Vindictive and devastating modes of justice are put aside for the sake of personal and national health. To respond to God's forgiving, healing vindication requires a new method of interacting with brothers and sisters—to forgive, to offer healing relationship, to share redeeming love (even with the enemy). God gave sight to the blind, brought the prisoners out of the dungeons (Is. 42:7), and offered hope to those caught up in the need for

Is. 43:6) does not allow for claiming justice through
vhich we have come to know as Jesus Christ, offers the
e in redemptive relationship with sisters and brothers
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retribution by claiming justice through equal violence.

A new light is given to the nations (Is. 42:6) which does not allow for such vindictiveness. The new light, which we have come to know as Jesus Christ, offers the tools, the hope, the reason to be in redemptive relationship with brothers and sisters who have violated the peace and life of our community. God's final stamp of approval on this new relationship to the offending person in Jesus Christ helps us to understand what to do after we bring the prisoners out of their cells.

Jesus put a damper on the rampaging fire of vindictive justice in us. In the Sermon on the Mount he put an end to the eye-for-an-eye, life-for-a-life style of justice with the ultimate corrective. Now a love relationship that suffers with the errant brother or sister is blessed. Now we must live in a redemptive relationship where all of life is a precious trust (Matt. 5:39).

For those who still need a law uttered from the Lord's lips to convince them, Jesus minces no words. Whoever kills is liable to judgment (Matt. 5:21). There are no mitigating clauses inherent as there were in Exodus and the other law codes. Killing for justice or anger are lumped together.

But the issue is still not settled for those who need to nurse their anger with a justifying law. Anyone who is angry with his brother or sister is liable to judgment (Matt. 5:22a). Anger is as disruptive of loving, forgiving community as is murder.

Jesus is not yet finished. He gives the ultimate corrective with no loopholes. Whoever insults a brother or a sister should be called to repentance and renewal before the council (Matt. 5:22b). Whoever calls his brother or sister a fool will be liable to the hell of fire (Matt. 5:22c).

Humankind is stripped of any claim over any brother or sister and is held ultimately accountable for even the everyday insults and value judgments made in casual social interaction. The improper exercise of dominion is crushed. We are left standing without a plea under God's mercy, begging for forgiveness, justified only under the cross of Jesus. We do not have enough insight, enough wisdom, or enough love to stand in judgment of any other person. Only God has that power. "Vengeance is mine, I will repay, says the Lord" (Rom. 12:19).

A new life-style replaces the eye-for-an-eye world into which we have been born. That life-style where Jesus is met in our serving the needs of the prisoner stands as the ultimate God-approved corrective to society's death wish. Jesus proclaimed this way of life in his witness to us, "I was in prison and you came to me" (Matt. 25:36). "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

Jesus is met, served, and worshiped as we greet him in the prisoner. Either we relate to the prisoner in that truth, or we destroy a brother or sister *and* Jesus in our vindictiveness. We must re-educate ourselves to live in loving, redeeming, renewing relationship. To find Jesus, to be faithful, we must begin now the difficult task of transforming self and society to find life for us and our world.

Our task is clear. We are to bring the

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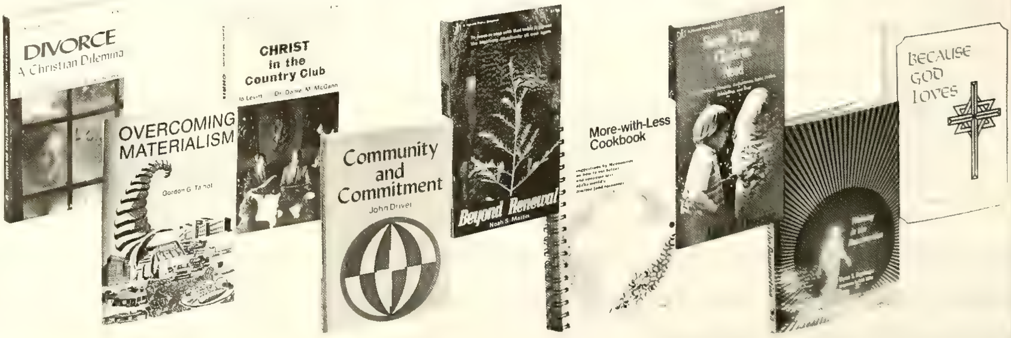

prisoners out from the dungeons. We are to seek new ways of relating to one another, the foundation of that new relationship being our response to the presence of Jesus Christ in every life. "Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them" (Is. 42:9).

Our task is clear. We should oppose the death penalty. We should write now to our governors and legislators stating our position. We should begin now to organize and present programs on the issues and realities of criminal justice and especially the violence of capital punishment. We should lobby long and hard for new methods of redemptively and creatively living with those who offend us and our society.

We should lobby against the use of tax money to build more prisons. Rather, we should act on the best advice we now have of ways to redeem the deviant with methods that truly give health and renewal. We should work hard to redeem the criminal justice system which even those who work within it feel is inconsistent and no longer workable.

We should begin now to train ourselves to be agents of redemption for those who violate us and our lives. As Christians we should see to it that the society in which we live takes responsibility to offer the best healing services for each life in its care.

This is not merely a sociological issue. Our response to the offender is central to the gospel of Jesus Christ. It is the work of Jesus in the world with God's direction and approval. Our redemptive response to the offender is not just another permissive, liberal brainstorm. It is God's way of redeeming the world.

Sylvia Eller, Church of the Brethren criminal justice reform coordinator in our Washington Office, can provide concrete ways to begin to work on this new way of life and relationships. Contact your state Council of Churches for groups and agencies which deal with local issues of capital punishment and criminal justice. Call upon your district criminal justice consultant for assistance. Share with your pastor in Bible study, prayer, and action to find a new style of responding to the offender.

"Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). "I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness" (Is. 42:6-7). ☐

Individuals, groups, and congregations concerned about the reinstatement of capital punishment can order worship resources from the Fellowship of Reconciliation which deal with the issue. Resources include a liturgy centering on the death penalty, suggested songs and hymns, and material for preparing sermons or talks on capital punishment. Single copies 50¢ each; over 25 copies 25¢ each. (Bulk rates negotiable). Order from: Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

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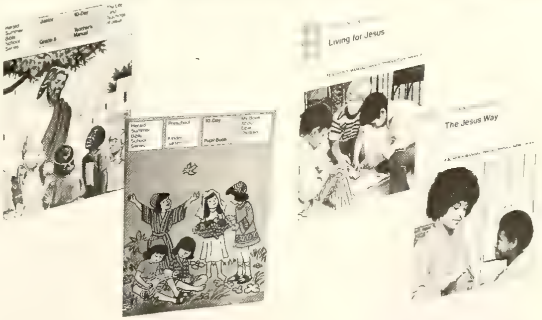

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On Conference, Christian tv, ‘Brethrenism

Gary H. Perroz

Where to hold our Annual Conference

I like to work with statistics and charts. I have found some disturbing implications from comparisons I've made on attendance and population densities of the church and locations of its Annual Conferences. Below are the statistics I've used:

Area	Square Miles[1]	Brethren Membership[2]
Florida	58,560	1,548
Idaho	83,557	888
Illinois (& Wis.)	56,400	6,824
Indiana	36,291	18,527
Iowa (& Minn.)	56,290	4,692
Maryland, W.Va., Virlina	128,285	49,967
Missouri	69,674	1,532
W. & S. Plains	649,531	6,879
Ohio	41,222	20,715
Ore., Wash., Pacific S.W.	333,866	9,622
Pennsylvania	45,333	45,719

[1] *World Book Encyclopedia*

[2] *Church of the Brethren Statistics, 1972* page 82

I also plotted the locations of congregations on a US map and the locations of Annual Conferences for the last 20 years (1956-1976).

From the bare statistics we find that Pennsylvania has the highest membership in relation to area with Indiana and Ohio vying for second place. When seen on a map the densest area becomes Pennsylvania (with the total membership in the southern half of the state) and the Shenandoah Valley region of Virginia and Maryland second and Ohio and Indiana third. If we should choose a population center for our denomination, it would probably be located around Charleston, W. Va.

Highest average attendance and giving comes from Pennsylvania, Shenandoah Valley region, and Ohio areas, and I feel these taken together are a good indication of loyalty and concern of a people for their church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

All of us understand that to travel takes money, time, and adjustment to changes in surroundings and the farther one travels the more money, time, and adjustment it takes. Also the farther away a meeting takes place the less chance of lower income members, self-employed members, or low-interest members attending. Also the attitude of a meeting is determined by the attitude predominant in the majority attending (which is often from the area of the meeting's location) and not by the attitude predominant in its membership.

If we draw a radius of 250 miles around our population center, Charleston, W. Va., which is a five-hour drive from the highest and densest Brethren areas (75 percent of the membership), we will find of 20 Annual Conferences since 1956 only 33 percent (six) fell in that radius. Twenty-five percent (four) on the west coast and one in Florida) were the farthest away. Twenty percent were in Ocean Grove, N. J. (four). *None* have been in Pennsylvania or Maryland—two states with the oldest congregations and densest membership.

I agree that our outlying Brethren need representation, but tell me how Ocean Grove, N.J., is nearer to our western Brethren than Pittsburgh, Pa., or Hagerstown, Md., or Cleveland, Ohio, which are nearer the membership center! Tell me how we can neglect the attitudes and opinions of our Brethren in the parent state and highest membered states in the Brotherhood! Do they not have the right to attend and give an opinion or influence votes? How *can* they when the vast majority are so often out-distanced by the location of the Annual Conference.

These are terrible implications for a church claiming to represent all its members democratically. Something needs to be done because it appears as if the Annual Conference has become a cover for a vacation at a coastal resort or a sounding board for radical and foreign groups to express opinions and influence change much faster than the body of the Brotherhood.

I suggest that a certain period of years (say ten for example) be chosen and locations picked on a high percentage (seven or eight) in high density and membership areas and a low percentage (two or three) in outlying areas. ☐

Hal Sonafrank

Let's use every tool we can for ministry

In response to Murray L. Wagner's superficial article concerning "Rinky-dink Religion" (January), I believe it ridiculous for one to feel paranoid about public opinion concerning personal convictions. Or was Murray expecting rebuttal, hoping to open debate that eventually will lead to nothing but a not-so-vicious circle? I believe it silly for a writer to almost apologize for writing an article.

Hey, Murray, before you knock the Bible comics, try using them as a tool for outreach in the ghetto. Bet it gets farther with the gospel than a weird beard and sloppy clothes, as it seems is the feeling of some of our good Brethren as the only means to open the door for a ministry.

I appreciate concern over social issues and personally have an interest in some of them. However, I must admit I interpret God's Word as stating that these issues are secondary to the commission of winning people to Christ. I'd like to see Lake Erie unpolluted, but if my time would be centered on that issue it would seem as if I would omit a greater void, the void of not knowing Jesus Christ as one's personal Savior. Therefore I'm convinced that if my energies were spent on this social matter all I'd be doing is helping people go to hell clean.

Murray, take an evening and sit in a phone counselor's center. I speak from experience as I fulfill that capacity every Thursday from 11:30 p.m. to 1 a.m.

As a result of "rinky-dink tv" I have had the opportunity to counsel by phone, then follow-up personally with those who are seeking help to overcome drug addictions or prayer for illness. I have had opportunity to introduce many to our anointing service, help others financially, and counsel one young woman on abortion.

This also has given me the opportunity to share the joys in many other people's

guns, love feast

lives. The greatest joy is the opportunity to be an instrument in leading another to receive Jesus Christ as Lord and Savior. All of this has been instigated by someone watching a "rinky-dink Christian tv show." Sure, Christian tv is not the final end, but don't knock it as a tool and the number of people it does reach.

We seem to be all involved in the idea of community concerning our faith. Fine! How does one become a part of that community if not aware that a community exists? We must use every tool available to introduce the lost to Christ and his community.

Your observation, Murray, is super superficial. Go and get into where the action is.

Arno M. Holderread

Remember! A coin has two sides

This article is being written particularly in refutation to the article written by Murray L. Wagner, "Rinky-Dink Religion Goes Big Time" (January).

For a number of years I've been Brethren. Part of these years I was Brethren for the sake of the church it represented—but now I'm Brethren because of the Christ it upholds—in all of its past practices.

In the auditorium building at Camp Mack in Indiana there is a mural which depicts our history. One thing that has particularly impressed me as I scan that mural is our early forebears carrying a big book, a big book that offered them real guidance in coursing the direction of our church for a day such as ours.

I can't imagine how many hours were spent reading in that big book—but I'm mighty grateful they did and I know they read it carefully and prayerfully. From that big book, the Bible, they came forth with these ideas, the Trinity, the Lord's Supper, baptism, the anointing service, Brethren Service, missionary endeavors, and others. Now it seems that these teachings came about with careful scrutinizing of this Word. For instance, looking at the Scriptures we seem to have gained several things by the threes—in the name of the Father, Son, and Holy Spirit—so we have a three-fold love feast—a three-fold baptism, a three-fold anointing service. Looking at Annual Conference we discover that for years that big book was an undergirding for our actions.

Now—who says that such great teachings and practices should not cause me to feel ecstatic in my faith? With that history and the teachings seen in His Word, I should have a right to rejoice and praise the Lord. If I happen to hobnob with some other "turned on" Christians to get my batteries recharged and interest me all the more in proclaiming Christ as Lord and give me the ability to save any who call upon His name, then who has a right to call those channels "rinky-dink"? Maybe those Christians do show some polish and glitter and maybe that takes money, but if souls are being saved, then let's just "Praise the Lord." I thought that is what I read in the great commission, "Go ye into all the world." That's what these ministries are doing.

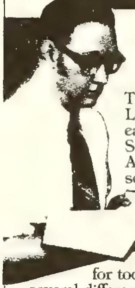
I also have a feeling that those in charge of these ministries are going to have to answer the Lord himself in the way in which they use funds received. I, in no way, believe that I can be judgmental. For often it seems to me we get up tight whenever we hear the word "Holy Spirit" and then immediately we pull our robes of "good works" around us to protect us.

But don't you know it's that Holy Spirit that cleaned us up spiritually so we could sense the need to do good? Oh, Dear Lord, don't get me turned on or I might shout! Who did Jesus appreciate the most of the ten lepers healed? The one who came back and gave thanks. And did Jesus condemn the lame man who leaped and praised?

Spirit! I say we Brethren ought to have it and instead of criticism for tv ministries, why not open one of our own and start a little "praise circus"? We surely seem to be empowered at many things we attend, basketball, football, clubs, organizations—no lack of interest then.

No, I cannot agree that the tv ministries are just so much "rinky-dink." Some of the testimonies I've heard are too sincere—too meaningful and life has really been changed—I should say wholeheartedly—"God be praised!"

Suffice to say that any means used to combat the sins, injustices, hurts, and wrongs of our day are worthwhile in the sight of Christ. Let's march that Good



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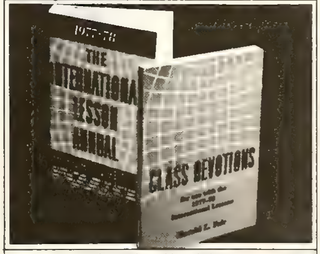

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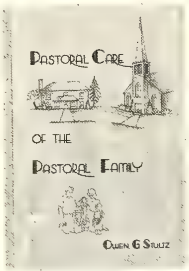

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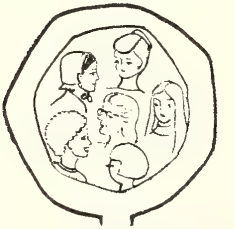

A conference
on the role and status of
Church of the Brethren Women

Make history. Attend the Conference on the Role and Status of Church of the Brethren Women, May 27-30, College Conference Center, Elizabethtown, Pa. Sponsored by the Parish Ministries Commission of the General Board. For brochure write Conference Design Committee, 1400 Cornell Drive, Dayton, OH 45406.

Book out in the forefront as our forebears did and then with the Psalmist declare, "I will praise thee, O Lord, with my whole heart (might even clap my hands)! I will show forth all thy marvelous works. I will rejoice and be glad in thee. I will sing praise to thy name."

Be quiet! Did I hear a soft "Amen"? Let's try that again—HALLELUJAH! AMEN! ☐

Woodbury (Pa.) congregation

Curb gun misuse instead of sales

In 1968, the General Board adopted a "Statement on Firearms Control," with resolutions calling for strong federal and state legislation to control the sale, ownership, and use of firearms and ammunition. On May 15, 1975, C. Wayne Zunkel, in a prepared statement, and acting on behalf of the General Board, submitted testimony to the Subcommittee on Crime of the House Judiciary Committee. This statement built upon the original 1968 position and in addition called for even more controls on firearms, including the elimination of handguns from private individual ownership and registration and strong controls of all other guns in American life.

We, the members of the Woodbury Congregation of the Church of the Brethren, are opposed to the original 1968 statement and resolutions as well as Wayne Zunkel's presentation on behalf of the General Board in 1975. We do not believe his statement truly represents the approximately 1000 congregations across our land. In addition, we are in strong opposition to any future actions that the Board may take in support of restrictive firearms legislation. We firmly believe that existing laws, when enforced, are more than adequate to control the misuse of firearms.

It is important to realize that the mission of the Church of the Brethren has been to try to lift persons above their most crude and violent tendencies, through the application of Christ's teachings. Church funds, and the time of both clergy and lay persons would be better spent in attacking the roots of the social problems in our country. Nothing is going to be gained for the church or America when its moral leaders of all faiths sit back and bemoan the misuse of inanimate objects for evil purposes, and then fail to strive their utmost to correct the situations by removing the causes, not the neutral implements of violence.

Nothing has been made by persons that has not been misused by persons. All of history, philosophy, and religion show that persons, and not the tools or devices they use, are the cause of evil.

The world's desperate need, and our country's in particular, is a revived and strengthened human spirit, a new awareness of human morality. Neither law nor social programs will bring this awareness and strength of spirit.

Only God can heal the malaise of spirit that afflicts us. And it is the sole mission of the church to work to this end.

The gun issue is political in substance. There are no statistics to show gun laws reduce crime. To the contrary, figures show that where hand gun laws are enacted new crime appears, through black markets in guns that serve to arm only the criminal. And they make criminals out of otherwise honest citizens who refuse to surrender their guns.

It is hoped that the General Board in the future will address itself to the true spiritual and social needs of the church, and more wisely use the available funding and resources at their disposal.

(Recommended and adopted by the members of the Woodbury Church at its January 13, 1977, Council Meeting.) ☐

Lee Smith Jr.

An evolutionary Brethrenism

Where does Elgin get its power? Is the Church of the Brethren like so many other denominations which must follow the imperatives of a higher body centrally located somewhere other than the local congregation? Recent and recurring references among some lay persons to the "dictates" of Elgin prompted this review of exactly where the seat of power and authority rests in the Church of the Brethren.

When a sizable portion, possibly the majority, of one of our congregations of the Church of the Brethren voted to withdraw "from the Brotherhood," the wheels of diplomacy began to turn and the wider-than-congregational structures of the Church of the Brethren became more clearly visible. Such a look at the organizational bodies of our denomination in action brings to mind the word, "evolutionary," for our structures have evolved to meet the needs of the congregations, not vice versa.

The crisis of a decidedly split congregation mobilized numerous ad hoc committees geared at greater understanding and reconciliation of the particular situation at hand. Many other meetings of individuals, committees, and boards from both "sides" yielded no satisfactory solution and the situation, it was decided, needed the attention and insight of all the district. A special-called district conference labored double-time to consider the events leading to the withdrawal of the larger group from the association with the Brotherhood.

What was discovered in that district meeting?

Problems of theology and problems of protocol or simple procedure were unfortunately confused. Poorly-documented charges against local, district and minority congregational workers arose. These charges were sincerely but misguidedly clothed in a theological terminology which was based on highly selective scriptural references and a rather myopic vision of the whole Bible. This "small view" caused those espousing it to label the denominational "establishment" as heretical, divorced from its true heritage, and disbelieving of the basic tenets of the faith. Maliciously or naively, a local congregational organization was radically manipulated in the name of "spirit-filled" Christianity.

Functional structures of the denomination, due to either misinterpretation or ignorance of the nature and purpose of these structures were neglected; this resulted in a one-sided divorce of the "major group" of a single congregation from the denomination without litigation or due process within the commonly-accepted bonds of even our secular democratic society. The denomination at large, for the sake of the many other members of the Church of the Brethren who have a stake in all the congregations and for the sake of its own preservation, is consulting legal counsel in order to keep the property of the Church and grounds within the possession of the people of the denomination.

Such a move preserves the integrity of not only the denominational structures which spawn and support local congregations, but also of every congregation affiliated with the Church of the Brethren; our theology and spiritual power comes from the Bible while our procedure and temporal power comes from mutually-agreed-on procedures and regulations as we seek to serve God and others. We must submit to both sources of both kinds of power in cooperative effort to attain that one goal. How does this temporal power function in the larger-than-congregational arena?

A thorough-going analysis would, of course, take many pages. But numerous examples come immediately to mind. During the last five years, delegates from the larger body of the Brethren have reversed recommendations of the General Board and Standing Committee at Annual Conference. Delegates have listened to debate on an issue which appeared heavily weighted on one side during such discussions, and overwhelmingly voted against what at first seemed to be a majority opinion. Annual Conference has proven to be, though the largest voting body in the church, one of the places where all the Brotherhood is most responsive to individual opinions.

The local church has also become subject to the guidance and helpful ministry of sister district churches as a protection against disruptive internal leadership. Proper procedures for sister churches to help in such times of crisis have been spelled out and duly accepted by Annual Conference delegates and have been published in the Manual of Church Polity.

Is our structure dictating to us or is it serving us?

A close look at one particular situation has convinced me that never has the voice of individual church members carried so much weight as today—in democratically ordered, unhurried, considered and reconsidered assemblies at various levels in the congregations, district meetings and Annual Conferences. Not only may delegates discuss and make proposals at any of these meetings, but also any one whose heart and intellect has been burdened enough to enter into the discussion and who is willing to listen as well as speak, may have the floor.

In times of internal crisis as well as in times of peaceful growth, the person-centered polity of the Church of the Brethren has proven serviceable and helpful to all. Never has the church been stronger or proved her ability better to be the Bride of Christ as in the present evolutionary form which enlists all to equally participate. Much can be learned from crisis, and one of the greatest lessons is faith—faith in those who formulated the structure which, though far from perfect, has, with our help, guided us to a closer relationship with our brothers and sisters and to God.

The church foreshadows the coming of the kingdom of God and is to be a model of the new heaven and earth. The measure of preparedness of the body of believers on earth is the measure of readiness by which Christ might gauge the timetable of his return. If we cannot engage the principles of love and cooperation in the body, we cannot expect to receive the King of Glory. Thankfully we have that potential to hasten the coming of God himself! ☐

ANNUAL CONFERENCE BULLETINS

INVITATION—Visit New Windsor Service Center to and from Annual Conference. See renovated Old Main. Center tours available, Mon.-Fri. Meals and lodging by reservation. Write Hospitality Coordinator, Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

QUILTING—Each congregation invited to submit one quilt square for quilting at Richmond. Any design. Congregation's name may be on block. Squares must measure 8 in. sq. with ½ in. seam allowance all sides. May be pieced, embroidered, cross-stitched, appliqued. Pre-shrunk fabric. Mail squares or inquiries to: Mary Ann Hylton, Box 302 Cape Coral, FL 33904 by June 7. Or deliver by 6 p.m. June 21 to quilting area at Conference.

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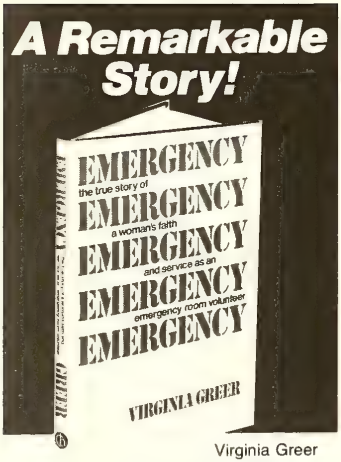
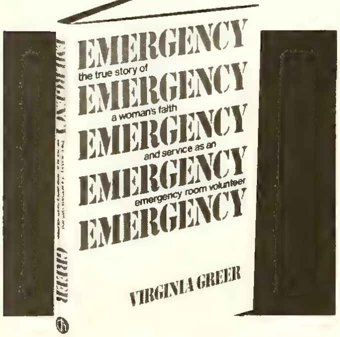


Virginia Greer shares her experiences as a volunteer "pink lady" in a hospital emergency room . . .



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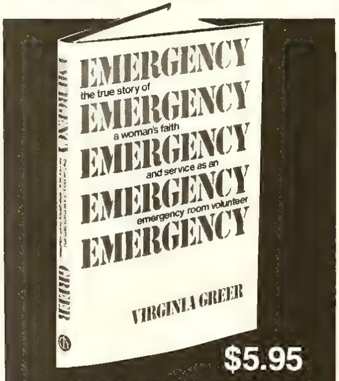

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here I stand

O. E. Gibson

Love feast should follow original

Regarding our lovefeast occasion, the meal itself we have often called the Lord's Supper (1 Cor. 11:20), and of late the fellowship meal.

This practice we say was started by Jesus as a change from the Jewish Passover. Instead of the slain (or roasted) lamb for the meal, Jesus took a loaf and broke it and said, "This is my body," and then some wine was given his disciples saying, "This is my blood."

These two symbols—commonly called the Eucharist—is to most Christians the main part of the evening to commemorate. However since we Brethren have chosen to keep the meal and the sacraments (Eucharist), and the footwashing—"dramatizing" the entire evening—let us see how well we are doing it.

We have been very exact about the footwashing—the men laying aside their garments (taking off their coats), and all of us girding ourselves with a towel (tying it to our waists—which makes it really more difficult to use).

As to the meal itself we have held on to having soup, because Jesus gave a sop to Judas. But we have boiled beef instead of roast lamb. We have leavened bread in the soup, instead of unleavened bread. We do not have any "bitter herbs" or vegetable of any kind that would make a more balanced meal. And as to the meal being more than a light serving or symbol, we do not follow the early Christian practice of a full meal shared together.

I suggest that if we want to have a meal like Jesus and the disciples ate that evening that we really try to do it and not fool ourselves.

But if we want to make it a fellowship meal I suggest we eat it at meal time, and that we follow what we know about nutrition. But here we could stick to some very plain foods that might be more healthy and would at the same time remind us of the hungry brothers and sisters of ours around the world. This could be a true fellowship meal especially with hungry Christians.

If a tradition or sacrament is to be kept alive and appeal to others it must be in line with truth and reason. ☐

CLASSIFIED ADS

TRAVEL—with the Richard C. Wengers on a 16-day grand tour of Europe depart July 7, 1977 from New York. $1076. The Tour With a Difference! sponsored by the Council on Intercultural Relations, Inc., of which Richard and Marjorie Wenger are members, provides travel opportunities aimed at promoting world understanding, peace and brotherhood through education. Write or call now for more information on coming Around the World Seminar Tours designed to put you in touch with people—world dignitaries, such as heads of state as Mrs. Gandhi, Dr. C. K. Yen, and other prominent people, as well as local villagers. Write: Richard C. Wenger, 805 Stanford Ave., Johnstown, PA 15905, or call collect (814) 255-3657.

TRAVEL—Archeology in the Holy Land, July 9—August 12, 1977. Touring in Israel followed by 3 weeks on an archeological dig at Acco, Israel. Open to students and non-students. Cost: $1540. For further information contact Dr. Austin Ritterspach, Elizabethtown College, Elizabethtown, PA 17022.

TRAVEL—Bus transportation to Annual Conference in Richmond, Va., and hotel rooms. June 21-26, 1977. Write Dr. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

WANTED—Associate Director of Nursing for Woods Memorial Convalescent Hospital of Brethren Hillcrest Homes, La Verne, Calif. Excellent opportunity in geriatric nursing in 70-bed skilled unit. Promising future in administration. Send resume to Brethren Hillcrest Homes, 2705 Mountain View Drive, La Verne CA 91750.

FOR SALE—Petry genealogy: "Three Sons of Steffan Petry, 1729-1976." Pub. July, 1977. $22.50 incl. p&h. Order by June 15, 1977, from Mrs. Merle Rummel, Box 168, Rt. 9, Muncie, IN 47302.

TRAVEL—Grand tour of Europe. See the best of Italy, Holland, Germany, Switzerland, Austria, and France in 16 beautiful early fall days, leaving September 2, 1977. Tour Hosts: Earl and Vera Mitchell, Raymon and AnnaBelle Eller, 358 Selden Ave., Akron, OH 44301. Tel. (216) 724-9595.

FOR SALE—"Heavenly Recipes From Dunker Kitchens," ed., Reva C. Benedict. Over 900 favorite recipes of Old Order Brethren sisters. Over 300 pages. $5.95 plus 35¢ postage per book. Ohio customers add 27¢ tax. Combine orders and save. Women's groups may request copy for approval. Miami Valley Press, P.O. Box 134, Covington, OH 45318.

REUNION—75th BVS Training Unit Reunion, Aug. 13, 1977 in Hershey, Pa. area. For details write: Mrs. Helen Cauley Fuge, 2117 Kensington St., Harrisburg, PA 17104.

FOR SALE—Rare copies of old hymn books by Brethren authors. Examples by J. Henry Showalter, "The Blessed Hope," "Psalms, Hymns, and Spiritual Songs." All in shaped notes. About these and other music of my extensive library, inquire Perry Huffaker, 750 Chestnut St., Greenville, OH 45331.

FOR RENT—Rooms for girls. Church sponsored. Low rates. Facilities. Houseparents. Write Brethren Fellowship House, 207 Hummel St., Harrisburg, PA 17104.

ALCOHOL & DRUGS

The paper on alcohol passed by the 1976 Annual Conference reaffirmed abstinence as the position consistent with the heritage of the Church and the interpretation of the Christian tradition. It also recognized that a number of the members of the Church of the Brethren are users of alcoholic beverages and that the abuse of alcohol is a serious problem in our culture.

Among the recommendations in the paper is the suggestion that congregations provide experiences which would provide more awareness of the comprehensive aspects of the alcohol situation. The following resources are suggested as means by which individuals and groups in congregations can educate themselves about aspects of addiction to alcohol and other drugs. Study of the 1976 statement would be helpful. It is available on request from Communications, 1451 Dundee Ave., Elgin, IL 60120.

A summary of the report written by Howard Royer was printed on pages 20-21 of the July 1976 MESSENGER.

No More for the Road

No More for the Road, by Duane Mehl. Augsburg Publishing House, Minneapolis, MN 55400 1976. Paper, 144 pages, $3.50. Order from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Duane Mehl tells his personal experience as a chemically dependent person in *No More for the Road.* Dr. Mehl is an experienced parish pastor and seminary professor who holds a Ph.D. in English.

In stating his conviction that drug disorders are basically spiritual disorders, Mehl calls pastors and congregations to relate responsibly to drug-addicted people. Part of that responsibility is to be aware of dimensions of chemical dependency and the hold it has on people. Mehl calls for formation of small groups in congregations which get drug-addicted people together with non-addicted ones to learn together about addiction to alcohol and other drugs. They can share together their helplessness and need for the power and grace of God.

This book issues a challenge to grow in understanding of addiction and to share in being supportive with chemically dependent persons. *No More for the Road* can be used for individual learning as well as a basis for group involvement with the issue of chemical addiction.

Alcoholism & Addiction

Alcoholism and Addiction—A study Program for Adults and Youth with Resources and Filmslip, by Karl A. Schneider. Fortress Press, 2900 Queen Lane, Philadelphia, Pa. 1976. 48 pages with filmslip. $4.50. Order from The Brethren Press.

This study guide has resources for four sessions in addition to suggestions for Bible study and a worship guide. Schneider has field-tested the material and used it in a variety of workshops and conferences.

The objectives of the study are to help adults and youth

—develop an understanding of alcoholism as an illness of unknown origin, with physical, emotional, and spiritual dimensions.

—develop an attitude which distinguishes between acceptable and unacceptable patterns of drinking for individuals who choose to drink.

—develop actions individually, and as a congregation, which help prevent addiction, intervene in its early stages, support treatment, and provide aftercare during recovery.

"Failure to recognize the extent of the problem has even led to a denial by some that any problem exists, an attitude which unwittingly gives license to its further spread. The disregard of the problem *is* the problem."

The Drug Puzzle

The Drug Puzzle—A Multi-media Drug Education Packet with General Information on Drugs, Plus Special Emphasis on Heroin, Marijuana and LSD. Order No. T-5021. $5.00 each from Department of Alcohol and Drug Concerns, Board of Christian Social Concerns, 100 Maryland Avenue NE, Washington, DC 20002.

The Drug Puzzle includes a record, a resource book, a drug chart, and a questionnaire.

The four-part "Record on Drugs" includes

—answers to popular myths and misconceptions.

—interview with a former heroin addict and a therapist.

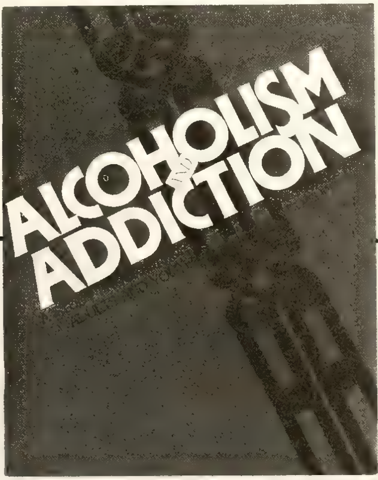
—montage of rock music, young voices discussing marijuana.

—discussion of LSD by a physician who uses it therapeutically.

The five-part resource book, "Putting the Pieces Together" includes suggested use for the material, program ideas, and a bibliography of books, songs, and movies about drugs.

The 23"x34" drug chart shows detailed comparisons of major mind-altering drugs. It was done by Joel Fort, M.D., author of *The Pleasure Seekers.*

The drug questionnaire includes 44 multiple-choice questions (with answer sheet) to inform, provoke thought, and stimulate further study and action.—SHIRLEY J. HECKMAN.



Alcoholism and Addiction *is designed to help adults and youth develop an understanding of alcoholism as an illness, a helpful attitide for dealing with drinkers, and ways to prevent and deal with alcohol addiction.*

Annual Conference 1977

Marriage and divorce

"Jesus' life thrust was toward growth; he looked at people in terms of what they could become. Growth experiences are needed today in our inner lives, our marriages, our churches, and our world. Jesus said his purpose in coming was to enable us to find life 'in all its fulness.'"

To provide growth in human relationships within the covenant community and to offer the family a context for fulness and wellbeing are challenges directed to the church in the committee report on Marriage and Divorce. Often too much is asked of the family and this adds to the burden of family life, the report states. "The key to strengthening both single life and married life is in the faith community."

With the understanding that in Christ persons feel loved, accepted, and cared for, and in Christ authentic relationship has its root, members of the church will not retreat from the family or the marriage which experiences crisis. For the church to separate itself from those already hurt reinforces the feeling of rejection.

Besides exploring the place of the faith community in nurturing family life, the paper looks at and brings recommendations on marriage, divorce and remarriage, and the special problems of leadership related to family concerns.

"Marriage as a lifelong commitment has the potential of being the arena of life in which the central truths of the Gospel of Christ may be discovered and lived out," the report states. "It is possible for marriage to become the most creative, productive, empowering and exciting relationship of all one's life."

For this to be achieved, however, the committee sees as essential factors in marriage commitment freely given, contracts clearly understood, and renewal of commitment and contract; a vision of fidelity beyond the sexual; trust; respect and equality; flexibility and autonomy; creative conflict management; and joy, fun and excitement.

"No longer can the church assume that couples will remain married because of the expectations of the family, church, and community; they are likely to stay together in the future because their relationship is fulfilling to them as individuals and as a couple."

On divorce and remarriage, the report affirms the policy adopted by Annual Conference in 1964 and discusses the congregation's role in redeeming brokenness. When wholeness is impossible to restore in a relationship, comprehensive counseling is recommended extending through the stages of pre-divorce, divorce, post-divorce, and the grief work that follows.

"The task of individual church members is to surround the divorcing persons with love and concern. Divorce as a tragedy is not to be judged, but is to be seen with sorrow and compassion. It is hurtful to take sides. Our best efforts are to be concentrated in helping those who are suffering through divorce to find forgiveness and healing."

A fourth section of the committee report centers on the problems of marriage in the clergy, noting the unrealistic expectations often placed upon it. Procedures for dealing with occasions of brokenness in the pastoral family are detailed.

Members of the study committee, named in 1975, are Beth Glick-Rieman, ch., Helen Evans, John Gibble, Robert W. Neff, and Stephen B. Reid.

Addendum on discipline

In updating the church's response to brokenness within the body of Christ, Annual Conference last year opted for the terms *discipleship* and *reconciliation* in place of the more traditional *counseling* and *discipline*. The new statement became part of the denomination's polity.

As a follow-up to the 1976 action, the General Board is recommending an addition this year aimed at sharpening the procedures of districts in counseling on matters of discipleship and reconciliation. In a sense the new direction provides for a function once carried by the elders body.

Where Section 5 now defines responsibility for handling discipline concerns in rather open and general terms, that is, with the district board through its officers, executive committee, commission on ministry or a continuing or an especially appointed committee, the new recommendation calls for an ongoing committee set up specifically for the task.

The recommendation to the 1977 delegate body calls for districts to establish a five-member Committee on Discipleship and Reconciliation to respond to concerns on discipline or counseling which may come to the board either officially or informally. The committee is to address concerns between individuals, within a congregation, or between congregations and the district.

Members will serve five-year terms. The district board chairperson and the district executive are to serve as ex-officio members.

The committee is not to have authority to implement recommendations; final action is to rest with the district board.

The recommendations were processed by the Parish Ministries Commission and General Board.

a preview of business items before the delegate body

Religion in the schools

Three foci underly the committee report on The Teaching of Ethics and Morals in the Public Schools. One clarifies what the legal situation is regarding the teaching of religion in the public schools; the second centers on the teaching of ethics and morals; the third looks at programs congregations and communities may want to encourage in local schools.

The report reviews and supports the 1962 Supreme Court ruling that schools may not provide for or officially encourage the recitation of prayers or readings as religious exercises, nor engage in any activity constituting the "establishment of religion." The committee further opposes any amending of the Constitution that would jeopardize the strict neutrality of government in reference to any specific religious group. A 1964 Annual Conference resolution is reaffirmed, a resolution which saw the Court rulings as harmonious with the doctrine of the separation of church and state.

In supporting the Court ruling, the committee report reminds Brethren of the bitter experience their forebears had with state churches and government-supervised expressions of religion. "We do not want to find ourselves today using the coercive power of the state and the public schools to pressure anyone into participating in any religious activity," the report states.

While schools legally may have opening exercises for secular purposes, and in some local communities this practice continues, the committee looks upon formal, routine exercises as doing little to provide for the spiritual nurture of children. Effective Christian nurture, the report states, is the responsibility of the home and the church.

When it comes to teaching about religion in the schools, the committee cites a Supreme Court interpretation in 1963 that did not prohibit such instruction but to the contrary, pointed up the value of the study of biblical literature and comparative religions. The committee favors the development and inclusion of such studies in public school curriculum.

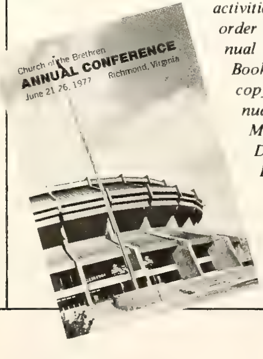
As to the place of moral and ethical teaching in the schools, the report states that the most crucial factor in the school's ability to encourage a child's moral development is in the classroom teacher, in terms of the teacher's sensitivity to moral questions and the dignity of each child.

The report encourages the congregational church school to include a study unit on the teaching of morals and ethics in the public schools, encompassing dialogue across faith lines and probing what is being done and what more can be undertaken locally. The unit may look specifically at the possibility of religion studies programs or released time being introduced in the local schools.

At the district and national levels the report suggests that Brethren explore cooperation with other organizations on the teaching of religion in the schools, and encourage members to concentrate in this area of education.

Appointed last year, the study committee is comprised of Jeffrey Copp, ch., John B. Grimley, Ronald D. Spire, Martha Smeltzer West, and John F. Young.

MESSENGER's preview of 1977 Conference business will continue next month. For complete reports, as well as information on events, activities, and leaders, order the 1977 Annual Conference Booklet, $2.75 per copy, from: Annual Conference Manager, 1451 Dundee Ave., Elgin, IL 60120



Licensing, ordination

An annual review for licensed ministers, new standards of education and of denominational commitment for ordination, and introduction of a Lay Speaker designation are changes in a revised polity statement on the Licensed and Ordained Ministry to come before the Richmond Annual Conference.

Largely a collation of present denominational procedures on the set-apart ministry, the statement is submitted by the General Board as a means of clarifying and upgrading ministerial policies.

Licensing is seen as a time of testing one's call to the set-apart ministry, of participating in many of the functions of ministry, and of working at educational preparation. An annual renewal of the license by the district ministry commission is called for to evaluate where the individual is in pursuit of the goal.

For ordination, the recommendation is for the completion of four years of college and three years of seminary, in accredited institutions. An alternative in special circumstances is a minimal two years of work in an accredited college. In addition, all candidates are to complete the Three-Year Reading Course.

The proposal also requires candidates for ordination to have specific knowledge of and commitment to the Church of the Brethren.

A new designation of Lay Speaker is proposed for tapping persons interested in preaching but not in ordination. The term is three years. To be administered by the district board, the lay speaker ministry is to entail training and supervision, one resource being the Three-Year Reading Course and another, an annual retreat.

The collation and recommendations were developed by J. Bentley Peters, Carroll M. Petry, and Stanley R. Wampler, committee, and processed by the Parish Ministries Commission and the General Board.

—H.E.R.

by Raymond R. Peters

A time to think large

In 1972 Annual Conference gave strong support to recommendations calling for the establishment of a Committee on Health and Welfare at the Brotherhood level. The former social welfare office of Brethren Service had related specifically to the homes and hospitals and to the Brethren Health and Welfare Association. The 1968 reorganization of the General Board did not make provision for such an office, though some health and welfare concerns were assigned in other ways.

In creating the national committee Annual Conference assigned broad responsibilities to it. Consideration was to be given to the many factors in our society which make it difficult for certain persons, sometimes groups of persons, to experience meaningful and satisfactory living. The sick, the poor, the mentally retarded, the emotionally disturbed, minorities, widows and widowers, families in distress, divorcees, the unemployed, the elderly are in this category.

A particular need felt by Conference was for leadership in the field of ministry to the elderly. It was stated that the homes and hospitals should finance the office of the committee's executive secretary. The homes responded to this challenge and have provided between $16,000 and $18,000 annually for the program budget.

The executive, among other things, was to consult with the Brethren Homes and Hospitals in areas of administration, personnel, budget, and public relations. The executive was also to serve as an advocate of goals which build greater sensitivity to health and welfare issues within the Church of the Brethren, to facilitate provisions for ongoing quality care as part of our Christian witness, to encourage education and preparation for retirement, and to respond to areas of emerging developments. In short, the task was to serve as an advocate for the elderly, the ill, those often neglected or isolated by society.

In its first five years the committee and its executive have helped to foster a growing awareness of health and welfare issues among Brethren. The leaders of the Homes and Hospitals feel greater acceptance on the part of the church in their ministry. There is a deepening comradeship among the administrative leaders of our retirement centers. Many of these leaders are beginning to see their mission as providing "homes without walls"—going beyond serving the elderly within their homes to helping the churches be more aware of the needs of all the elderly, preparing persons for retirement, and promoting concepts which enable persons to look upon the retirement years as the most satisfying segment of their lives.

Indeed, there is an awareness emerging that recognizes the great contribution which the elderly, out of their experience and wisdom, can make to the church and society. The present generation is beginning to regain respect for the elderly, acting on what Alex Haley, author of *Roots*, advises society to do: To seek the wisdom that is in the minds of older people.

Structurally speaking, we need to acknowledge that in the Church of the Brethren health and welfare interests and efforts are fragmented. Five different agencies provide some service in this field. They are, besides the Annual Conference Committee on Health and Welfare, the Church of the Brethren Homes and Hospitals Association, the Brethren Health and Welfare Association, the Brethren Health Education Foundation, and the General Board.

We also need to take account of the fact that considerable number of Brethren are physicians and nurses and many are staff members of government and not-for-profit social agencies. Some of these persons, who represent a great resource in terms of professional know-how, volunteer time and financial support, are eager for the denomination to greatly expand programs to help the needy.

In an effort to bring about closer relationships, the Committee on Health and Welfare in October, 1976, initiated a consultation for the groups named above. As one means of moving toward greater cooperation and consolidation, the groups proposed that a full-time General Board staff person relate to health and welfare ministries.

This does not appear to be a reality in the immediate future, but it remains an ongoing concern. In fact, there are those who envision not only a full-time staff person but a major department within the life of the church adequately staffed to serve those within our Brotherhood and society who are hurting.

Now is the time for Brethren to think in larger terms, to plan well and to lead courageously. ☐

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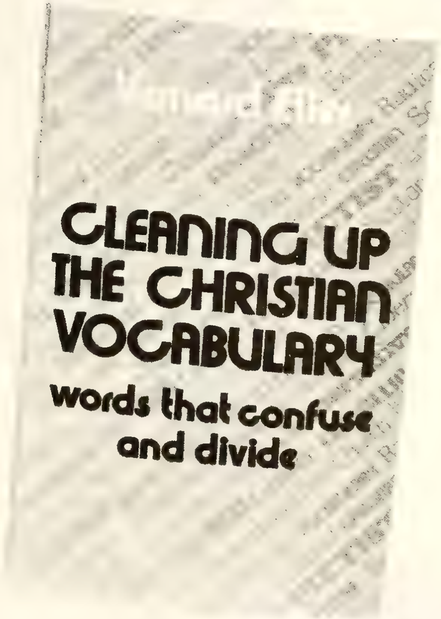
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Camp Bethel: Reaching through the years

On June 19 Camp Bethel celebrates 50 years of ministry in Virlina District

CAMP BETHEL

Above: The camp's entrance frames the new residence for the property manager. Below: Two winterized A-frames in 1963 began Bethel's all-season facilities. Bottom: A winterized dining hall/conference center for year-round service.

Nestled against Virginia's Blue Ridge Mountains, 15 minutes north of Roanoke, lies a beautiful 220-acre area of water, grass, and trees dedicated to the purpose of nurturing the Christian faith. It is Camp Bethel, an outdoor Christian education center with a year-round program and a goal of helping persons of all ages respond in Christian faith as they discover their own responsibility to God, to their neighbor, and to themselves. Special services June 19 at Camp Bethel, on the theme "Reaching through the years," will mark the camp's fiftieth anniversary.

Camp Bethel had its beginning in the late 1920s, when the Brethren of the Southeastern Region began taking a new look at Christian education. From the vision and action of many dedicated persons, the enthusiastic response of intermediates, youth, and adults, and after two years of camping at Lamont on Tinker Mountain, Camp Bethel was born. In his message at camp July 4, 1927, Paul H. Bowman dedicated Camp Bethel for the "refuge of youth, as a retreat for adults, and as a beacon for teachers of children, that all may learn more of God." Since the establishment of Bethel, it has faithfully attempted to fulfill its purpose. Since that time a host of persons have given themselves to this effort and many major decisions have been made which have exhibited faith, a vision for the future, and a commitment to provide the best Christian ministry possible through Bethel.

Through the 50 years of Camp Bethel's ministry each new decision has added challenges as well as provided opportunities to minister more adequately to persons. In 1960 the complete responsibility for the facilities and operation was transferred from the Southeastern Region to the First Virginia and Southern Virginia Districts which now have become Virlina District. Even though the camp is now the property of Virlina District, many persons from other districts and denominations cannot resist the fun and fellowship, the challenges, living, learning, and worship experiences which are traditionally a part of Bethel. A fast-growing interest and increased participation provided visible momentum in the camping program during the 16 years following that 1960 transfer. An expansion from the summer camp program concept was made in 1963 when two winterized A-frame buildings were

constructed. This provided opportunities for groups to use the facilities in the fall, winter, and spring. Seven redwood cabins for summertime use were added in 1964, and in 1966 a comprehensive study of the program and facilities was begun. This study showed that Bethel had great potential, not only for Brethren, but for all persons in a wide geographical area. It was strategically located to serve many others in the years ahead.

A ten-year Decade of Development effort was launched in 1970 for the purpose of expanding the facilities and providing a more comprehensive program throughout the year for persons of all ages. A winterized dining hall/conference center was built, Vesper Hill was purchased (approximately 78 acres) and a year-round, resident property manager was hired. The response by congregations to this forward step was very encouraging and supportive with an increase in participation and funding. This decision ultimately made it necessary to build a new manager's residence and a shop/shed for supportive personnel and facilities. Another very positive step was the purchase of the Trailblazer Territory, 80 acres which adjoins the Jefferson National Forest and the Appalachian Trail and provides unlimited hiking and wilderness opportunities. This increased the size of Camp Bethel from its original 62 acres to 220 acres in 1976.

In observance of this 50 years of ministry, persons from across the Brotherhood are invited to Camp Bethel (perhaps on their way to Annual Conference in Richmond, June 21-26) to meet friends and renew Bethel experiences. Photos will be displayed of those persons who attended the camp when it was held on Tinker Mountain several years before 1927 as well as those who were present during the early years at Bethel. Visitors will help identify persons in the photographs. A Camp Bethel history will be on sale. The June 19 special observance is designed to bring back many meaningful memories from the past. It will begin with praise and celebration in a morning worship service at 11 a.m. and end with an early evening campfire service. Raymond Peters, Phil Trout, and Andy Murray will be some of the leaders of the day.

In Genesis 35:15 are found these words: "So Jacob called the name of the place where God had spoken with him, Bethel." Virlina's Camp Bethel is also a place where God speaks, a place where all persons can grow in the sensitivity of the divine presence.—VIRLINA DISTRICT OFFICE

turning points

Licensing/Ordination

Harold Barnett, ordained Dec. 4, 1976, Broadfording, Mid-Atlantic

Sanford Jay Christophel, ordained Dec. 12, 1976, Bradford, Southern Ohio

Dean Robert Heisey, licensed Dec. 26, 1976, Welty, Mid-Atlantic

Randall Velton Simmons, licensed Jan. 2, 1977, Summit, Shenandoah

Pastoral Placements

Charles F. Baldwin, from McPherson College, Western Plains, to Cedar Creek, Southeastern

McKinley Coffman, from retirement, to (interim 11/14/76-5/1/77) Jacksonville, Florida/Puerto Rico

Ruth Anna Hoff, from Roanoke, Central-DCE, Virlina, to Elkhart City-DCE, Northern Indiana

Elmer Leckrone, to Fruitdale, Ala., Southeastern (1/1-5/1/77 interim)

Ordo Pletcher, from Johnstown, Toxbury, Western Pennsylvania, to Newville, Southern Pennsylvania

Allen D. Pugh, from Poages Mill, Virlina, to Summit, Shenandoah

Robert Spencer, from other denomination, to Purchase Line, Western Pennsylvania

Duane Strickler, from secular, to Reisterstown, Mid-Atlantic

Lee Zachman, from Freeburg-Reading, Northern Ohio, to Associate, 1st U.M., Eaton Rapids, Mich.

Edward K. Ziegler, to Glade Valley, Mid-Atlantic

Ecumenical Service

Kevin Cox, of Brookville, Ohio, to Roma, Lesotho, secondary school teacher for a three-year term under Mennonite Central Committee.

Elisabeth Fast, of Lincoln, Neb., to Nepal, nursing instructor for a three-year term under Mennonite Central Committee.

Wedding Anniversaries

Mr. and Mrs. Frank Barnhart, Delphi, Ind., 60

Mr. and Mrs. Charles Cassman, Peru, Ind., 50

Mr. and Mrs. Chester Connelly, Bryan, Ohio, 50

Mr. and Mrs. Clarence Dambman, Lanark, Ill., 60

Mr. and Mrs. Paul Freshwater, Akron, Ohio, 50

Mr. and Mrs. Crawford Grove, Johnstown, Pa., 50

Mr. and Mrs. Elmer E. Hackman, Neffsville, Pa., 50

Mr. and Mrs. George Hartman, Roanoke, Va., 50

Mr. and Mrs. Homer C. Hess, Johnstown, Pa., 50

Mr. and Mrs. Chester Hilbert, Hagerstown, Ind., 50

Mr. and Mrs. Fred Holderread, Cushing, Okla., 64

Mr. and Mrs. D. J. Jackson, McFarland, Calif., 59

Mr. and Mrs. Howard Johnson, Live Oak, Calif., 65

Mr. and Mrs. John Longcor, Rockford, Ill., 55

Mr. and Mrs. J. B. Mease, Lincoln, Nebr., 60

Mr. and Mrs. Lloyd Meyers, Morrill, Kans., 65

Mr. and Mrs. Floyd Mullinis, Peru, Ind., 50

Mr. and Mrs. Paul Murray, Roanoke, Va., 50

Mr. and Mrs. Dolar Ritchey, North Manchester, Ind., 50

Mr. and Mrs. Jessie Richardson, Roanoke, Va., 58

Mr. and Mrs. Sam Roberts, Roanoke, Va., 60

Mr. and Mrs. Alfred Schrauger, Hatfield, Pa., 61

Mr. and Mrs. John Snoddy, Richmond, Va., 50

Mr. and Mrs. Leo Spitler, Bringhurst, Ind., 50

Mr. and Mrs. Arthur Teeter, Tucson, Ariz., 50

Mr. and Mrs. C. R. Weimer, Wenatchee, Wash., 70

Mr. and Mrs. Garland Werhing, Sebring, Fla., 50

Mr. and Mrs. J. D. Wine, Staunton, Va., 50

Deaths

Harold Alter, 67, Mt. Morris, Ill., Dec. 2, 1976

William E. Bailey Sr., 50, Carlisle, Pa., Nov. 15, 1976

Rosa Miller Bennett, 86, Roanoke, La., Dec. 20, 1976

Mary K. Benson, 54, Laurenceville, Ill., Nov. 4, 1976

Mabel Blackwill, 92, Quinter, Kans., Nov. 3, 1976

Mary Ann Blattenberger, 35, Curryville, Pa., Dec. 16, 1976

Merle Bowers, 56, Dixon, Ill., Oct. 7, 1976

Elmer H. Bowser, 95, Kittanning, Pa., Jan. 3, 1977

George Brubaker, 91, Duncansville, Pa., Nov. 28, 1976

Mattie Coffman, 78, Staunton, Va., Oct. 1, 1976

Mrs. J. Albert Cook, 81, Dillsburg, Pa., Oct. 11, 1976

Stella May Cooper, 92, Harman, W. Va., Dec. 11, 1976

Emory Crummet, 86, Dayton, Va., Nov. 16, 1976

Wright Dean, 88, Wenatchee, Wash., Dec. 1, 1976

Roy Everman, Bringhurst, Ind., May 15, 1976

Katherine Houck Fisher, 86, Modesto, Calif., Oct. 3, 1976

Charlie A. Flora, 88, Boones Mill, Va., Dec. 2, 1976

Ida Flory, 91, Dayton, Va., Jan. 6, 1977

Fannie Fourman, 87, Greenville, Ohio, Oct. 17, 1976

Norman Ford, 62, Wilmington, Del., Oct. 27, 1976

Vera Harris, 64, Staunton, Va., Nov. 19, 1976

Elisabeth Hildebrandt, 56, York, Pa., Nov. 26, 1976

Mrs. David Horst, 58, Ohio, Nov. 30, 1976

Norman R. Hoffman, 82, Harrisburg, Pa., Nov. 6, 1976

Ina Miller Huffman, 78, Bridgewater, Va., Dec. 9, 1976

Ednah Hull, 78, Kansas City, Kans., Dec. 22, 1976

Daniel I. Iffert, 75, Nappanee, Ind., Jan. 1, 1977

Richard Inman, 52, Adel, Iowa, Dec. 15, 1976

Willie Jamison, 90, Quinter, Kans., Nov. 6, 1976

Dorothy Jones, 46, Staunton, Va., Oct. 19, 1976

Sterling Kaetzel Jr., 35, Peoria, Ill., Sept. 13, 1976

Alexander Kraucz Jr., 23, Duncansville, Pa., Oct. 31, 1976

Lulu Lahman, 93, Quinter, Kans., Oct. 15, 1976

John D. Martin, 82, Lititz, Pa., Oct. 24, 1976

Robert William Maul, 63, Lititz, Pa., Dec. 19, 1976

Lena McFalls, 63, Cloverdale, Va., Dec. 6, 1976

Edward C. McKelvey, 81, Kittanning, Pa., Dec. 10, 1976

Robert Mendenhall, 84, Gettysburg, Ohio, Nov. 25, 1976

Ernest Miller, 80, York, Pa., Dec. 10, 1976

Don R. Mills, 71, Bellwood, Pa., Dec. 25, 1976

Clarence Moore, 65, Rocky Mount, Va., Dec. 6, 1976

Dora May Naragon, Walkerton, Ind., Oct. 11, 1976

Lavon Irene Holtsinger Neff, 62, Nappanee, Ind., Dec. 25, 1976

Gladys Page, 80, Quinter, Kans., Oct. 23, 1976

John William Prince, 84, Hagerstown, Md., Dec. 9, 1976

Abbie Rupert, 89, Huntingdon, Pa., Nov. 17, 1976

Melvin Sarver, 84, Dutton, Mich., Oct. 3, 1976

Elizabeth D. Schlosser, 88, Neffsville, Pa., Dec. 9, 1976

Dorsey Seese, 85, Windber, Pa., Sept. 19, 1976

W. J. Clark Sheaffer, 76, Huntsdale, Pa., Aug. 27, 1976

Harley B. Shillingburg, 81, Aurora, W. Va., Dec. 5, 1976

Cleo Shoulders, 82, Sumner, Ill., Oct. 21, 1976

Alta Small, 95, Eureka, Ill., Dec. 19, 1976

David Smith, 24, South Bend, Ind., Dec. 16, 1976

Annie Spangler, 78, York, Pa., Oct. 30, 1976

Ernest Henry Springer, 90, Hutchinson, Kans., Dec. 3, 1976

Alice Stayer, 82, Martinsburg, Pa., Nov. 16, 1976

Robert Stevens, 68, Philadelphia, Pa., Nov. 16, 1976

Samuel K. Sweitzer, 76, Glen Rock, Pa., Oct. 31, 1976

Wilmer Thoman, 57, Hanover, Pa., Dec. 13, 1976

J. I. Thomas, 78, Commodore, Pa., Nov. 15, 1976

David W. Thumma, 65, Huntsdale, Pa., Nov. 1, 1975

Ralph Toler, 81, Bringhurst, Ind., Nov. 2, 1976

Kathryn Louise Boner Umbaugh, 61, New Paris, Ind., Dec. 27, 1976

Rose Van Tassell, 90, Plymouth, Ind., Dec. 20, 1976

Ellsworth Warner, Greenville, Ohio, July 17, 1976

Vernon Wenino, 75, Plymouth, Ind., Jan. 2, 1977

Rosa Wicks, 50, Adel, Iowa, Dec. 20, 1976

Josiah Woodcox, 68, Bethany, Ky., Nov. 28, 1976

editorial

Family 77: Life under covenant

Galen B. Ogden, who just retired as publisher of MESSENGER, in an address a year ago lifted up themes on which Brethren have a rather distinct message to share. "I would like to say that we have a vital message relating to family life, but I am not sure we have. Our voices are muted, our witness is unclear, our stance for the future is uncertain." He went on to appeal to those who are spiritually sensitive in this area, who have wisdom in matters of family understanding, to come forward and give leadership.

Several writers have come forth in this issue to provide a cluster of perspectives on Family 77. To their enriching contributions, we add two appeals of our own.

First, let us affirm what a significantly vital cell the family is in our church and in our culture. Occasional words of commendation are due at a time when family values appear under assault on every front. For most persons it is largely through the family that reality is defined, identity formed, security experienced, visions glimpsed. In this primary grouping members take one another seriously and come to terms with the demands and gifts available to them.

An intriguing claim by Northwestern University anthropologist Leonard Borman is that the effectiveness of Alcoholics Anonymous and Synanon in helping persons give up drinking and drugs is attributable largely to one factor: Such groups imitate the family. They are always available. They do not turn away persons because of circumstances. They are not professional. They share misfortunes. They provide sympathy. They offer members commitment. They are a caring community.

Personal caring is a quality that tends either to be neglected or forgotten by a society hung up on individuality. The concept of the family quite properly runs counter to the emphasis of our times upon private decisions and private destinies.

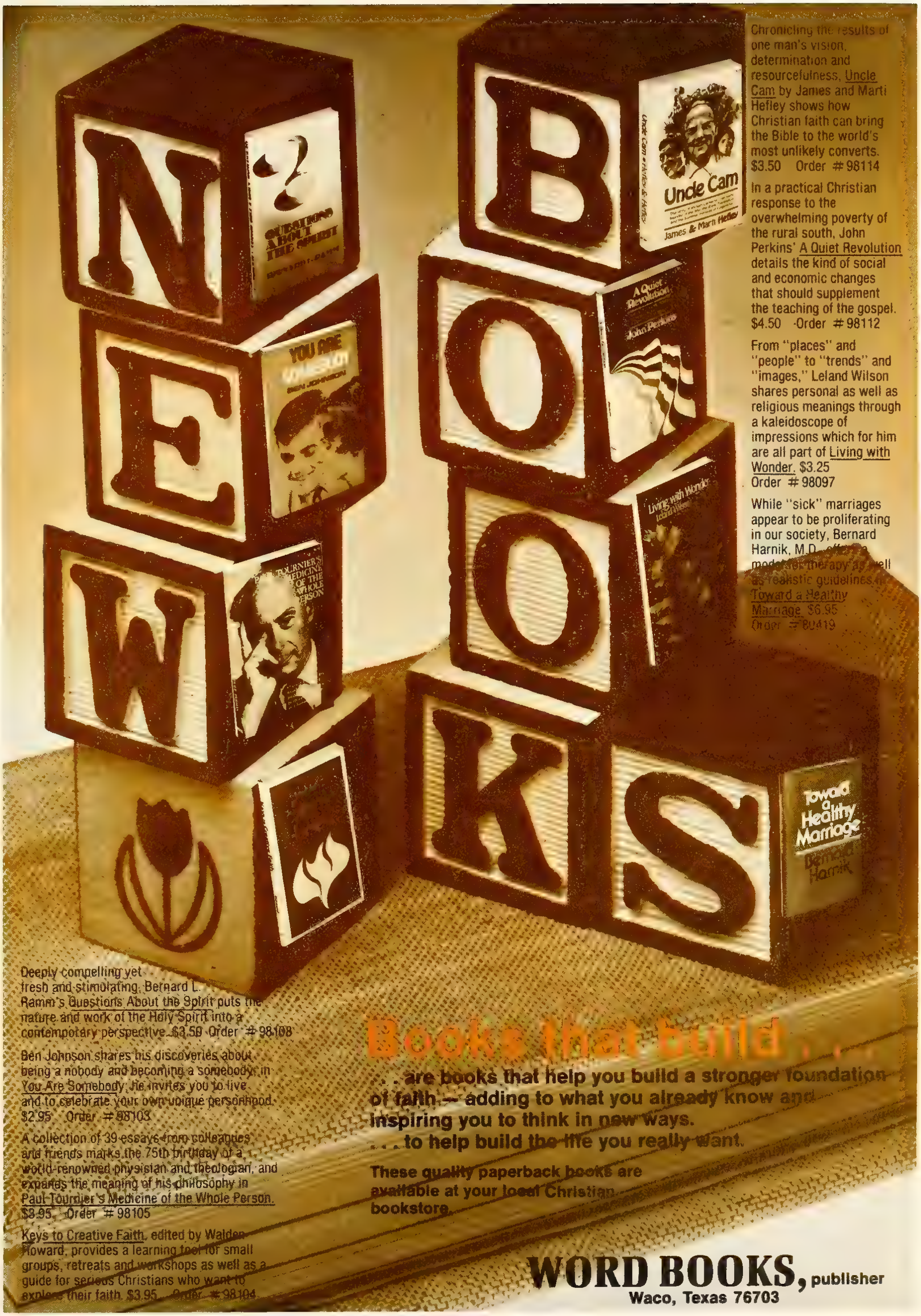
Second, let us seek more earnestly to develop the potential that exists within the church for making family life more viable. The call to renew and strengthen the family first comes to the church, the Study Committee on Marriage and Divorce asserts in its report to the 1977 Annual Conference. Stability and vitality of marriage and family life are the responsibility of the community of faith.

Toward this goal, the committee sees it as the task of the church to nurture growth in human relationships. The task is to foster honesty and openness rooted in authentic relationship with Christ. The task is day-by-day caring. And the task is not to back away from those who experience crisis in marriage or family, but to follow the pattern of Jesus in giving to others in time of need.

Where more than in the community of faith ought the young observe families and individuals reaching beyond their own to help others in pain? Where more than in the community of faith ought persons be helped to identify and resist the pressures that call for blind conformity? Where more than in the community of faith ought values be reassessed and crippling attitudes and expectations exposed?

To an institution frequently said to be in peril—the American family—the church has a message of care and trust, of love exemplified by God in Christ and directed to one another and ourselves, of relationships built on wholeness, of growth aimed toward fullness.

Life under covenant: Therein is the promise of new possibilities for the natural family and the family of faith.—H.E.R.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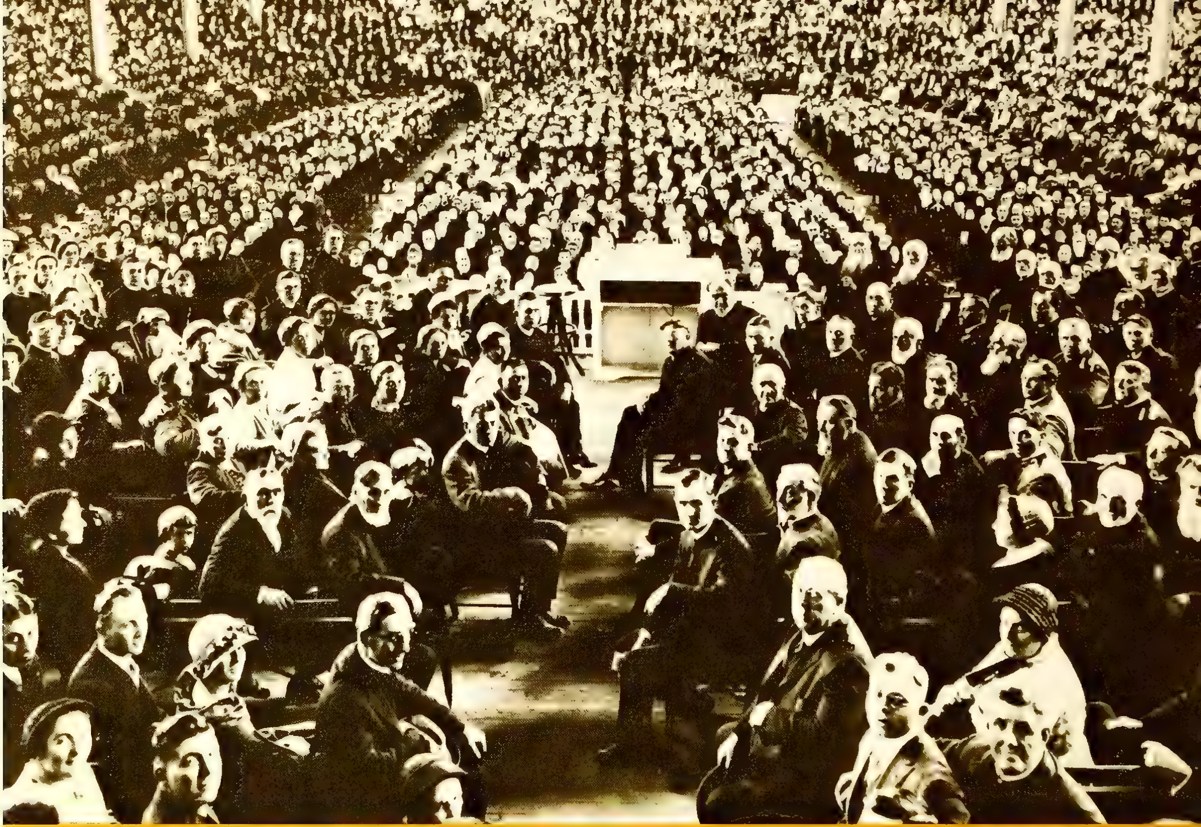

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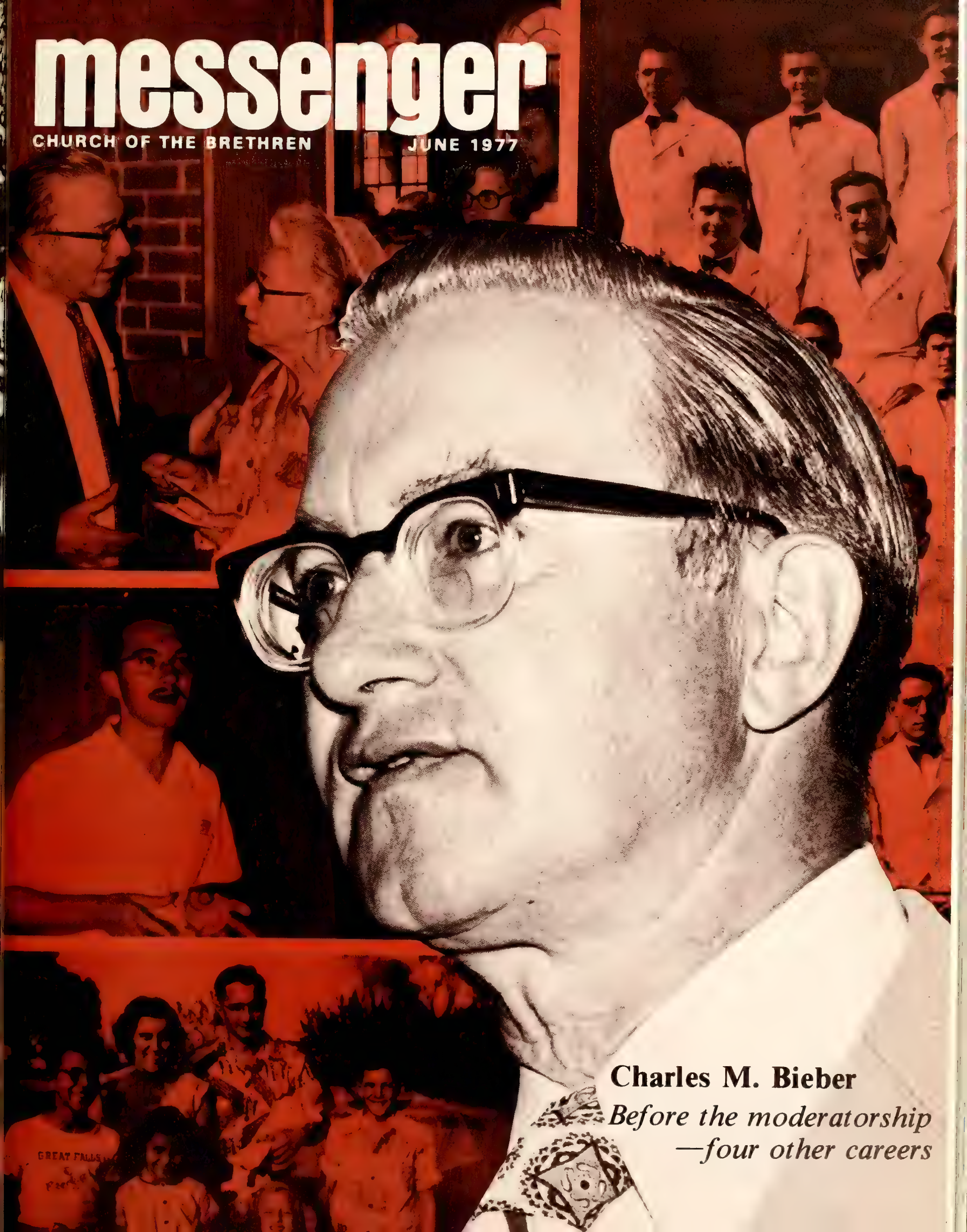
GREAT FALLS

Charles M. Bieber

Before the moderatorship
—four other careers

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16 **What's in a Name?** Ken Gibble sees names in a different light than William Shakespeare. Whether used to identify an individual or God, a name is a powerful tool of communication.

19 **The Four Careers of Charlie Bieber.** Charles Bieber and Kermon Thomason converse on the vocational experiences that brought Bieber to the Annual Conference moderatorship.

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letters

A MATTER OF HAND AND HEART

The Church of the Brethren needs to be more selective where we place our name. Some members of the congregation where I am pastor have brought to my attention some of the scare tactics that the National Coalition to Ban Handguns has been using. We as the Church of the Brethren have been placing our name on this type of propaganda by way of the Washington Office.

I personally am against the National Coalition to Ban Handguns. I believe that the illegal use and not the ownership of a firearm should be the subject of legislative control. I agree that guns can cause much serious harm and that guns are used in crimes, but to use this as a basis to ban them from all citizens seems rather shallow. The problem is not with the weapon, but is with the hand and heart controlling it. The automobile kills, injures, and maims many more than the gun each year, but we do not plan to ban it. Enforcement of existing laws and proper control is needed in both "weapons" or "instruments" of modern man. It is not the object in question, but it is a matter of the hand and heart.

God grant that in the church we all have the freedom to express our ideas and that hopefully the church will use more wisdom in the future as to where it places its stamp of approval.

PETER C. KALTENBAUGH

Windber, Pa.

AMEN TO SUPPLEMENTAL PAYMENTS

For nine years I have persistently pointed out the unfairness of a certain rule governing the Supplemental Benefit Fund of the Pension Plan for retired ministers serving a congregation in the pastoral ministry. I observed in the March *Agenda* that the rule has now been changed so that such a retired minister does not have supplemental payments suspended.

For these past nine years these payments were denied me on the basis of the controversial rule. The payments were minor; it was the unfairness I protested—without any constructive response.

Whatever brought the change—my persistent protest or something entirely different—the important thing was the change itself, which deserves an amen.

ROBERT WINKLER

Kell, Ill.

A FAMILY RICHLY BLESSED

In this day of trial marriage, separation and divorce, it is always of interest to read the MESSENGER column of wedding anniversaries. It speaks of 50, 60, and more years of understanding, patience, and mutual love. Those who have reached such anniversaries are to be both commended and congratulated.

No marriage is perfect, but as the years roll on and necessary adjustments are made, it may become more and more so. Every long marriage should be an inspiration to young couples striving to make a home together and to become adjusted to wedded life.

The family which I humbly (and prayerfully) joined many years ago, seems to be quite unique in the line of long, happy, closely-knit marriages. Grandma and Grandpa Sparklin married in 1875 and lived over 63 years together. Later, she said: "I am so thankful that I could take care of him as long as he needed me, and that *I* am the one to suffer these long, lonely years."

Their daughter Myrtle was not so fortunate. In 1896 she married Argus Whitehead, and they had only 51 years together. At their golden anniversary in the North Winona Church of the Brethren, where Argus had been a long-time deacon, the house was filled with friends eager to tell what a help and inspiration the honored couple had been to them, to the church and the community.

Of their four children, three sons live near the home farm, east of Warsaw, Indiana; the daughter now lives in Greenville, Ohio. All are active members, with their companions, in the Church of the Brethren. Their marriage record is as follows . . . .

Glen and Viola (Neher) Whitehead—56 years.
Lauree (Whitehead) and Perry Huffaker—53 years.
Earl and Lois (Roose) Whitehead—51 years.
Dale and Margaret (Garner) Whitehead—48 years.

This "Golden Age Eight" meets several times a year to celebrate birthdays, anniversaries, or to just enjoy getting together. Once a year they hold a reunion for the whole family.

Their family has truly been blessed with long life and happiness. May like blessings be granted to many others.

VIOLA WHITEHEAD
Warsaw, Ind.

GENOCIDAL JUGGERNAUT

I have seen one or two recent issues of MESSENGER and I marvel at the gutless circumvention of the "minor" national and world issue of abortion. After all, only about twice as many lives have been extirpated by abortion since 1960 as all the casualties in all the wars in human history.

Yet you go on ever so furiously and frenetically denouncing war and plumping for the whole pantheon of radical-lib causes with nary a soupçon of recognition of this genocidal juggernaut. This bespeaks either monstrous moral perversity and hypocrisy or monumental pusillanimity on your part—or, perhaps, both.

EMERSON JACOB
Harrisburg, Pa.

ROCKY MOUNTAIN TRAIL HIKE

For the last two years, the Western Plains camping program has included the Rocky Mountain Trail Hike. Each year 10-14 people have hitched up 30-pound backpacks and headed up the trail to a memorable five-day camping experience in the Colorado Rockies.

The Trail Hike is geared to the individual abilities of those in the group. After hiking to our base camp the first day, those who wish to literally have "Mountain Top" experiences can climb some of the peaks in the area, while those who would like to read a book or watch the trout swim in a lake near camp may do so.

The majesty of the mountains brings back a little of a childlike awe of God too often lost in complex theologies and philosophies.

DAN FRANTZ
Greeley, Colo.

REFRESHING ADMONITIONS

I have been hearing lovely little messages on the radio (WBBM) sponsored by the Church of the Brethren and the Mennonites. I really appreciated them!

At a time when there seems to be such an upsurge in simplistic, "magic" religions and "rinky-dink" approaches, it is refreshing to hear practical, common sense admonitions to make love real in life—like inviting an elderly or lonely person along on the next family outing.

I appreciate reaching out via public media because I always worry that we spend too much time huddled together in our churches talking to ourselves.

RUTH GRIGGS
Tippecanoe, Ind.

LOVE INVOLVES NEARNESS

The two articles on Touching in February MESSENGER reminded me of a scene in "Godspell," the unorthodox rock musical based loosely on Matthew's Gospel.

The supper was over and Jesus was saying good-by to his friends before going to Gethsemane to be betrayed. But there were no spoken words of farewell. Instead he walked around the table in silence, smiling, giving his entire attention to each for a moment. He put his arms about one and then another in a warm embrace, and then, to better express his inexpressible love, gave each a kiss.

If there was background music, I didn't hear it. I did hear vividly in action the truth that MESSENGER writers Zeigler and Stanford developed so well: Love always involves nearness, not psychic nearness alone, but touching. And when we see it happening about us something inside releases us to do the same.

I know that this scene on the stage was not just a dramatic part of a beautiful play. Though I sat in almost the last row of seats, it was an experience of which I was a genuine part.

JOE VAN DYKE
Alma, Mich.

AN UNWELCOME 'BIBLE PLANT'

Regarding your news article on "Bible plants" (April), can you imagine handling baled hay or grain with such spines as in your picture? Most of our other thistles come from Europe or Asia and we certainly don't need more.

Most disturbing is that the man "exchanges them with friends around the world." The cost and work to spray, cut, and destroy the thistle is enormous. They grow anywhere.

DAVID G. SMITH
Midland, Va.

page one

While the managing editor, Kermon Thomason, is on assignment in Costa Rica and El Salvador as this column is being written, we take advantage of his absence to recognize both his current and past work. We cite him not only for the two feature articles he has in this issue, on Moderator Charles Bieber and "Black Brother" Samuel Weir, but for his role in developing three pieces for which journalism awards were bestowed upon MESSENGER in April by the Religious Public Relations Council.

One was the best-in-class award in writing for the January 1976 feature on Mattie Dolby, a subject Kermon initially researched and recruited Mildred Hess Grimley to write. Citations were extended also for the page advertisement Kermon prepared on "Messenger in Mercersburg" (January 1977) and a special news report filed on the Christian Peace Conference gathering at the New Windsor, Md., Brethren Service Center in April a year ago (July 1976).

Kermon Thomason

As to others contributing to this issue, guest article writers include four pastors—Wendell Bohrer, Johnstown, Pa., Ken Gibble, Harrisburg, Pa., John L. Huffaker, Naperville, Ill., and L. Byron Miller, Akron, Ohio. Book reviewers Paul M. Robinson and C. Wayne Zunkel are also pastors, from South Bend, Ind., and Granada Hills, Calif., respectively.

Randy Miller, a former MESSENGER staffer, is a journalism student at La Verne College in California. Donald F. Durnbaugh is professor of church history, Bethany Theological Seminary, Oak Brook, Ill. Ralph L. and Mary Cline Detrick, Joy Dull, and Matthew M. Meyer are on the national Parish Ministries staff.

Leah Oxley is on the New Windsor, Md., Brethren Service Center staff. Lois Teach Paul and Norman Reber are on the communications staff at the General Offices, Elgin, Ill.

Here I Stand contributors are Alfred Alling, Cabool, Mo.; Raymer D. Cox, Udell, Iowa; Robert G. Fike, Harrisburg, Pa.; and Shirley C. Kirkwood, Harrisonburg, Va.—THE EDITORS

intouch

Alfred Eckroth Sr.: Homespun lyrics

Alfred Eckroth has a hobby of writing verse, a hobby that is represented in contributions to anthologies, periodicals and newspapers, and in songs that have been sung in the Elizabethtown, Pa. church, of which he is a member.

One of his poems may suggest the key to what he finds important. It describes the "strands of gold" that he discovers in the lives of people he knows. "There is a golden strand of consistent integrity," there are "golden strands of patience and love," and finally, "There is a golden strand of a clear conscience"—noble and worthy qualities that can be "used for the good of all human kind."

Alfred was born in Sweden, where his parents became acquainted with the Brethren through the preaching of Christian Hope. He has been a member of the church since 1914, living all that time in the same house in Elizabethtown. Before his retirement he was a correctional officer for the Pennsylvania Department of Justice. He is currently a teacher of the Alexander Mack Bible Class in his church, and he will represent his congregation as a delegate at the Richmond Annual Conference.

A collection of Alfred's verses is titled *Home Spun Gems.* Though he looks for "strands of gold," he is more interested in the aspects of life that are right and true than he is in polishing his lines. One of his favorite themes is the life beyond this life toward which he looks. The attractions of eternal life are described in some detail in a song he has written, entitled "There's a Mansion," for which Stanley Dotterer arranged the music.

The following lines from another poem indicate Alfred's faith in the "ultimate goal" of his pilgrimage:

"Far beyond all planets known to man—

Beyond constellations and all the Milky Ways

Is found the garden of God's love eternal. . . .

All knowledge is not for humans to know;

The glory of God's heaven is magnificent.

It is for us to have faith and believe it is so."—K.M.

Dave Bubel: Material Ai

The bales of processed clothing move up the conveyor belt towards the waiting tractor-trailer. Here Dave Bubel assists Brethren Service Center employees loading a truck with bales bound for Lebanon. The emergency shipment must meet a fast-approaching deadline.

Dave's shoulders, in addition to lifting bales, must also carry the responsibility for the entire clothing operation at the New Windsor center.

As manager of material aid processing and transportation, Dave oversees a program which includes the transporting, sorting, packing and baling of donated clothing, the processing of other relief materials, and new clothing from the cut garment program. He also coordinates the movement of the four tractors and twelve trailers that comprise the Center trucking fleet.

Recently, Dave attended a Tractor-Trailer Decisions Driving Seminar sponsored by the Liberty Mutual Insurance Co. in Hopkinton, Mass. Actual driving experience, conducted in a controlled situation, and classroom sessions were combined to form a learning experience. Dave participated in sessions covering skid control, engine design, transmission and power trains, brake systems, decision driving concepts, emergency reaction training, night driving, and driver responsibility.

"We are emphasizing, with our driving crew, the distance between yourself and the car in front and constant observation of braking

expediter

systems," says Dave of the knowledge he obtained at the seminar. Plans for the future include a trip, with one of the Brethren Service Center trucks, to give the drivers actual experience on the Massachusetts driving range.

In his daily routine, Dave relates to both employees and volunteers. Nine truck drivers and 29 processing personnel work regularly in the operation. On any given week day, 15 to 70 volunteers can be found working at various tasks.

When disaster strikes, Dave and his crew work under increased pressure, but also with a sense of excitement. Church World Service needed blankets, medical supplies, and food products moved to Guatemala as soon as possible after the 1976 earthquake. The Brethren Service Center crew was instrumental in moving material within 24 hours after the request. Five planeloads, or 12 tractor-trailer loads, were transported to Dulles Airport quickly and efficiently.

Dave comments, "I never look forward to disaster, but I am glad that I am affiliated with an organization that has had the compassion, over the years, to work with these situations."

The twinkle in Dave's eye tells you there is laughter in his life-style as well as work. For him the two go hand in hand.—Leah Oxley

Joyce Harley Doan: Supporting the "Lifeline"

It is hard to believe that Joyce Harley Doan—youthful, vigorous, outgoing—was down with a life-threatening illness some years ago. Out of her need for personal contact with persons who really cared came a desire to help fill that need for others.

Joyce's first involvement came in October, 1973, about two years after she regained her health. A former employee of the Crisis Clinic in Seattle had come down with cancer and wanted to explore a special program for similar sufferers. Although Joyce's illness was not cancer, she experienced some of the problems of cancer patients, and she felt she could relate to them. By March, 1974, she found herself head of a special team of volunteers trained to relate helpfully to cancer victims. For seven months she directed the team from her own home on a "penniless" basis. Beginning in October, 1974, she served as part-time director of a trial program supported by United Way. It was so successful she now works full-time as director of Cancer Lifeline, a division of Family and Child Services, a Seattle United Way agency.

Based on her experience with cancer patients, Joyce, a trained nurse, emphatically believes that cancer sufferers need an "extended family" to supply a deep wellspring of caring, more so than ony other disease-afflicted group in the United States, Cancer victims may linger for five to ten years. The effectiveness of their treatment is highly uncertain, and the cost to the average cancer patient and related family comes to twice a family's annual income. Also, Joyce points out, dying of cancer does not fit the tv image of heroic deaths.

Currently Cancer Lifeline's extended family consists of about 30 volunteers, all of whom have to take 20 hours of preparatory training. These individually bring the caring touch to many sufferers whose family and former friends are no longer "really there any more," as Joyce phrases it. They may have distanced themselves from the victims with what Joyce calls "anticipatory grief." Joyce conceives her main function at Lifeline to give support to volunteers, to see that their own well of caring does not run dry.

In Peru, where Joyce served in the Peace Corps, blood relatives and inlaws live nearby, and the families are close knit. Joyce says the substitute extended family is not needed there. But the situation is different in the US where many persons live away from their family roots.

The most ready-made "extended family," Joyce found, is a friendly church. Joyce and her physician husband, Dr. Roscius Doan, are members of the University Congregational Church, where both have been active in raising world hunger awareness among its members.—Norman F. Reber

'Food reserve' program urged by US churches

A two-page "appeal to Congress and the President" "urgently requests" enactment of a "US food reserve program that can become part of an internationally coordinated system of food reserves."

The religious leaders note that, although the 1974 World Food Conference "called for the establishment of a reserve composed of nationally held food stocks, the use of which would be coordinated internationally," and nations represented at the conference (including the United States) committed themselves to such a reserve, it has not yet been established.

"A world food reserve program is essential both in food-short years and in food-surplus years," the statement declares. "In food-short years, it could assure a supply for emergency needs; and it could prevent extreme price increases that relegate many poor people to hunger and starvation. In food-surplus years it could prevent depressed prices that hurt farmers in developed and developing countries alike.

"The time to build reserves is now, when surpluses are large," it states. "We therefore earnestly request the Congress to legislate an appropriate domestic food reserve program. A farm bill that fails to include this component is—however adequate otherwise—seriously deficient.

"We also urge the President to throw the entire weight of his office behind the establishment of such a national food reserve, and once the reserve is established, to use it as the basis for negotiating with other countries the establishment of an internationally coordinated system of reserves."

The religious leaders said specific legislation should include the following goals:

—"A reserve should seek to provide enough grain in times of scarcity to avert famines."

—"A reserve should seek to prevent prices from rising so high as to put hungry people or nations out of the market, or from falling so low as to deny farmers a fair return on their production.."

—"A reserve should seek to assure that periods of oversupply will not lead to depressed US prices or excessive food aid, and thus depress food prices abroad and discourage the growth of food production in developing countries."

Moderator Charles Bieber signed the statement for the Church of the Brethren.

Pastors Association speaker Westberg: a wholistic approach to health care.

Revolution in health theme for ministers

Instructions on how to be revolutionaries—in the field of health care, that is—will be presented to the Pastors Association on June 20-21 at Richmond, Va., at the outset of Annual Conference.

To lead three sessions on the church's role in changing patterns of health care will be Dr. Granger Westberg, director of the Wholistic Health Care Centers Project, Hinsdale, Ill. He also is a clinical professor of preventive medicine at the Medical Center in Chicago, University of Illinois.

Dr. Westberg's unique Health Center Project conducts medical clinics in church buildings where physicians and nurses are assisted by specially trained clergy. Their integrated approach recognizes the importance of the human spirit to concerns on health.

The project is funded by the W. K. Kellogg Foundation.

Experienced as a parish pastor and a hospital chaplain, Dr. Westberg is interested in radically new patterns of medical and theological education which require students to receive much of their education outside the classroom. He now serves on a special task force of the Association of Theological Schools that gives leadership in the area of theological curriculum change.

Through his work at the university he is helping establish wholistic health centers in a variety of settings, involving medical, nursing and theological students in training.

One of five books he has published, *Good Grief,* is recommended reading prior to the June 21 sessions. The Fortress Press book is available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Registration for the Brethren Pastors Association will begin June 20 at 7 p.m. at the John Marshall Hotel in Richmond, followed by a social hour.

Nonmembers and spouses are invited to attend the Westberg lectures at a registration fee of $4.

Association launched on outdoor ministry

At the first national gathering of Brethren outdoor educators in more than a decade, plans were laid for an Outdoor Ministries Association for the Church of the Brethren. The new group will form its concerns around six areas: leadership, program, finances, theology, interpretation, and environment.

The decision for an ongoing program grew out of a consultation which met in March at the Grailville Retreat Center at Loveland, Ohio, near Cincinnati. On hand were 60 representatives, mostly directors and board personnel, from 27 of the Church of the Brethren's 33 camps.

Convener for the event was Walter D. Bowman, Brotherhood consultant on outdoor ministries and member of the Parish Ministries staff. The camp committee assisting him in planning, comprised of Arden Ball, Northern Indiana District, chairperson; Anita Buckwalter, Michigan District; Robert Jones, Virlina District; Joel Knepper, Southern Pennsylvania District; Rex Miller, Florida-Puerto Rico District; and Graydon Snyder, Illinois-Wisconsin District—was named the steering committee for the new association.

Speakers at the Grailville consultation were Graydon Snyder, Bethany Seminary dean, and Betty van der Smissen, professor of recreation at Penn State University. Dr. Snyder stressed the importance of religion relating persons to ecology, the earth sciences, and the conservation of natural resources. Camping, he observed, enables persons to better understand dependency on God, to experience a covenantal harmony, and to live in a reconciling atmosphere.

Dr. van der Smissen, a Mennonite educator, pointed up the opportunities camping provides for growing in personal faith and developing wholeness and community.

To share information within the group and others related to outdoor education ministries, a Brethren Camps Committee Newsletter has been launched by Walt Bowman. Inquiries about the release are to be addressed to Walter D. Bowman, D.V. Station, Box 177, Dayton, OH 45406.

SERRV sales model for alternative marketing

"From the beginning we have felt that sales motivation should be based on the quality and uniqueness of the handcrafted articles rather than appeals to sympathy or assuaging of guilt in relation to the Third World."

With these words at a conference in Vienna, Austria, William P. Nyce shared the secret of the remarkable success of SERRV, the alternative marketing program begun by the Church of the Brethren that has become a million-dollar Brethren-operated enterprise related to Church World Service. Nyce was addressing an International Workshop of Third World Producers and Alternative Marketing Organizations held in Vienna April 28—May 4.

"SERRV is pledged to pursue a basic purpose of economic self-help in Third World Countries," Nyce told the group. "We recognize that unemployment and underproductivity not only lead to personal and family disaster, but create a breeding ground for despair and political tryanny. We and our co-workers around the world are dedicated to taking one step toward economic and social stability through the creation of jobs. We are trying to cultivate greater awareness of the basic interdependence of the people of our world neighborhood."

SERRV operates out of New Windsor, Md., where it maintains its largest gift shop. Other retail shops are located in Nappanee, Ind., Elgin, Ill., and Oakdale, Calif.

The steadily growing program had sales of $1,300,000 in 1976, reported Nyce, who directs a staff and employee force of 20 persons. SERRV is administered by the World Ministries Commission of the Church of the Brethren.

Mid-Atlantic cans beef to feed area hungry

Forty-four cows have been slaughtered, carved, and canned in a beef-canning project carried out by Mid-Atlantic District's life-style task team. Designed to express concern for victims of misfortune in the district, the project involved large numbers of people—52 congregations and individuals who donated $16,000 for purchasing cows, 13 farmers who contributed their own beef animals, and 155 volunteer workers who processed the meat.

For two days in February the Cloverbloom Meat Market in Greencastle, Pa., provided facilities for the amateur butchers. In traditional Brethren style, the volunteers turned their work into a period of fellowship that provided satisfaction far exceeding ordinary employment benefits.

Measuring their production later, the Mid-Atlantic Brethren had turned out 7200 cans of beef and 2400 cans of broth. The canned goods will be used in emergencies to feed the hungry or disaster victims in the Baltimore, Washington, and Hagerstown areas.

Heading the planning committee were Paul Heisey and Henry Hunsberger. Cattle buyer was Richard Heckman Sr. Joel Petre of the New Windsor Service Center supervised the canning operation.

Shareholder campaign spurs ad guidelines

A shareholder-based campaign to reduce the amount of violence on television has resulted in a number of major advertisers agreeing to move away from sponsorship of excessively violent shows. The campaign was initiated by the Church of the Brethren in cooperation with nine other Protestant and Catholic groups.

Eastman Kodak, Rochester, N.Y., Sears Roebuck and Company, Chicago, Colgate-Palmolive, Chicago, Gillette Corporation, Boston, and McDonald's Corporation, Oak Brook, Ill., all have agreed to institute guidelines limiting their advertisements to less violent programs.

As a result, the various religious investors involved have voluntarily withdrawn resolutions which they had intended to take to the annual meetings of the various companies.

With these agreements, the campaign moves into an important second phase, according to Stewart M. Hoover, Brethren media advocate who organized the effort.

"Implicit in our agreements with these companies is the assumption that these guidelines will be implemented. Now we have to wait and see. All of the groups involved in our campaign intend to watch for where these companies appear on the next list published by the National Citizen's Committee for Broadcasting."

It was the NCCB correlation of violent programs to advertisements contained in them that was used by the shareholders to establish which companies to approach with their resolutions.

"It has become clear to us that many advertisers have had good 'paper policies' against violence," Hoover adds. "At the same time they continue to allow their ads to be associated with violent shows.

"We intend to return to these companies again with our resolutions if at any time in the future they are again identified as major sponsors of violence."

Actions with two other companies are still pending, according to Hoover.

Pillsbury Company, whose Burger King subsidiary was found to be a top sponsor of violence two years in a row, and Proctor & Gamble have received resolutions from the Church of the Brethren, the United Methodist Church, and several Catholic orders represented by the Wisconsin and Illinois Catholic coalitions. A meeting between interested religious investors and top management at Pillsbury was scheduled for May. Negotiations with Proctor & Gamble remain unscheduled.

Communication with sponsors have not been limited to those approached with resolutions. On behalf of the Church of the Brethren General Board, Hoover has written to all of the twelve "most violent" and twelve "least violent" sponsors, according to NCCB's latest research. In his letter, Hoover reaffirmed the Brethren stance on non-violence, but lifted up also a Brethren desire for positive and creative values in programing.

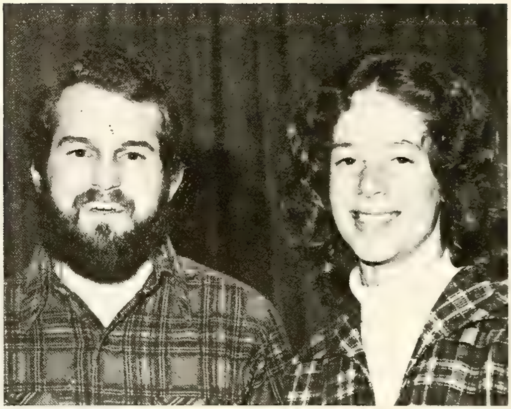
"Violence has become an issue," he wrote. "It has not gone away . . . We desire an alternate, more creative understanding of problem solving."

The responses to Hoover's letters have been mixed, but predominantly positive.

"Of course, the advertisers we criticized were unhappy and defensive about that. But for the most part, they mixed their defensiveness with statements of intention to do better. We shall see."

Hoover coordinates the campaign on behalf of the Communication Commission of the National Council of Churches, and with the cooperation of the Interfaith Center on Corporate Responsibility.

Other agencies participating are: American Baptist Churches, Christian



New peace education researchers Dave and Dena Frantz. The hope is to bring educators to a greater awareness of the dangers of a pervasive military presence and the possibilities for programs of peace education.

BVS team to research campus peace study

A new Brethren Volunteer Service project, to research programs of peace education in the nation's colleges and universities, is being staffed by a Church of the Brethren couple.

Assigned to United Ministries in Higher Education for two years are Dena Pence Frantz and David Frantz of Oak Brook, Ill. Their work is supported jointly by the General Board's higher education ministry and the On Earth Peace program.

Through United Ministries in Higher Education, an agency representing nine denominations, Brethren representatives have expressed mounting concern over the military presence in institutions of higher education. The evidence is seen in significant increases of late in ROTC enlistments and defense research contracts in the colleges and universities.

"Such a presence is in conflict with the aims of higher education in a free society," asserted Ralph G. McFadden, Parish Ministries consultant on higher education. "Our hope through the work of the Frantzes is to bring to educators a greater awareness of the dangers of a pervasive military presence and the possibilities for programs of peace studies."

Dena Frantz, a Manchester College peace studies graduate, is enrolled at Bethany Theological Seminary. As an off-campus assignment this past year she worked with the World Without War Council, Chicago chapter, in preparing peace studies for elementary schools. Her parents are Gerald and Bernice Brandt Pence of La Verne, Calif.

David Frantz, holds degrees from North Central College, Naperville, Ill., Bethany Theological Seminary, and the University of Chicago Divinity School, where he is continuing study. He has been a campus minister at the University of Northern Illinois, DeKalb. His parents are Kenneth and Miriam Horning Frantz, Naperville, Ill.

Persons in congregations or university and college communities interested in more information about the projects are invited to write to Dena and David Frantz, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

Church (Disciples of Christ), United Methodist Communications, American Lutheran Church, Wisconsin Catholic Coalition, New England Coalition for Responsible Investment, New York Catholic Coalition, and Illinois Catholic Coalition.

Diversion of war tax an issue since 1711

For the first time in the US Senate a measure was introduced in March to enable taxpayers conscientiously opposed to war to designate the military portion of their tax for non-military use.

One of the sponsors of the bill is Mark O. Hatfield (R-Ore.), who said he had been praying about the measure and was convinced "it was the right thing to do." Mike Gravel (D-Alaska) was the second sponsor of the Senate version.

Known as S. 880, the measure includes income, estate, and gift tax payments. It creates a trust fund—the World Peace Tax Fund—to receive the payments, and a board of trustees to advise how the proceeds are to be used.

"In 1711 William Penn argued this very issue with the English monarch," Hatfield said in submitting the bill. "Since the First Congress, this matter has been of concern to legislators.

"It is now time to extend the principle of conscientious objection to payment of taxes for the military. No citizen should be forced to violate compelling moral opposition to violence."

Legislation similar to the new Senate measure was submitted in the House of Representatives in 1972 and 1975. The current bill there (H.R. 4897) was introduced in March by Ronald Dellums (D-Calif.) and more than 20 cosponsors.

Hatfield, a Conservative Baptist layman, noted that the principal supporters of such legislation are the Church of the Brethren, Mennonites, and Quakers, whose combined membership is 540,000.

Support also has been extended by the United Methodist Church and US Conference of Catholic Bishops.

A seminar on the prospects for the legislation was held at the Washington City Church of the Brethren March 23.

The National Council for a World Peace Tax Fund reported more than 60,000 post cards had been ordered for sending to Congressional and administrative officials requesting action on the legislation.

underlines

1977 MOTHERS OF THE YEAR ... in two states, Arizona and Colorado, are members of the Church of the Brethren. They are *Juanita Reger* of the Tucson, Ariz., church and *Rosalie Ullom* of the Wiley, Colo., church. The two women represented their states at national finals in New York City.

PEOPLE YOU KNOW ... *J. Wilburn Lewallen,* who resigned as executive of the Northern Indiana District April 15, has assumed the pastorate of the Sidney, Ohio church. He was the district's executive since 1962, and had previously served Illinois and Wisconsin seven years in the same capacity.

Lyle Lichtenberger, pastor since 1965 of the Boulder Hill church, Aurora, Ill., will join the Parish Ministries staff at the General Offices Aug. 1. . . . *Ellis J.* and *Carolyn Shenk,* former Brethren Service workers in Europe and Puerto Rico for 20 years, have accepted a two-year assignment with World Vision International in Bangladesh.

THE COLLEGE SCENE ... General Secretary *S. Loren Bowman* was honored with the Distinguished Alumnus Award at Alumni Day, May 28, at Bridgewater College in Virginia. . . . Named the second J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata College, Huntingdon, Pa., is *Chad Walsh,* poet, Episcopal priest, and professor at Beloit College in Wisconsin. . . . Recipient of one of the largest gifts to a Brethren institution is Manchester College in Indiana, to whom *Mr.* and *Mrs. Howard Brembeck* of Goshen, Ind., contributed $400,000 for endowment. Income is designated for scholarships in business administration.

HOMES AND CAMPS ... *C. Dick Stevens,* administrator of the Bridgewater Home in Virginia, is the new president of the Division of Homes for the Aging of the American Protestant Hospital Association. His predecessor was *Harvey S. Kline,* administrator of the Brethren Home, New Oxford, Pa.

Southern Pennsylvania has underway a coordinated fund campaign for the Brethren Home ($730,000) and Camp Eder ($125,000). . . . Brethren Village, Lancaster, Pa., plans the addition of a chapel to cost $150,000. Principal donors are *the Jacob Ruhl family,* East Petersburg, Pa.

UPCOMING EVENTS ... Dedication services for the new building of the Upton church in Southern Pennsylvania will occur June 5, with *Donald Miller* of East Berlin, Pa., speaking. . . . Commemorating its 75th anniversary June 5-12 will be the East Fairview church, Manheim, Pa. Annual Conference moderator *Charles Bieber* and East Fairview's "ministerial sons"--*Stanley Earhart, Ken Gibble, Larry Graybill,* and *Willis Stehman*--will speak. A two-day love feast is scheduled June 11-12, according to pastor *Norman Harsh*.

IN MEMORIAM ... *Wilma Studebaker Kreps,* 45, of Columbus, Ohio, died April 6 following a long bout with cancer. She and her husband *George* served in Ecuador from 1955-72. . . . *Luke Webster,* 16, son of *David* and *Hattie Webster* of Orbisonia, Pa., died March 6 in an automobile accident. His father is pastor of three Orbisonia area churches.

update

SHRINES OF EACH DUNKER'S DEVOTION ... will attract visitors traveling to or from the Richmond Annual Conference. Several of these are located in the Shenandoah Valley:

Bridgewater College, 3 miles west of Interstate 81 Exit 61 on Route 57 is the oldest coeducational college in Virginia (1880). *Alexander Mack Memorial Library* with its heritage-filled Brethren Room (See Mack's own Bible) is open 8 a.m. to 5 p.m. weekdays and by appointment on weekends. Orland Wages is head librarian. *Reuel B. Pritchett Museum* contains over 6,000 artifacts, rare books, and Bibles. A special Brethren Heritage Exhibit is featured in June. Open 9 a.m. to 5 p.m. weekdays; 2 to 5 p.m. Saturdays and Sundays. Jacob F. Replogle is museum director.

Bridgewater Home adjoins the college campus and has an expanding residential village and large spacious buildings. Dick Stevens is director.

Linville Creek Church, 5 miles west of Interstate 81 Exit 66 at Broadway, is the site of the 1837 and 1879 Annual Meetings and the home church of Peter Nead, John Kline, and M. R. Zigler. William Copenhaver is the pastor. The church will provide guides 9 a.m. to 5 p.m., June 18 - 20, 27, 28. Highlights -- *John Kline Monument* at the site of the peace martyr's assassination; the *church cemetery* with graves of John Kline and other leaders.

Tunker House, just west of Linville Creek church, was the home of Peter Nead and M. R. Zigler. Restored in 1968-1971 with artifacts of Brethren and Valley tradition, it is open to visitors by its owners, the Samuel D. Lindsays.

Outside the Valley are other points of Brethren interest:

Friendship Manor, 320 Hershberger Road, Roanoke, Va., just off Interstate 581, is a large retirement home, administered by H. Lawrence Rice.

Camp Bethel, located off US Route 11, north of Troutville, celebrates its 50th anniversary June 17 (See Camp Bethel story, May Messenger, page 46).

Germantown (Brick) Church, south of Boones Mill, off Route 220, is the founding congregation of the Franklin County Brethren. Sylvus D. Flora is the pastor. Nearby is the site of the 1797 Annual Meeting on the Blackwater River. Plan your picnic for the wayside where Route 220 crosses the river. A state historical marker is of interest.

Fraternity Church, 6 miles southwest of Winston-Salem N. C., at Fraternity Church Road and US Highway 158, is over 200 years old, and the oldest congregation in Virlina District. A state historical marker has been erected. Galen B. Crist is the pastor.

The *Richmond congregation,* at Anoka and Wanymala Roads, will welcome Conference visitors to its services. Galen A. Heckman is the pastor.

Brethren conferencegoers will also be attracted to other historical places with which the Old Dominion abounds. Richmond itself is filled with attractions and is less than an hour's drive from Williamsburg, Jamestown, Yorktown, Charlottesville, and Appomattox. Washington, D.C., and the Blue Ridge Parkway are less than two hours away.

outlook

Joel Thompson heads energy study panel

Joel K. Thompson, executive secretary of the General Services Commission, heads a 110-member Energy Study Panel (ESP), appointed by the National Council of Churches to conduct a year-long study on the ethical aspects of energy use and production. Concurrently Thompson heads the Committee on Energy Policy (CEP), a 13-member group which oversees the NCC Division of Church and Society (DCS) in carrying out the energy project.

The DCS undertook the study in order to produce a statement on energy to be presented to the NCC Governing Board in May, 1978. The final policy paper will be acted on by that body the following November.

In March, 1976, the NCC Governing Board passed a "Resolution on the Plutonium Economy" (see MESSENGER, January, 1976, p. 10), which called for a probing study of the moral and ethical implications of energy use and production, with specific attention to be paid to nuclear production for energy and weapons. The present study is the answer to that call.

Thompson's Committee on Energy Policy met in April with a select group of theologians and ethicists for final framing of the ethical questions to be dealt with in the study. Among the theologians on the study panel is Donald E. Miller, professor at Bethany Theological Seminary.

The NCC has been under continuing at-

tack by segments of the scientific and energy industry community for "pontificating" about technical issues in which it allegedly lacks expertise. Responding to that charge, Katherine Seelman, DCS energy resource consultant, has written that while the NCC recognizes with humility the limits of its technical expertise, "Christians are obliged by the tenets of our faith to speak to the great moral issues of the day and to serve as stewards of God's creation, for ourselves and for future generations."

At any length the current energy study will not lack for expertise. Answering a questionnaire on what ethical concerns face them in their areas of expertise is a panel of experts that includes Margaret Mead, adjunct professor of anthropology at Columbia University and curator emeritus of ethnology at The American Museum of Natural History; Chandler Morse, professor emeritus of economics at Cornell University and an expert on natural resources; David Rossin, an executive of Commonwealth Edison Company in Chicago and a systems nuclear research engineer; Stewart Butt, president of Solar Energy Industries in Washington, D.C.; William Heronemus, a professor of civil engineering at the University of Massachusetts who is known as "Mr. Wind," and Maria Sanchez, chief judge of the Northern Cheyenne Tribal Court.

Asked about the effect on the study by the recent announcement of the Carter administration that the US would not look to plutonium and breeder reactor plants as a source of nuclear energy, Thompson replied, "It has no effect. Our study is still necessary because nuclear energy was not ruled out by the decision. The administration will still rely on uranium-powered plants already in use and emphasize research on nuclear fission—a type of nuclear power not yet developed."

Funds of $46,000 from the George Gund Foundation and the Laras Foundation have been received along with denominational gifts to finance the energy study.

Ministers emeritus

Not one but three ministers emeritus are in the Conestoga Church, Leola, Pa. Each honored for over 50 years in the free ministry of the congregation are, from the left, Paul D. Wenger, Abram M. Hess, and Harry O. Woglemuth. The three were presented handmade scrolls at a service led by Pastor Ross Noffsinger, Moderator B. Roy Witmer, and Atlantic Northeast District Executive Harold Z. Bomberger.

Arms embargo favored by William Thompson

Speaking before the United Nations Security Council, William P. Thompson, a member of the World Council of Churches Central Committee, called for a mandatory arms embargo against South Africa.

The end "to all sales and transfer of arms, material, and military technology" is urgent, Thompson said, because strife in southern Africa could still "escalate into an international conflict involving the major powers."

A lawyer and graduate of McPherson College in Kansas, Thompson is stated clerk of the General Assembly United Presbyterian Church in the USA. A layman, he also is president of both the National Council of Churches and the World Alliance of Reformed Churches.

Speaking only for himself and not for the member churches of the WCC, Thompson said "a growing number of Christians believe that the time has come to the international community to boycott South Africa economically" because of its apartheid system. He calls economic pressure "a permissible and necessary form of international action."

Apartheid borders on the denial of even the right to life itself, Thompson said. "In a religious sense it involves the breaking of the fellowship of those who believe in God as the creator of all people."

$10 million campaign achieved at Juniata

In the largest fund-raising effort in its 100-year history, Juniata College completed a $10.1 Margin of Difference development campaign, according to President Frederick Binder.

The program, said Dr. Binder, was designed to provide the college with "that margin of difference" in the quality of its education without which it could not successfully meet the challenges of the future."

Initiated in 1968 by then Juniata president Calvert N. Ellis, the fund was raised in three phases carried out largely during the administration of John N. Stauffer, 1968-75. Commitments totaled $10,155,182.

The funds specifically enabled construction of the Ellis College Center, advanced general education resources, including endowment, and created a $4.8 million Centennial Fund in preparation for the college's second century.

The Huntingdon, Pa., college this spring announced plans to refurbish five college buildings in the Humanities Cluster. At a later date a new Humanities Center will be added.

A grant of $100,000 from the Charles A. Dana Foundation was matched by Juniata constituents to finance the new cluster.

Brethren donate $15,000 to flood, quake victims

Brethren Emergency Disaster developments as of mid-April centered on the following areas:

Appalachia. In the wake of the worst floods in 40 years in parts of Virginia, West Virginia, and Kentucky, the Brethren Disaster Network in April dispatched workers, supplies and funds. From an initial $10,000 allocation, $2,000 was sent to the Southeastern District to purchase children's clothing. More than 150 bales of blankets, 20 bales of infants clothing, 150 health kits, and 216,000 water purification tablets were sent by Church World Service to Virginia and West Virginia from the New Windsor, Md., Brethren Service Center.

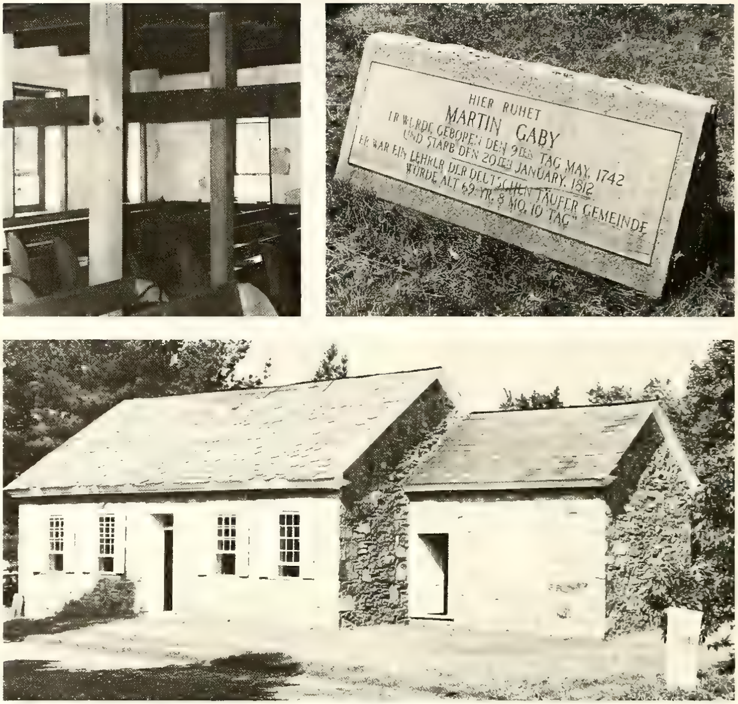
In volunteer efforts Sheeler Byrd and Bert Richardson of Southeastern District organized clean-up efforts in Dickinson, Scott, and Wise counties in Virginia. Glenn Sage of Virlina District coordinated volunteer work in Mingo, McDowell, Raleigh, and Wyoming counties of West Virginia. Fred Bernhard and Bob Mikesell of Southern Ohio District organized Brethren clean-up efforts in southeastern Kentucky, the area hardest hit.

Romania and Bulgaria. A grant of $5,000 was allocated to aid earthquake victims in Romania and Bulgaria. The Brethren donation is part of an appeal for $150,000 by Church World Service to aid the Romanian and Bulgarian Orthodox churches following the March 4 disaster.

According to CWS sources, much of the office equipment of the Romanian Orthodox Church was destroyed and church structures in Bucharest suffered up to 40 percent damage.

Canton, Miss. Over the past year Brethren funds and volunteer workers were instrumental in the success achieved in Canton, Miss., by the Madison County Churches United for Disaster Relief. In its final report the disbanding agency noted that 173 Brethren donated 1,000 working days, completely rebuilt five houses, and repaired six others. The Brethren also contributed $7,968 in support funds.

Organized immediately after a March 29, 1976 tornado extensively damaged the Canton community, the agency sought to locate victims, determine needs, and coordinate assistance. In nine months of operation the agency reached 113 families totaling 539 persons, and expended $110,000.


HIER RUHET
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Built of native stone in 1777, Pricetown Meetinghouse has outlasted two shingle roofs. Inside, the building reflects old customs. Founder Martin Gaby is buried just outside.

Pricetown Meetinghouse marking its 200th year

The 200th anniversary of the Pricetown meetinghouse, the oldest unaltered church building in the Brotherhood, will be observed on June 9-12, 1977. Sponsor of the event is the Mohrsville (formerly Maiden Creek) Church of the Brethren.

An authentic 18th century Brethren meetinghouse, its walls of rough stone are two feet thick. The wooden benches have straight boards for backs and the ministers preached from behind a plain table on the same level as the congregation. The remains of an early elder, Martin Gaby, (1742-1812) are buried in the cemetery behind the church.

The Mohrsville congregation has invited Brethren from other congregations to participate in the celebration, which includes evening services on June 9, 10, and 11 and a morning and afternoon service on Sunday, June 12. On that day, visitors are invited to a noon fellowship meal prepared in the section of the church built for cooking the love feast.

In the late 18th century, Brethren emigrated up the Oley valley from Philadelphia. Elder Martin Gaby bought the ground and built the church in 1777. Thirty years later he deeded the church and surrounding property to the Brethren. For the past century the Pricetown house has been a preaching point of the Maiden Creek (now Mohrsville) congregation. Members of the family of the late Jonathan and Clara Reber remember the 14-mile trip by carriage or sleigh to Pricetown while Jonathan was one of the ministers at Maiden Creek.

Esther Ernst of the congregation writes: "We feel this is a very important time in our church history and would like to have it justly publicized and recorded." The congregation has authorized plates and stationery in memory of the occasion.

Pricetown is located northeast of Reading, Pa., about 10 miles on State Route 662, only a short distance from Fleetwood. Visitors are welcomed.

special report

On Brethren pilgrimages

by Donald F. Durnbaugh

With increasing interest in heritage and backgrounds (dramatized by the tremendous response to the televised version of *Roots),* numbers of Brethren are visiting historic sites. In this country, the "mother church" at Germantown (Philadelphia) and the Ephrata Cloister are among the most visited. Pricetown Meetinghouse, 200 years old this year, is another shrine, particularly for those interested in seeing unaltered architecture of the 1700s (see story, opposite page).

Some Brethren also find it possible to cross the Atlantic to rediscover those places where the early Brethren movement flourished. Chief among these is the cozy village of Schwarzenau/Eder, the birthplace of the Brethren in 1708. The town (recently combined with the government of nearby Berleburg) has taken account of this interest by erecting bilingual signs in some of the main areas.

Most visitors are impressed with the quiet beauty of the village and the surrounding wooded hills. The view of the Eder valley from the area where the early Brethren settlers lived *(Huettental)* is especially popular. Another often visited building is the Alexander Mack School, made possible, in part, by a generous gift toward construction costs from Brethren in America.

Sometimes one of the old farm homes in the Huettental area is pointed out as the "Mack Home." This is in error, because it is clear from the early records that the Brethren built for themselves temporary and rude structures—as the name "Valley of the Huts" signifies. These have long since disappeared. A land contract issued to Mack by Count Henry Albert in 1719 refers to a "tiny house" *(Häusgen)* close to the Berleburg path at Schwarzenau.

Other persons refer to the old mill standing in the valley as "Mack's Mill." There is no proof that Mack ever worked in the mill, although he did follow the miller's trade in his native Schriesheim, above Heidelberg. The name of the miller has been preserved for the early decades of the eighteenth century. It is not Mack. Contemporary records indicate that Mack could scarcely have functioned as a miller at Schwarzenau because of his involvement with the burgeoning Brethren movement. He traveled a great deal and was also active as a writer. Early records indicate that he spent his considerable fortune in paying expenses for the Brethren. Since Mack was active as a miller in his early life, it has been assumed that he continued this trade in Schwarzenau. The mill was in operation before the Brethren came and after they left. Most likely, Mack had no connection with its activity during the Brethren residence in Schwarzenau.

Those Brethren visiting Germany to trace Brethren roots should also visit Schriesheim, where the *Talmühle* (Mill of the Valley) is found. The modern structure is built on the foundations of the mill operated by Mack and his family. Not far away is the town of Eberbach, birthplace of Conrad Beissel of Ephrata fame.

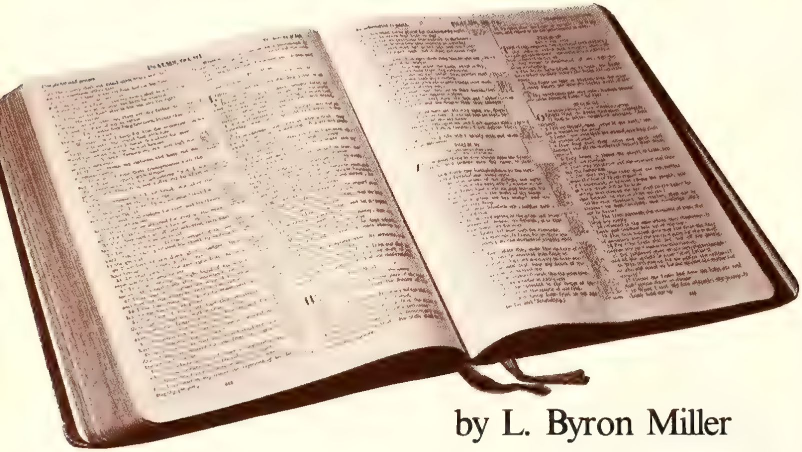
One of the loveliest places to visit is Büdingen, center of the second Brethren congregation. The walled city encloses the castle of the counts of Büdingen; in its archives rests the only known letter of Mack Sr., an appeal for mercy to the count on behalf of a widow and her daughter who had joined the Brethren.

Krefeld, near the Dutch border, was heavily bombed in World War II, destroying most of the ancient landmarks. Brethren visitors have worshiped at the rebuilt Mennonite church, because of the close connection between the Mennonites and the Brethren in the 1715-1719 period.

Anyone undertaking a pilgrimage to Brethren historical sites should also include in the planning visits to people in Germany who have had contact in some way with the Brethren. Former exchange students, farmers who received livestock through Heifer Project, families who hosted Brethren students or volunteers—there are hundreds of such persons who would appreciate renewing their friendship with members of the Church of the Brethren. Help in arranging such contacts could come from the many Brethren who have served in Europe under the Brethren Service Commission or Brethren Volunteer Service. ☐

Erroneously billed as the "Mack Home" and "Mack's Mill," the venerable buildings above have no historical connection with the Brethren pioneer. Below: Alexander Mack School.

Feed on the Living Word



by L. Byron Miller

Let us feed on the Word! And through the written Word, let us find the Living Word: Jesus Christ, our basic hunger and need!

Brethren are a Bible people! So we have declared ourselves since our inception. Alexander Mack and the other early Brethren began our church in prayer over an open Bible. Studiously reading the Word, the founders declared, "We will begin a church whose members will live like Jesus, the radiant center of the Bible." And ever since, whenever a directive was needed on a church problem or a concern at the local, district or national level, we have affirmed, "Let's see what the Book says, and try to find the mind of Christ."

Sadly, however, we often do not know what the Book says! A best-selling book does not necessarily mean the Bible is the most read book, even by many active church members.

An alarming biblical illiteracy prevails among us. A church school teacher asked a class of growing youngsters, "What are the Epistles?" One boy volunteered, "Epistles are wives of the Apostles." In a college orientation class, many students could not name any of Jesus' 12 disciples, or any one of the four Gospel writers, or recite John 3:16, or tell what Christ's death on the cross meant. Who has not observed some adult in a church Bible class fumbling to find Ephesians, Colossians, or Thessalonians in the Old Testament?

Brethren need help, a whetted appetite for and understanding of the Bible. What are our problems, our holdback? They are legion.

The size of the Bible is defeating. A voluminous book, of 66 small books, the Bible is not something one will read through before breakfast or between wash loads. Reading three chapters a day and five on Sunday would require a year just to read the Bible through, to say nothing of study.

This is a discipline many are not willing to assume. Still, many of the books of the Bible are no larger than a sizeable magazine article.

The Bible is colorless. Its usual black cover suggests solemnity and drabness. Void of pictures, the Bible doesn't say to us, "I just must read it."

The Bible is disqualified by some because it's old. They insist that an idea or book written before 1900 is out of fashion, or old-fashioned. Even God is not current! A mixed group of older adolescents were asked, "Do you think God understands radar?" Nearly everyone answered, "No." But is Truth personified in Jesus, limited by geography, history, time or space?

To some, the Bible is irrelevant. They point to the fact that the Bible took form in a simple culture, agricultural for the most part, where the writers had little concept of complex problems in a highly industrialized society like ours. And Jesus, born of a peasant family in an obscure village of the world, speaking with authority, "I am The Way"—how can He appreciably change persons and systems today? Only those who appropriate Jesus Christ can testify that "he who has the Son has life" (1 John 5:12).

Some insist that the Bible is inconsistent, even contradictory. Within its pages they read of both polygamy and monogamy, murder and peace, hate and love. And they can't reconcile the seeming contradictions. There is confusion in the relationship between the Old Testament and the New Testament. Was God one kind of God in the Old Testament, and another kind in the New Testament? Or did people's concept of God change?

The overall message of the Bible is the "progressive self-disclosure" of God, that reached its fulfillment in Jesus Christ, and the individual's "progressive understanding" of that revelation. Being this far this side of the historical Jesus, we should see that all Scripture must be interpreted in the "light" of Jesus Christ! As such, there is no contradiction.

The Bible fails to speak to some people because they confuse facts, faith, and feelings. Too many rely on feelings. They sincerely read the Word, but don't feel that it's for them, don't feel they are forgiven, don't feel they are a child of God, don't feel they've had an experience like Paul, Peter, or John had. Others read historical facts, incidents, happenings in the Bible, but can't translate them into a living faith in the Christ of the Bible. They stop at the written Word, and don't go on to the Living Word.

Others may consider and seek faith first, without considering the facts, on which faith alone can rest. Facts as stated by God in the Bible come first; then faith reaches out its hand to take in, to receive.

There's also the danger of "Bibliolatry." It is possible for well-meaning Christians to talk more of the Book than of the Christ of the Book. I occasionally see this sign above some church door entrance: "This is a Bible Church." The implication is that others are not, and smacks of "self-righteousness." One radio program's title is, "Back to the Bible!" Who wants to go backward? Some persons tote their Bible under their arm, as if by some magical formula, it would make them more pious. Soldiers have testified that a New Testament in a shirt pocket over their heart, saved them from an enemy's bullet. But a deck of cards of similar thickness would have given the same results.

We need to remember that ours is not the religion of a Book, but of a Person—Jesus Christ. The Book only tells about that Person.

Some Christians think they must defend the Bible. When you get at least two equally sincere Christians together like this, the end result is often arguments, unloving attitudes, more "heat generated than light." The Bible is its own defense. We have only to proclaim it.

Some admit that the Bible just isn't interesting to them. It doesn't "come alive" to them. Written by some 40 authors over a period of 1200 to 1500 years, each with a unique purpose or circumstance at hand, the Bible appears disjointed to them, not holding together. As one said: "I'm still trying to figure out who Leviticus is; I get lost in the begats, the judges, the kings, the wanderings." Are they thinking of the Bible only as a collection of writings, or a wealth of historical facts, or primarily a scientific document?

The Bible is the speech of God, the Word of God, the communication of God to us. God has something good to tell us. Each time we pick up the Bible we should say, "God is now going to speak to me; I will listen attentively and prayerfully to what the message is." Ask that the Holy Spirit may show us what the passage means. if it took the Holy Spirit acting through persons to write the Word, is it not the same Holy Spirit that is needed to interpret it to us? Jesus promised the Spirit "would teach us all things" (John 14:26). Paul said in 1 Cor. 2:14, "The unspiritual man does not receive the gifts of the Spirit . . . he is not able to understand them, for they are spiritually discerned." And in 2 Cor. 3:6, "the written code kills, but the Spirit gives life."

Some would say, "Lord, have me excused; I don't have time to study the Bible." Really? Is this the trouble, or is it lack of inclination, lack of management or self-discipline of the time they do have? We do find time to do the things we think important—eat, sleep, work, play, newspaper, radio, tv, sports, vacations. The physical body can survive only a short time without food and water. So we see to it that it's well taken care of—three times a day, and snacks in between. We're fat and flourishing!

But what of the soul? Jesus said: "Man cannot live by bread alone." We need the Bread of Life, even Jesus. He is our soul food, our very life. We meet him in the Bible. We may have to get up earlier in the morning, or stay up later at night to get this daily food. When our very life depends on it, we will.

Some read the Bible, but trip over its interpretation. Literal interpretations could hardly be given to such Scriptures as "Let the women keep silent in the churches." That was a peculiar situation in one of Paul's congregations. Or, "If any man come to Me and hate not his own father, mother, brothers and sisters, and his own life, he can't be my disciple." Did Jesus mean we were to hate? No! Only that we put all other relationships second to him! Are we to literally pluck out our eye, or cut off our hand, as Jesus said in Matt. 5:29-30? Of course not! We are to be drastic and put far from us anything whatever that would cause us to stumble and sin.

Some people lift isolated texts out of context and thus can prove anything! One man said he could prove by the Bible that it was wrong to cut wood—"what God hath joined together, let no man put asunder." Others use the "proof text" method for their already preconceived notions and biases. So they're always "hurling Bible verses at you," instead of letting the Bible speak on its own merit.

Often we have no definite plan of studying the Bible. This is not the fault of the individual alone. The church tells persons, "Now to grow, you must study your Bible." But it gives them no suggestive plans of study. So one is defeated before one starts. Or, one reads only favorite passages, more easily understood.

We must broaden our plan and alternate it. Here are some suggestions for varied study:

Study the Bible biographically—the great women and men of the Bible.

Study the Bible topically—What does it say about sin, salvation, Holy Spirit, the Church, marriage, prayer, stewardship, love, heaven, hell?

Study the sermons and longer discourses of the Bible—Jesus' sermons, Peter, Stephen, Paul.

Study the parables of Jesus; study the miracles of Jesus.

Study the personal interviews of Jesus.

Study the great prayers of the Bible.

Study the questions Jesus asked and the questions Jesus answered.

Study the significance of the roads, trees, mountains mentioned in the Bible.

Study the prophets and their message for our time.

Study the Bible by books and get the central message of each.

Study of the Bible in depth frees us from engaging in such profitless discussions as where did Cain get his wife? Why did Solomon have so many wives? Is there room enough in a fish for a man? What was Paul's thorn in the flesh? What shall be the furniture of heaven? Or the temperature of hell?

The Bible should be studied with an open mind and a will to obey. Why read it if we don't heed it? The Bible is a mirror that shows us who we are and where we are. "Be doers of the Word, and not hearers only" (James 1:22). Doing is the test! Living up to the light we have, we get more light.

How is it with you and the Bible? Can it still be said of the Brethren, "We are a Bible people?" Is it being taught and preached in your church?

Let us feed on the Word! And through the written Word, find the Living Word: Jesus Christ, our basic hunger and need! ☐

Turned on, turned loose

Read 1 Corinthians 12

"The Spirit openly makes his gift to each man, so that he may use it for the common good." (1 Cor. 12:7, Phillips).

"You've got a lot to give!" This take-off on an advertising slogan sets forth an important truth. All who have accepted Jesus Christ as Lord of their lives confirm this truth as they share the "gifts of grace" provided them by God.

In his letter to the Ephesians, Paul's command was "to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:1-3). This same call confronts us: we too have a calling to fulfill and important "gifts of grace" to share. What we have to give is to be given in a spirit that attains to the unity of the Spirit in the church. That is, to make the most of the "gifts" given by the Spirit of God—to allow the Spirit of God to turn us on, and turn us loose.

The gifts of grace are given by God for sharing in ways that upbuild the church in love and unity and make our Christian witness evident to others. The "charisma" (gifts of grace) which we have are to be shared. We all are charismatics when we proclaim the Lordship of Christ. The word "charismata" simply means "free gift" from the Greek translation. As we acknowledge the "gifts of grace" which God has given to us then we know our "charisma."

It makes no difference whether our gift is wisdom, knowledge, faith, healing of the sick, prophecy, speaking in tongues, the interpretation of tongues, or a combination of these. To use the term "charismatic" for those who just have one of the gifts, i.e., speaking in tongues, is to misunderstand the importance of all of the gifts of grace.

In his writings to the Corinthian church, Paul was painfully aware of how exclusive attitudes had prevailed to stifle the life of that church. He clearly observed how they were splitting hairs over whether one gift was more important than another gift. Paul was clearly unhappy because there were some who felt that speaking in tongues was *the* gift of grace. We are faced with the same dilemma today among some in the church.

In Corinth, others felt that other gifts of grace were equally as important for the life of the church. Paul clearly pointed to the fact that with a wrong attitude no gift of grace had any power. He indicated that if one spoke in tongues but did not have love, one was like a gong or a cymbal which accompanied pagan worship. He further indicated that if one had a gift of prophecy, or wisdom, or great faith, but did not have love, the gift was powerless. No gift of grace has power or usefulness unless it is accompanied by a right motive of love.

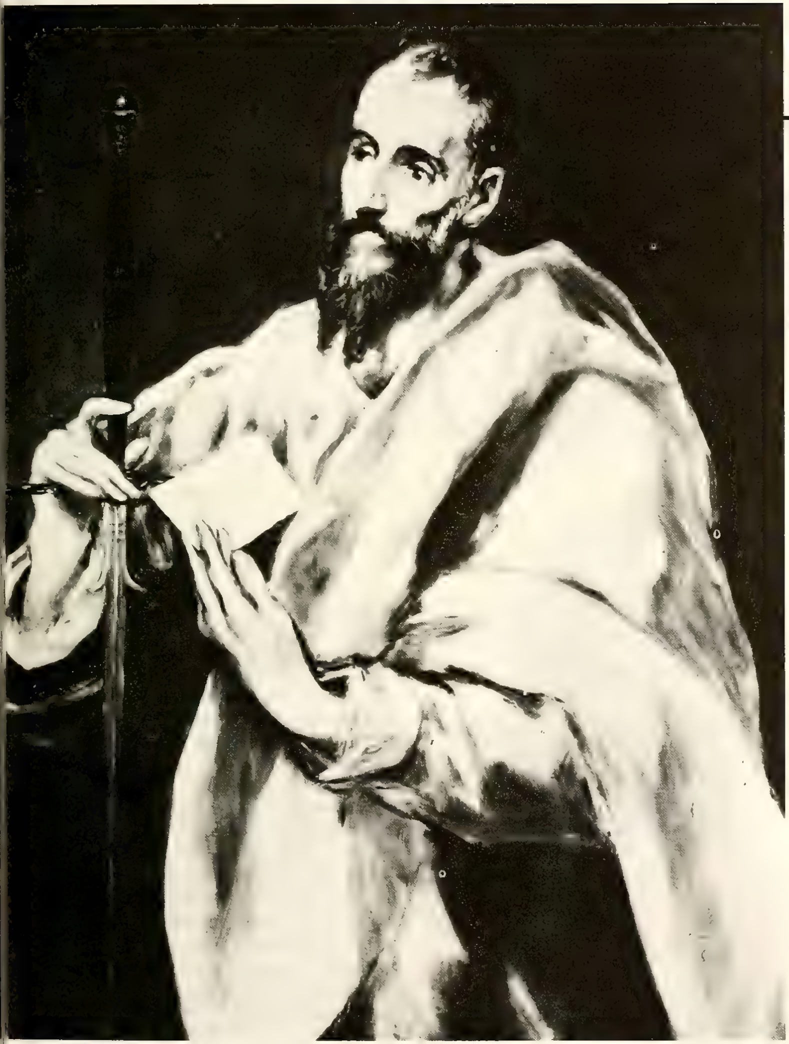
The charisma—gifts of grace—that we have point to gifts of ministry. If one has the gift of knowledge, one may be an effective teacher, or preacher, or administrator. If one has the gift of wisdom, one may be very helpful in practical matters of life. We all have gifts of grace which points to gifts of ministry to share. To be faithful to our calling as Christians we are not to sit tight and pass the buck. We are to share with enthusiasm the gifts we have to share.

Our awareness of our gifts may be known by us or recognized by another. When any of these gifts are recognized then we are confronted to become more responsible to use them for God's work in the nurture and upbuilding of the church and service to others. Another person may effectively call forth one of our gifts. Gordon Cosby has said, "To call forth another's 'gift' is to love them for who they are; to want them to be who they are at a given moment, no matter what and who they are." To call forth another person's gifts is to confirm the uniqueness that we see in that individual. We then rejoice in the "gift(s)" that another has to share.

To recognize our own gifts of grace and gifts of ministry is important, but to be a part of calling forth important gifts of other persons is to impart to them an awareness that they may not otherwise sense. Recently, in a Bible study session where the "gifts" were being named, one participant claimed, "I have very few gifts." When the group had finished naming his gifts he was amazed that others saw so many gifts in him.

Most of us do have more gifts of grace and gifts of ministry than we claim. As persons who are a part of a caring community in the church, we should find ways that the many gifts of persons, known and hidden, are brought to life. We should help them to

We all are given gifts of grace to



"St. Paul," by El Greco

be "turned on" to their gifts and "turned loose" to use them.

In the parable of the talents, Jesus shows how important it is to be faithful to what God has given to each servant. Each servant was held accountable for how he would use what he had been given. One steward buried what he had been given and it was of no use to him or anyone else. Two of the stewards doubled what they had been given, because they had used their gifts constructively. Their giving of their talents brought results.

As were the stewards in the parable, so we are held accountable. Are we faithful stewards of the gifts that God has given to us? Do we seek to multiply them for the service of Christ and the church? Do we allow ourselves to be empowered by the Holy Spirit, and thus turned loose to share our gifts?

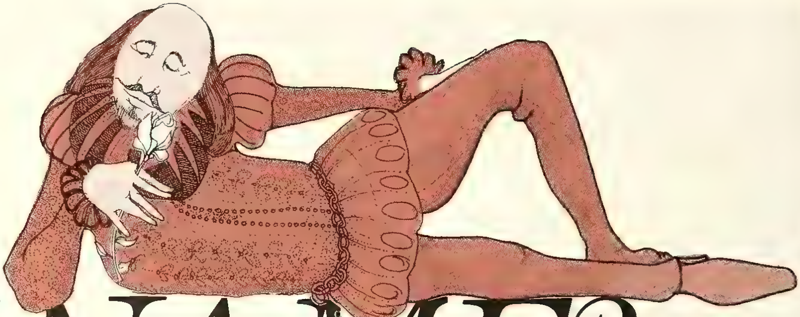
Identifying and affirming the gifts that we have and that others have calls for us to use them for God's work. To be known by what we have to give confronts us with the necessity that we will give our gifts in Christian nurture and service. They are to be given for the betterment of the church, the world and our Christian growth.

To receive gifts of grace brings Christian growth. To name gifts of grace and gifts of ministry in another shows Christian love. To share gifts of grace and gifts of ministry shows Christian service.

To receive, to name, to share gifts of grace and gifts of ministry is to be turned on, and turned loose. ☐

share.

/by John L. Huffaker



What's in a NAME?

by Ken Gibble

Shakespeare said it. Or at least he wrote it. He wrote it in a play called "Romeo and Juliet," and the words are renowned:

> What's in a name? That which we
> call a rose
> By any other name would smell as
> sweet.

Now with all due respect to the Bard of Stratford, I must tell you that what I have to say stands in direct opposition to the idea expressed in Shakespeare's immortal lines. I happen to believe that names *do* matter—that they have a profound bearing on human relationships, that they have significance in the realm of faith—even (and here I hesitate, because the idea may strike you as preposterous) that in having names and giving names and naming names, we come into loving, intimate touch with the very being of God.

Getting us started on this exploration are the opening words of a song which Jim Croce helped make popular just a few years ago:

> Like the pine trees lining the windin'
> road,
> I got a name,
> I got a name.
> Like the singin' bird and the croakin'
> toad,
> I got a name,
> I got a name.
> And I carry it with me like my Daddy
> did . . .
> ("I Got a Name," C. Fox, N. Gimbel)

For some reason, those words take hold of me every time I hear them. Thinking about them this time, my mind jumped to that fascinating account in Genesis where Adam is in Eden, the beautiful garden; and the Lord God brings to him every beast of the field and every fowl of the air "To see what he would call them; and whatever the man called every living creature, that was its name" (Gen. 2:19).

Thus, the singin' bird and the croakin' toad receive their names, so that then—and only then—is the act of creation completed. And is this not true in human experience—that neither a person nor a thing is real, is created, until it has a name? To have the privilege of naming is to receive one of God's gifts. It is to be God's partner in creation.

To be able to name something is also to have some control over it. You are feeling

A lot's in a name—they are important tools of communication and we would do well to pay more attention to them—to the name of God, the names of acquaintances and loved ones, our own names.

ill; you go to your doctor. Only after you are examined, only after your doctor has been able to diagnose and give a *name* to your sickness, can any steps be taken to control it and cure it.

During my student days at Bethany Seminary, I spent one day each week as a substitute teacher in Chicago high schools. It was there I learned what power the naming of names can have. On those occasions when I walked into a classroom with no means of identifying the students, I had next to no chance of establishing any kind of control. To say to the fellow at the back of the room: "You in the dark pants and red shirt, take your seat," was to indulge in an exercise of futility. But what a difference when a provident teacher had left on the desk a seating chart for me. Then I could look directly at the offender and say with confidence, "Joseph Kovacevic, take your seat."

To be able to say the name is to exert a certain power over the person being named. Maybe that is why the very anonymity of a crank letter or crank phone call adds to the terror. If we cannot name our adversary, we are completely at the mercy of a poisonous mind. How can we confront an enemy who is nameless?

Names are important for other reasons as well. Our names represent us; they distinguish us from other people. So we naturally resent it when someone addresses us as "Hey You" or "What's Your Name." We feel dehumanized when governments and businesses identify us by number rather than by name. We get irritated when we see our name misspelled or hear it mispronounced.

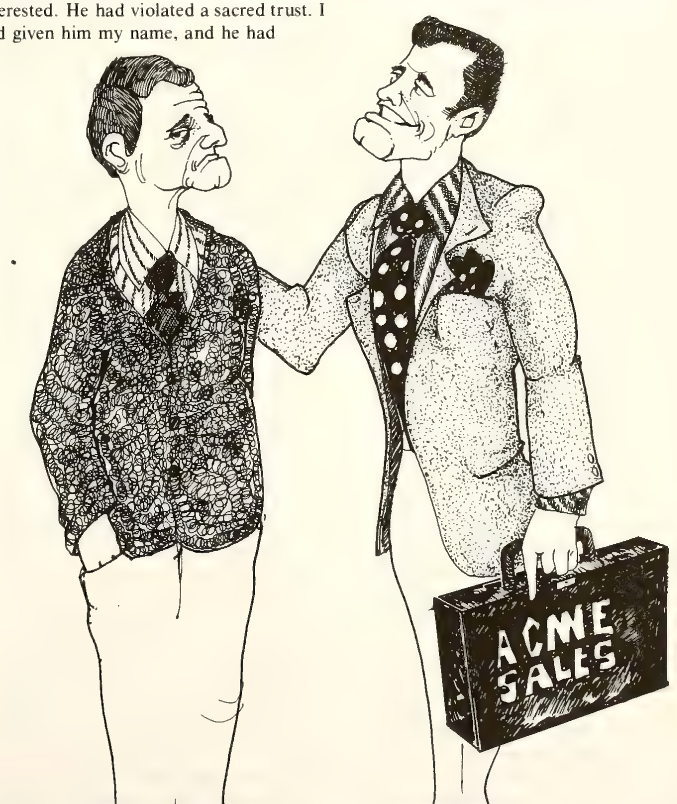
What is even worse, at least in my opinion, is the sense of violation we feel when someone abuses the gift of name-giving. A person asking you for your name is asking a great privilege. For you to answer by giving your name is risky. You are entrusting yourself to a stranger. And sometimes the result can be unpleasant.

I recall an occasion when a salesman asked for a few minutes of my time. Like most people, I tend to be wary of those who want to sell me something; so after agreeing to hear him out, I got even more apprehensive when he began by asking: "What's your name?" Reluctantly, I told him. It was a mistake, for in one of his training courses, no doubt, this man had been told that if you can get on a first-name basis with a prospect, you're half-way home. And so he said, "Well, Ken, I have something here I know you'll be interested in."

And I tell you—if he had been giving away 100-dollar bills, I wouldn't have been interested. He had violated a sacred trust. I had given him my name, and he had abused it by claiming an intimacy that did not exist.

Names are to be handled with care. Nicknames can hurt a child if they are given in ridicule, but they can also be a wonderful affirmation if they grow out of respect or affection. Jesus gave Simon the nickname of Peter or "Rock" because he saw rocklike qualities in him. God changed Jacob's name to Israel because of his perseverance.

All you whose names were changed from



He had abused my name by claiming an intimacy that did not exist.

Bobby to Bob, from Susie to Sue, from Billy to Bill, will remember that the name symbolized and even helped bring about a change in who you were. When I let it be known that I had outgrown "Kenny" and was ready to be called "Ken," I pretended not to see my parents' faces as they vainly tried to conceal their amusement. I also had to endure the forgetfulness of grandparents, aunts, and uncles, who kept calling me Kenny long after everyone else had laid that childhood name to rest. Every once in a great while, I'll run into a long-time family friend who hasn't seen me in years. I hope they can forgive my smile when I hear them say: "How are you, Kenny?" I'm smiling because I realize that to them, I'll always be the youngster by that name.

And that's okay, for all of us love to hear our names spoken with warmth and affection. Exchange of names—especially first names—draws us together. One of the features of our Brethren heritage I most appreciate is the emphasis on mutuality. If a member of the church received recognition in the community and obtained a title such as "Reverend" or "Doctor," that made no difference to the church. At the meetinghouse, it was still "Brother Miller" or "Sister Bucher."

Now perhaps the designation of "brother" and "sister" sounds strange to our ears these days. But using each other's given names is a way of showing mutual respect from oldest to youngest, and it's also a way of expressing affection. Names are important in helping us become the body of Christ.

It's central to Christian faith to believe that each of us is known—individually—by our Creator. God knows us by name. The New Testament symbol for this is the imagery of the Book of Life on whose pages are written the names of the faithful. Somehow the beauty and meaning of that image is shattered if we picture a giant stack of computer print-outs. No, the Book of Life contains no numerical codes. Our *names* are *written* there.

What about the name of God? No doubt like me, you grew up being taught that profanity was wrong, that to swear was to incur the divine wrath. The words of the third commandment are plain enough: You shall not take the name of the Lord your God in vain.

Now I happen to believe that commandment is as important today as it was when it was first given thousands of years ago. But my reasons for thinking so have changed.

To explain, I go back to an incident of my early school days.

There were just three of us in that first grade class of our one room school: Miriam Cassel, Mark Bauman, and myself. As first graders, we were given special privileges by our teacher, Elizabeth Gibbel—one of which was an occasional recess just for us when the weather was pleasant.

On this particular day, we were enjoying the exercise which the swings and see-saws provided when somehow or other, we became embroiled in a moral issue of profound consequences. Each of us came from church-going families, and so we knew a thing or two about *sin.* At least we had heard there was such a phenomenon, and we'd been told it was something we would do well not to indulge in. A case in point was bad language. One of us therefore raised the question: "Is it wrong to say "Holy Cow" or "Holy Mackerel"?

As I recall, we were divided on the issue. One of us had heard—no doubt from an adult—that such expressions were frowned on. Maybe using such words wasn't *sin,* but it came mighty close.

"But what makes it wrong?" One of us wanted to know. It could be the dissenter had felt a stab or two of guilt—or at least a gentle twinge. Because it was certainly true—undeniably true—that in the heat of playground excitement, we had each of us cut loose with an occasional "Holy Mackerel." Or even, when emotions reached a fever pitch, "Holy Moses!" What *did* make it wrong, we wanted to know.

After lengthy debate, the truth came to us. The fact was that neither mackerels nor cows were sacred things. Therefore, it must be wrong to call something holy that was not holy. We resolved that henceforth, if we felt a need to express enthusiasm, we would resort to phrases like "Holy Bible" or "'Holy Ghost." We were sure that Moses too was holy, even though he was in a slightly different category.

Children certainly have a way of getting things turned around, don't they? Or is it adults who get things turned around? The more I reflect upon that childhood experience, the more I'm convinced that we youngsters were fundamentally right. Sometimes the perceptions of children cut through the hang-ups and the hypocrisy that so plague grown-ups.

No longer do I believe God is offended or angered when his name is thrown around as slang. Can any of us seriously believe that the Almighty's dignity could be injured by the words we utter?

It is not God whom we hurt when we take God's name in vain; it is ourselves. The third commandment does not exist to protect God's holiness, but to protect us from ourselves.

There come moments in life when we are touched deeply—by grief, perhaps, or by joy or fear or by a deep feeling of relief that a dreaded thing has not come to pass. At such moments, we do not—or can not—speak in long, carefully crafted sentences. Instead, from deep inside us come words which are a cry or a prayer or some of each. And we may exclaim: "Oh my God!" "Oh Christ!"

That is not profanity. It is faith. It is naming the name beyond which one cannot go.

But how can we name that name if we have used it as part of casual conversation? What does the person who says, "Oh my God" twenty times a day say when confronted by a moment of truth? I don't know. But it may be that such a moment is a judgment passed on those who have used the divine name lightly. And yes, the same applies to those whose conversation is all-too-generously sprinkled with "Praise the Lord."

I think we would do well to pay more attention to names: to the name of God, to the names of our acquaintances, to the names of our loved ones, to our own names.

What's in a name? A lot more than we supposed at first thought. For like the singin' bird and the croakin' toad, you and I got a name. We carry it with us, and it's known by God.

Blessed be the name of God forever and ever! ☐

The four careers of Charlie Bieber

A chat with Charles M. Bieber reveals that the man who serves as the Annual Conference moderator has had four careers . . . maybe five.

by Kermon Thomason

When I approached Charles M. Bieber about an angle for the story on the moderator, he was quick with a suggestion: "Why don't you tell them about my four careers?"

Four careers? My mind computed back quickly to check his counting. There certainly was a "Charles Bieber the missionary." As a raw recruit in Nigeria in 1960 I had made my first trip to the bush with Charlie, a seasoned veteran. I reminded him of that and we confided that we each had been singularly unimpressed by the other.

A foggier memory reminded me—hadn't Charlie been a nurse sometime before he went to Nigeria? Yes, that's another career, he agreed. "Of course, you're a pastor now—have been since 1963—so that's a third career, right?"

"Right."

I was stumped on number four. One year is rather short to call the moderatorship a career. Charlie agreed—that wasn't the other career. Teacher? No, although he had done some training of pastors in Nigeria.

I gave up. Unless there was a secret past hidden somewhere I could only count three careers. Smug at my lack of perception, the moderator gestured to photographs of children and grandchildren lining the walls and spilling onto shelves and end tables. "My fourth career," said Charles Bieber, "is being a husband and father—a homemaker!"

It was, it turned out, the first career to which he had committed himself. "I met this girl, Mary Beth High, at Juniata College. She was from near Pottstown, Pa., the Royersford congregation. Her dad grew up in the Coventry church, and she is related to Stover Kulp (a pioneer Nigeria missionary)."

"So you got married right out of college?"

"No, I was ahead of Mary Beth, and after I graduated I entered nurses' training. I spent three years at Pennsylvania Hospital School of Nursing for Men in Philadelphia before we got married. I became a registered nurse, and still am one, although I haven't practiced since 1968, when I went back to Nigeria as a volunteer during the civil war there and worked in the war zone."

How had the idea of a missionary career begun, I wanted to know.

"I'm glad you asked, because that's an interesting story! Mary Beth and I began thinking about missionary service just before I graduated from Juniata. We already knew we were going to be married. We weren't engaged or even pre-engaged—we didn't have that kind of thing then. But we knew we were going to be married and we both belonged to a group at Juniata called the Foreign Missions Fellowship.

"One of the aims of that group was to help persons determine whether they were called to be missionaries. Mary Beth and I talked it over and decided that if *she* got a call I was sure enough that I was going to be her husband that I would hear the same call. And if *I* got a call, Mary Beth was sure enough she was going to be my wife that she would hear the same call.

"One evening in a dorm prayer meeting a call came to me very clearly. Not an audible voice from heaven—nothing like that—but a clear impression that I was going to be a missionary. It was too late to telephone Mary Beth that night, but next day I told her about the call. 'What time last night did it come?' she asked.

"I thought back and said, 'Oh, about 10:30.'

"Mary Beth became excited. 'It was about that time that I turned to my roommate and said, "Roomie, suddenly I know that God wants me to be a missionary!"'

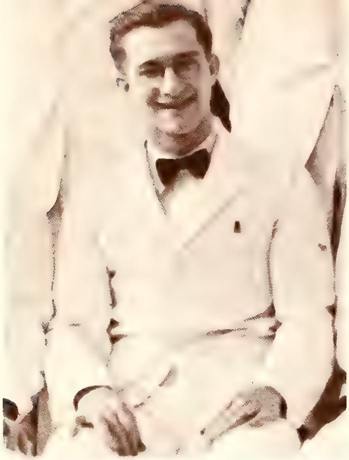
"So God kind of hit us with both barrels!"

However clear the call, God had not told Charles and Mary Beth to drop everything and head for the field. First they completed college, and Charles went on to nurse's school. His idea was to be a medical missionary and Mary Beth would work in education.

Meanwhile Charles' church, Philadelphia First, licensed him to the ministry. Then the feeling grew on Charles that he should get training at Bethany Seminary so that he could give evangelistic assistance on the mission field. So in the fall of 1947, after three years of work as a nurse, Charles entered the Chicago seminary, continuing to work 40 hours a week as a nurse, both to support his family and to gain further experience.

In his third year Charles served as a weekend pastor at the Fairview Church in Southern Indiana, and still worked 32 hours a week as a nurse. "When did you ever study for your seminary courses?" I exclaimed.

"Oh," replied Charles, "I had a special



Turned out in white suit and black tie, Charlie graduates as a registered nurse.

arrangement at Cook County Hospital. They needed men nurses so badly that I could define my own schedule. I had a deal too, whereby when I wasn't busy I could read. So I actually studied and worked at the same time"—and graduated from Bethany *magna cum laude,* he neglected to add.

After a short stint as pastor in Lincoln, Neb.,—there were not sufficient mission funds immediately to send the Biebers to the field—Charles and Mary Beth went in 1950 to Nigeria. Charles' assignment there was nursing at Lassa Hospital, where Roy Pfaltzgraff was the resident doctor.

Missionaries of all callings quickly discover both their inadequacies on the one hand and the need to be self-sufficient on the other. One scary incident for Charles happened while the doctor was away.

An aide rushed in to tell Charles, "Palnam is lying beside the road unconscious!"

"I rushed to where he lay and examined him," said Charles. "Except for a slight fever I could find nothing wrong with Palnam. Our lab was ineffective and I couldn't operate the X-ray. I thought, what could cause a person to fall unconscious? Poison perhaps? Or cerebral malaria? Maybe an early case of meningitis? I took Palnam to the hospital and treated him for those two possible diseases, but I couldn't treat him for poison.

"Next day, to my great relief, Dr. Pfaltzgraff showed up. Palnam was his cook, so he listened with interest as I described the case. Then he went on to the hospital and it was sometime later that I checked back. Palnam had gone home, Dr. Pfaltzgraff told me.

"'Gone home! The man was dying!'" I exclaimed.

"Dr. Pfaltzgraff chuckled, 'Palnam was spraying our pantry for cockroaches yesterday and he just inhaled too much chlordan!' Well, at least I felt good I had guessed poison as a possibility, even if I couldn't treat for it!"

Charles' involvement in nursing school phased out as his talent for administration made him vital to the more direct work of the church. In his second tour in Nigeria he was elected assistant field secretary, working under Stover Kulp. He was also principal of Garkida Bible School, which was training the first Nigerian pastors. In 1955 the Nigeria church was organized as a district of the Church of Christ in the Sudan and Charles was elected district secretary, a job he kept until he left the field in 1963.

As we reminisced about our Nigeria days, it was clear that neither the administrative posts nor the work itself gave Charles his highest personal satisfaction. That lay rather in seemingly simple personal relationships.

"One thing I remember," reflected Charles, "was that Ngamariju Mamza, who was our assistant district secretary, *always* called me by my first name. Nigerians don't usually call missionaries by first names—they insist on the *Mallam* (Mr.). That really felt good to be called 'Charles' by Ngamariju, because it meant a special relationship existed between us.

"I guess the highest compliment I received came one day when Jabani Mambula and I were walking along the path, returning from a church meeting. We were chattering along in Margi, when suddenly Jabani stopped and stared at me. 'Is something the matter?' I asked.

"'No,' he said, 'but I just thought of something. I was walking along here with you and I didn't even remember you were a white man!'

"Now *that* is real rapport. I had it with some others too, but Jabani was the one who really expressed it."

In 1963 the Biebers returned with their family to the United States and Charles accepted a call to the Big Swatara (Hanoverdale) pastorate near Hershey, Pa.

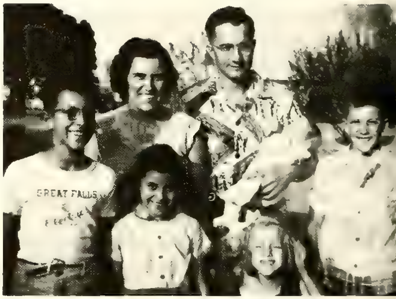
An interesting coincidence happened during one of Charles' first pastoral visits among the Hanoverdale Brethren. Charles, a native of Williamsport, Pa., had grown up in the Methodist Church. When he was about 14 years old he visited an uncle near Chambersburg. On that visit he saw a man with a long beard, broadbrim hat, and plain clothes. "Who's that old fellow?" Charlie asked his uncle.

"Oh, that's Jakie Sollenberger, our barber," the uncle replied.

"But why is he dressed so funny?" the youngster persisted.

His uncle laughed, "Why Charles, Jakie is one of those Dunkers!"

Charles told this story of his introduction



Clockwise from upper right: The family complete, at Lassa in 1958. Charlie digs into one of the many fellowship meals enjoyed as moderator. The pastor has an added attraction: granddaughter Kirsten. 1957: A missionary working in Nigeria.

to the Church of the Brethren to his Hanoverdale hosts, Cora and Byron Oellig. To his surprise, when he mentioned Jakie Sollenberger, Mrs. Oellig said, "Yes, he was my father."

"So it was kind of a thrill," Charlie wound up his story, "to be pastor to the daughter of the first Dunker I ever saw."

Charles is presently pastor of the Black Rock congregation near Hanover, Pa., and it was while serving this congregation that he was nominated for election as moderator-elect of Annual Conference.

"I kind of had a unique situation," Charles explained, "being pastor of a church with no assistant to help out if I got elected moderator. When I did get elected I reported to my church board chairman and he reported to the board and to the congregation, 'We never thought Charlie would make it, but he did. So now we've got to help him!'

"So after a bit of exploration we discovered a couple, Ammon and Lucille Meyer, Post-30 BVSers, who could help us at Black Rock while I was moderator. Ammon is a retired school principal and has been a self-supported minister and Lucille has been a school teacher. It just happened that they are the grandparents of our granddaughter!"

Below: One of Charlie's favorite caning jobs is his father's old office chair. Bottom: A good-will team that has made new friends all across the Brotherhood.

The reference to grandchildren returned us to the topic of careers and the one which has been pursued alongside all the other three—Charles' role as homemaker. He is very proud of his wife and family, and to friends, always refers affectionately to Mary Beth as "My favorite wife!" He gives her credit for much of the children's early development. "During our Bethany years, with the schedule I kept, I had a very close and intense relationship with the children, but it was very brief in terms of time spent with them."

Dale and Bonnie came along while Charles and Mary Beth were at Bethany and Larry had been born before. Marla and Doreen were born in Nigeria.

Charles thinks his own medical career might have something to do with Larry and Dale becoming medical doctors. Bonnie is a clinical psychologist, Marla is a pastor (Oklahoma City), and Doreen is a Goshen College (Ind.) student.

I asked Charles if alongside his careers he had found time for hobbies. I discovered that like the careers, there were four of these also—sports (as a spectator), reading, stamp-collecting, and chair-caning. I pressed for more about that last one.

"Well, in every other job I've ever done," explained Charles, "it has been difficult to see progress. Sometimes progress has come, but come slowly. But when you cane a chair you can see it start from nothing and end up with a seat. It's *visible* progress and gives me a sense of accomplisment that I don't always feel in my work."

I took that with a grain of salt, for having personally seen Charles Bieber involved in three of his careers, and judging by the work of the past two years in his denominational leadership roles, I doubt that our moderator has to resort too often to chair-caning for a justifiable sense of accomplishment.

Charles came along in the Church of the Brethren after the day when even the moderatorship could be a career, but I felt it appropriate to ask about the intense experience he has had in that responsibility:

"I accepted the Moderator's gavel last August with a variety of emotions," said Charles, "a sense of unreality, a feeling of elation. There were strong feelings of inadequacy, but also an echo from 2 Corinthians, 'My grace is sufficient for you, for my power is made perfect in weakness.'

"The year began with deep appreciation for the Brethren. There was sincere gratitude for many persons giving assurance, praying, offering help, already giving help. There was special gratitude to Mary Beth, on whom I lean heavily for many things, and to our Black Rock congregation for providing pastoral assistance for this busy year.

"As the year wore on, we came to feel *close* to many Brethren. Through opportunities to be in 17 of the 24 districts; through meetings of the General Board, Annual Conference Central Committee, and worship committee; through sessions with those searching for a new general secretary—my appreciation for the Brethren kept growing. As I became more sharply involved in planning and in observing the hard work of preparation by others for Annual Conference, I realized more than ever before what an important event this is in the life of the church.

Moderator Bieber . . . leading a people seeking "to serve in a changing world."

"So there came a new perception of the Brethren: united in differences; profound in simplicity; biblical and relevant; visionary but practical; sectarian but ecumenical . . . a people seeking *to serve in a changing world* . . . a beautiful people.

"Now as the Richmond experience draws near, I await with excitement for the growing which can take place in us in worship, Bible study, and insights; with considerable trepidation for the weight of business we will need to transact; and with eager anticipation for God to bring about another Brethren family reunion."

Come to think of it, in the past two years Charles Bieber's career has taken a turn—not drastically different from what has gone before, but building upon it, stretching and pulling, refining and strengthening.

This year's moderator: A man in his fifth career? ☐

Annual Conference 1977

Program activities

191st Church of the Brethren Annual Conference, June 21-26, 1977. The Coliseum, Richmond, Va.

Theme. "To Serve in a Changing World."

Delegates. Standing Committee 44. Congregational representatives, an estimated 1,050. Other participants, an estimated 5,000.

Fee. Delegates $25. Nondelegates $6. Youth $4. 12 and under, no charge.

Tuesday evening. Charles M. Bieber, moderator of Annual Conference and pastor of Black Rock Church of the Brethren, Brodbecks, Pa. "To Be the Servant Church."

Wednesday evening. S. Loren Bowman, general secretary of the General Board, Elgin, Ill. "Serving Amid the Surprises of Creation."

Thursday evening. Ruby Frantz Rhoades, Church of the Brethren Washington representative, Washington, D.C. "A Personal Response to a Changing World."

Friday evening. Music festival coordinated by Harry L. Simmers and Andy and Terry Murray. Festival Chorus, Youth Choir, Children's Choir.

Saturday evening. Andrew J. Young, US ambassador to the United Nations. (Topic to be announced.)

Sunday morning. Duane H. Ramsey, pastor, Washington City Church of the Brethren, Washington, D.C. "On Putting the Miracle to Work."

Bible Studies. Wednesday through Saturday, 7:45 a.m. Dale W. Brown: "Serving the Powers and Principalities." Robert A. Byerly: "Meet Jeremiah." Rick Gardner: "Roots: Biblical Forerunners of Kunta Kinte, Kizzie, and Chicken George." Lauree Hersch Meyer: "Servants, Service, and Changing Worlds." Anna B. Mow: "Bible Women and Changes Through the Years." Stephen B. Reid: "Serving the Oppressed in a Changing World." W. Hartman Rice: "Various Themes on Service." Armon C. Snowden: "The Signs of Our Times."

Preconference meetings. General Board. Annual Conference Central Committee. Standing Committee. Health and Welfare Committee. Brethren Pastors Association. Womaen's Caucus.

Committee hearings. 9 p.m. Tuesday. Marriage and Divorce. Review and Evaluation. Ethics and Morals in the Public Schools. Equality for Women. Justice and Nonviolence. Licensed and Ordained Ministry.

Luncheons. Wednesday: Ecumenical, Association for the Arts, Church Camping. Thursday: Partners in Mission, Leadership Training Institute, BVS/PVS Representatives. Friday: World Ministries, Parish Volunteer Service, Health and Welfare. Saturday: College Alumni, Person Awareness.

Dinners. Wednesday: Evangelism Counselors and District Executives. Thursday: Fellowship of Christian Educators. Friday: MESSENGER, Higher Education, Christian Citizenship Seminar Teams. Saturday: Doctor of Ministry, Criminal Justice Consultants.

Insight Sessions. Forty-one sessions on a wide array of themes, including renewal, parenting, genealogy, energy, nutrition, evangelism dramas, ethical dilemmas for specific vocational groupings, children's literature and peace, singleness, movement and dance, Ireland, Cuba, concerts.

The Singing Community. Hymn singing 7 p.m. each evening.

Other events. On Earth Peace Breakfast, Thursday. Scheduled daily: St. Paul's Dungeon Coffeehouse, The Coliseum. Senior High and Older Youth activities. Children's activities, grade 1-6, and child care for preschoolers (preregistration suggested).

Initial 1977 ballot

The final ballot will be processed on the Annual Conference floor. Nominees presented by Standing Committee are the following:

Annual Conference moderator-elect. Curtis W. Dubble, York, Pa. Warren F. Groff, Lombard, Ill.

Annual Conference secretary. Phyllis Ann Kingery, Omaha, Neb. Esther F. Rupel, West Lafayette, Ind.

General Board. District representatives (elect five). C. Wendell Bohrer, Johnstown, Pa. Ruth Davidson Clark, Froid, Mont. Dale W. Detwiler, Roaring Spring, Pa. Nancy Rosenberger Faus, Lombard, Ill. Mildred Hess Grimley, Brookville, Ohio, Mary Elizabeth Wentsler Hoover, Windsor, Pa. Robert Mays, Seattle, Wash. Joseph J. Schechter, La Verne, Calif. Terry Slaubaugh, McGaheysville, Va. Ronald D. Spire, White Pine, Tenn.

At large representatives (elect four). Louise Baugher Black, Elizabethtown, Pa. Wanda Will Button, Conrad, Iowa. Karen Spohr Carter, Daleville, Va. Vernard Eller, La Verne, Calif. Wayne F. Geisert, Bridgewater, Va. Eugene F. Roop, Richmond, Ind. Ferdinand Santiago, Castañer, Puerto Rico. Guy E. Wampler Jr., Ft. Wayne, Ind.

Annual Conference Central Committee. Louise Denham Bowman, Washington, D.C. Elaine Mock Sollenberger, Everett, Pa.

Bethany Theological Seminary Board. Clergy representative. Floyd E. Bantz, Roaring Spring, Pa. Donna Forbes Steiner, Union Bridge, Md.

College representative. Paul Keller, North Manchester, Ind. Arlene May, Timberville, Va.

Committee on Interchurch Relations. Berwyn L. Oltman, Des Moines, Iowa. Harold B. Statler, York, Pa.

Equality for women

"Once women entered the meetinghouse through a separate door. Now sisters and brothers stand together in the church. Let us learn to give and to receive one another as equally valuable, equally capable, equally beloved children of God."

This is the conclusion to the study on Equality for Women in the Church of the Brethren prepared by a five-member committee named last year. The committee decided to go beyond its original task of updating a former paper on the subject and proceed from a fresh start.

The report begins with a treatment of the biblical understanding of the relationship between men and women and moves on to a historical look at the Brethren experience. It outlines advances made since an Annual Conference resolution on equality for women was referred to the General Board in 1970, and since a study committee report, exclusive of recommendations and implementations, was endorsed by Annual Conference in 1972. An exhibit depicts representation by gender in the filling of Brotherhood and district positions. The upshot is that "some progress has been made to help men and women toward a fuller realization of themselves as equal creatures in the eyes of God and the church. However, more remains to be done."

Toward that end, the committee submits the following recommendations, cited here in part, to Annual Conference:

—modification of policy for selection of General Board members so that by 1979 the Board shall be composed of no less than 40 percent male and no less than 40 percent female members.

—similar modifications be made to assure balanced representation on other boards and committees.

—presentation of the names of at least two men and two women for moderator-elect in the Standing Committee ballot beginning next year.

—development of personnel talent banks at local, district, and national levels.

—review by the General Board, congregations, and church-related institutions of hiring and personnel policies.

—leadership by the church toward recognizing parenthood as an experience meriting inclusion in professional dossiers.

—expansion of the emphasis in curriculum on outstanding women in the Bible and in church history.

—efforts to project an image of women in the home, church, community, classroom, office and shop as persons of equal worth and dignity, with equal rights to opportunities and fulfillment.

In reference to some of the passages of Paul regarding the subordination of women, the report sees the statements as reflecting the broken society in which the early church took shape.

"They represent an attempt to prevent chaos in the old order, not the new order toward which the vision of Galatians 3:28 (" . . . there is neither male nor female; for you are all one in Christ Jesus") points us," the report states. "The church of the new creation will celebrate, manifest, and witness to the full equality and true partnership of women and men."

Members of the study committee are Louise Baugher Black, ch., Wayne F. Buckle, Violet Cox, Barbara Enberg, and David J. Markey.

Ethics, law and order

A 1975 query sought counsel on the relation of Christian ethics to the concern for law and order. A response processed by the General Board observes that while the Bible gives few specific directives in this area, it does offer a basic perspective.

"The life of Jesus, as revealed in the Gospels, shows a respect for law, but there are also situations of disobedience when human need is paramount," the report states.

"The Christian knows that love is more powerful as motive than law. The Christian knows that love can heal where law can only restrict unless it is enlivened by true regard for each other's welfare. . . .

"The Christian knows that where love is present as motive, community can exist. Our motive then, as Christians, must be love in its life-giving freedom. *That* love is outgoing, suffering perhaps, always affirmative, creative, greater than the law, and indeed, fulfilling the law."

A Christian concept of order, according to the report, presupposes the importance of justice and the fulfillment of human needs. The paper outlines six causes of lawlessness and disorder, causes which individuals and congregations need address.

The report encourages Brethren to study the 1975 Annual Conference Statement on Criminal Justice Reform and note the ways suggested for dealing with individual offenders.

"Law as used in the concept of 'law and order' is limited in its design to the prohibition of certain behavior. That kind of law cannot be used as a means to attain justice within a Christian perspective of order.

"The realization of justice, as opposed to mere order, requires the Christian to live God's law of love as a means of bringing about change in the way persons and social institutions treat and value other human beings."

Justice & nonviolence

A major statement on "The Church's Responsibility for Justice and Nonviolence" was adopted in February by the General Board. The report now is recommended to Annual Conference for adoption.

The Church of the Brethren voice usually has been clear and unequivocal regarding nonparticipation in war, but less outspoken on more subtle expressions of violence, the statement declares. And the question that follows is, Is it not time for the church to put its own house in order?

In tracing biblical roots, the statement points to the understanding of the people of Israel that theirs was a God of justice (mishpat) and a God of peace (shalom). Mishpat refers to concrete acts of reconciliation by which alienation and injustice are overcome; shalom to the solidarity and vitality of the covenant community. "Just as justice cannot properly be reduced to the balance of power, so also peace cannot be reduced to the absence of conflict," the report states.

It was out of the Hebrew tradition of justice and peace that Jesus conducted his ministry. "Jesus radically transformed and extended the meaning of mishpat and shalom to include all people, even strangers, foreigners, enemies, despised neighbors (Samaritans), and nonbelievers. In Jesus Christ there are no qualifying limits to God's justice and peace. All the walls are down. The grace and love of God are being extended to everyone. The tradition itself must give way to God's justice (Mark 3:4, Acts 10)."

To show compassion and equal respect for all persons; not to defend the riches of the rich nor to preserve the power of the powerful; to defend and respond to the rights and needs of the poor and the disadvantaged; to cry out against persons or governments that misuse their power; to participate in the change process as one aspect of mission—these are principles which the paper calls the church to affirm.

"God calls the church to work at restoring justice by a responsible use of its power. We must use means that are compassionate because violence is sin, an abuse of the solidarity of humankind."

The paper identifies aspects of systemic or structural violence which distort or destroy life: Overconsumption, abuse of power, peddling of arms, maximizing of personal wealth, misuse of capital, denial of human rights, disregard for the universe. While acknowledging the complicity of church members in such evils, the statement appeals for Christians to face their responsibility for justice and peace, taking risks even if the consequences are costly.

Brethren and other Christians are called explicitly to reverse the widening gap between rich and poor, to contribute beyond the tithe for global redistribution of wealth, to regard food as a human right and to make this a guiding principle in deciding economic policies, to lead in the creation of a world food reserve, to support monitoring and exposing violations of human rights, to back nonviolent sanctions against regimes which discriminate on the basis of race, and to urge the government to declare a moratorium on the building of any new nuclear power plants.

In summation, the statement urges:

"We must become aware of the rampant injustice and subtle hidden violence in today's world, examine our own involvement, and identify with the oppressed and suffering.

"We must develop a theology of living here and now in the spirit of the kingdom. We look toward a future that will be more peaceful, just, and respectful of God's creation.

" . . . We are called to live the life of God's agape love in the world because Christ is our Lord."

Review and evaluation

Five years ago the first Annual Conference named Committee on Review and Evaluation of General Board program presented its report. A second study of the board's mandate and execution, prepared by a new committee, will be on the agenda at Richmond.

The current committee, engaged in its task for the past 16 months, sees the three-commission structure adopted in 1968 to be an effective pattern that "should be continued without basic change in the period immediately ahead."

While supporting nominating committee efforts to be inclusive of persons of various backgrounds on the slate for membership on the General Board, the committee feels that a structured ballot "can only result in problems for the Board in its endeavor to make decisions consistent with the overall desires of Annual Conference and the church at large."

In terms of explicit concerns in overall administration, the committee suggests that in order to connote that prime authority and responsibility are vested in the general secretary, the three top commission executives should be identified as "assistant" rather than "associate" general secretaries.

The report reflects concern that, for the treasurer, the role be clarified and load lightened, and that the "rather small" endowment fund of $1.6 million be enlarged.

The handling of personnel concerns and the use of all resources, human included, were seen as capably managed. The report observes that when financial exigencies occur, "unfortunately the church, just as other institutions, has found no way to develop totally acceptable procedures in dealing with staff adjustments."

Of 25 specific recommendations, the majority are targeted to the three commissions, General Services, Parish Ministries, and World Ministries. Suggested are periodic evaluations as to the effectiveness of publications, more visiting by staff and missionaries with congregations and districts, and a look at theological assumptions behind consultative work carried out with congregations.

Efforts are urged to bring greater understanding and interchange between women interested in the traditional fellowship approach and those involved in the Womaen's Caucus.

Commended too is the finding of ways for assisting the church at large in responding to "the hunger for spiritual renewal as well as church renewal."

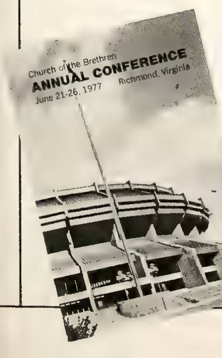
A major study committee is suggested to examine the relationship of missions, volunteer service, technical assistance, and world evangelism, and a review urged of "Brethren versus ecumenical" approaches in World Ministries programming.

In filling staff appointments, officials are urged to be sensitive to "theological and socio-economic representativeness as well as the spiritual maturity and leadership potential of persons being considered."

In a footnote, the committee expresses the need for review and evaluation of the functions of the officers of Annual Conference, particularly the moderator's role, which "in some respects is ambiguous." The suggestion is offered that the moderator be an ex-officio member of the General Board's Executive Committee.

On the Review and Evaluation Committee are Wayne F. Geisert, ch., William R. Faw, James S. Flora, Anna B. Mow, and Raymond R. Peters.

For further preparation for the Richmond Annual Conference, the Annual Conference Booklet, with detailed report and program schedules, is available for $2.75. Annual Conference Digest, an eight-page reprint of the previews from the May and June Messengers, is available 12 for $1, 50 for $4, 100 for $7.50. Write: Marketing, 1451 Dundee Ave., Elgin, IL 60120



General Board report

This year marks a significant turn in the affairs of the General Board. Precipitated by the retirement of two executives, the first management changes are occurring since the major restructuring of the General Board in 1968.

The 1977 General Board report thus appropriately looks back over a nine-year span. But it also points to the shaping of the future witness of the church, to priorities the Board sees urgent for new planning now at hand.

The report reviews factors that guided the 1968 reorganization: the need to reduce overlapping of interests in the Brethren Service, Foreign Mission, and Ministry and Home Mission commissions; the need for greater coordination in overseas work; the need to offer increased help to congregations as they seek to fulfill their mission; the need for operational flexibility in order to respond to rapid change.

The result was a shift from five to three commissions: Parish Ministries, oriented to work with congregations; World Ministries, bringing together the corporate witness; and General Services, assigned the support and interpretive functions across commission lines. From the General Board's elected members and administrative staff, a Goals and Budget Committee was created to examine, propose, balance, and monitor the total program.

Over the nine years solid gains have been made in establishing program goals and priorities, in clarifying the job descriptions of workers, and in moving toward equitable compensation. A reduction in the number of overseas workers has been noted, from 98 in 1970 to 56 in 1976. Employees at the General Offices in Elgin totaled 118 in 1970; 109 in 1976.

Ecumenical trends reveal a reduction in staff time and support of the National Council of Churches, increased participation in the World Council of Churches, and broadened contacts of late with Friends and Mennonites.

Total General Board income increased from $2.5 million in 1970 to $3.2 million in 1976. The Partners in Mission program of self-allocation has been refined as the major vehicle for support not only for the General Board but for other institutions in the church as well.

Among program activities lifted up are the Lafiya medical and health care development in Nigeria; SHARE partnership with minorities in the USA; wills workshops; MESSENGER circulation gains; media education and advocacy; mission interpretation efforts; book productions; modernization of the printing plant; new marketing approaches; acquisition of rare historical items; professional growth opportunities for pastors; ministerial polity; an evangelism counselors network; Parish Volunteer Service; consultations on moral choices in health care, and on higher education; use of the American Baptist Extension Corporation for counseling congregations; life-cycle ministries; special youth events; leadership training programs; Encounter, Foundation, and Brethren Heritage curriculum materials; Brethren Song Book and other worship resources; reconciliation ministries in Northern Ireland, Lebanon, Jordan, Israel; peace education at home and abroad, including the On Earth Peace program and the New Call to Peacemaking; New Windsor Brethren Service Center developments; SERRV international gift shop expansion; Disaster Service; Brethren Volunteer Service; Washington Office; hunger and life-style ministries; beginning relationships in Cuba; and the emergence of independent churches in Ecuador, India, and Nigeria.

Looking ahead, the printed report alludes to what will be treated more fully on the Conference floor—new dimensions of witness that grow out of present priorities and the gifts and resources of Brethren, pointing to emerging opportunities in the critical areas of justice, salvation, and liberation.

Reports to delegates

Major reports to the Conference include the following:

Bethany Theological Seminary. Education for a Shared Ministry, which focuses on theological training for leadership in the small church, is among new Bethany Seminary ventures, this one in cooperation with the Parish Ministries Commission. Staff appointments, memorial seminars, lectureships, enrollment trends, and upcoming events are detailed. Donation income for 1976 totaled $587,247, of which $382,299 was from local churches.

World Council of Churches. The WCC is alive and growing, according to Church of the Brethren representatives S. Loren Bowman and Wanda Will Button. The Council's efforts in the areas of evangelism and witness, human rights, justice, a new international economic order, and disarmament are highlighted. The report also addresses charges about the influence of communism upon council activity. An appendix cites criteria governing the WCC's Special Fund to Combat Racism.

National Council of Churches. The six delegates to the NCC's Governing Board reflect on the 1976 meeting in Atlanta. Among program areas cited: the 30th anniversary of Church World Service, a major energy study, evangelism policy, and an appeal for wider involvement of the laity in global affairs.

Annual Conference Central Committee. The selection of Matthew M. Meyer to succeed Hubert R. Newcomer as Annual Conference manager and an outline of the committee's planning process comprise the 1977 report.

Committee on Interchurch Relations. An appeal to make visible a unity in Christ which transcends differences and regards brotherhood and sisterhood no longer in sectarian terms sums up the message of the Committee on Interchurch Relations. The report cites sources calling for a cosmic stewardship—a radical reinterpretation of the oneness of the entire universe, and for reconciliation—Christians reconciled to one another. Announcement of a new study guide and a listing of ecumenical conversations complete the report.

Committee on Health and Welfare. Developments recounted from the committee's five-year existence include liaison with the homes for the aged, initiatives to integrate health and welfare interests within the denomination, representation at key consultations, and the leadership of Raymond R. Peters as executive secretary 1974-77.

Brethren Health Education Foundation. Scholarships, loans, fellowships, and grants of $21,500 were issued to 21 persons in 1975-76 by the Nursing Education Council of the Brethren Health Education Foundation.

Bethany Brethren—Garfield Park Community Hospital Foundation. Established to receive, hold, and disburse funds, the foundation is waiting certification and authorization for construction of a new hospital by the state of Illinois before approaching individuals and congregations for financial support. The authorization is anticipated by Bethany-Garfield this summer.

Pension Plan. Accounts of $16,097,922, interest of five percent credited to accounts, and enrollment of 38 new members are items reported by the Church of the Brethren Pension Plan. Monthly benefits to 130 members and 85 surviving spouses were increased this year through Supplemental Benefit Fund. Ministerial and Missionary Service Fund grants were made to 67 long-time workers; the General Board appropriation to this fund in 1977 is $80,000, up $20,000 over 1976. Former Pension Plan executive secretary Galen B. Ogden was succeeded by Joel K. Thompson in April.

Auditors Report. The annual audit covers accounts of the General Board, Pension Plan, and Bethany Seminary.

New queries

Queries submitted for consideration by the 1977 Annual Conference:

Reinstating the elders. The New Hope congregation, Wynne, Ark., and the Southern Missouri-Arkansas District petition Annual Conference to consider reinstating the office of elder in the Church of the Brethren.

Editorial policy. The Fellowship congregation, La Verne, Calif., and the Pacific Southwest Conference seek the mind of the brotherhood on editorial policy involving inclusive language.

Sale and control of handguns. The Pleasant Hill church and the Southern Ohio District ask Annual Conference to study the issue of the sale and control of handguns and make recommendations regarding the denomination's response to the issue.

Violence and the use of firearms. The York Center congregation and the Illinois-Wisconsin District petition Annual Conference to give specific direction on "how we are to respond to the problems of violence and the use of firearms in our communities."

Use of wealth and possessions. The Northern Plains District Board and Conference seek a special Annual Conference named committee "to study ways our members can and should use their possessions in a Christian manner."

Equitable representation. The Mid-Atlantic District Board and Conference ask Annual Conference to elect a study committee to propose ways by which equitable representation of women to men will be assured on Annual Conference elected boards and committees.

Christian life-style and taxation. The Michigan District petitions Annual Conference to create a study committee to develop a position paper on "the Christian use of resources, our response to taxation, and the mind of Christ relating these to our world citizenship."

Bethany Directors. The Bethany Seminary Board of Directors seeks confirmation of a membership change that increases from three to four the members-at-large on the board.

—H.E.R.

by Joy Dull

Land, food, need, greed

HUNGER ISN'T THE EARTH'S FAULT! These words, part of an advertisement in a farm magazine, express the belief of many farmers as they continue their efforts to produce adequate food supplies. The same basic concept was stated a little differently at recent Farm/Food consultations. After a discussion of many diverse but related factors the evidence seemed to indicate that if world hunger were primarily a problem of technology or "production know-how" it could be adequately dealt with. But the social, political, moral, attitudinal aspects of the problem defy conventional solution.

Item: *Land.* Over the past 25 years the number of farms decreased by 50 percent. Two million acres of crop land are lost to urban development, highways, and airports each year.

Iowa has lost half its topsoil, and other midwest states are losing topsoil at the rate of an inch every 12 years because of erosion.

100,000 acres of land are disturbed for coal mining each year.

Land use cannot be considered apart from land control. Persons working in underdeveloped areas are aware of the effects of concentrated ownership. Land ownership means power, control. Landlessness means being at the mercy of those who have the land—and the control. And that usually means poverty. Most of us haven't felt directly the effects of this unless we happen to be sharecroppers, migrants, displaced farmers, or coalminers.

During January in my part of the world, affluent persons learned a little about such control with the fuel crisis. Much debate centered about whether this was caused by poor judgment on the part of power company gas buyers, or efforts to control the supply, and the price, and the profit for the benefit of the company.

I expressed abhorrence that any one would be so unfeeling as to exploit a natural disaster to literally shut down the livelihood of other persons. My calm, compassionate, favorite farmer commented fairly abruptly, "Don't kid yourself. Farmers would do that in a hurry if they could ever get themselves together." The independence and individuality of the American farmer has hindered that "getting together," often to the benefit of the consuming public. However, as long ago as 1969 eight percent of all farms were producing 56 percent of the food supply, and the presence of corporations in agriculture is accelerating the trend of concentration.

What a challenge to our heritage of stewardship of human and natural resources!

Item: *Food.* In the past 30 years consumption of staple foods has decreased: dairy products by 21 percent, vegetables by 23 percent, and fruit by 25 percent. At the same time soft drink consumption has increased more than 200 percent and snack foods by more than 70 percent.

Six of the ten leading causes of death in the United States are related to diet problems, and the annual cost to the nation of our unhealthy diet is approximately $30 billion.

Average consumption of sugar by Americans is two pounds per week per person—with the average for teenagers nearly three pounds.

Debate about food additives centers around "Are they harmful?" rather than "Are they helpful or necessary?"

As a nation we make educational opportunity available to our children at taxpayers' expense, but we do not make available the nutrition necessary for some of those same children to benefit from that educational opportunity. Many "classroom problems" such as limited attention span, slow comprehension, lack of concentration, poor behavior may be caused by inadequate or improper nutrition.

Some predictions are that inner city supermarkets will gradually be replaced by fast-food chains, so that there will be even less challenge to the "burger-french fries" diet. All too often television advertising is the most available, and certainly the most influential, source of food information. Conventional nutrition education can't compete with the animation of television commercials!

As a nation we are tremendously effective food producers. Yet malnutrition plagues the poor and the rich. For too long we have assumed that food equals nutrition.

What a challenge to our heritage of simple life and "abstinence from things harmful"!

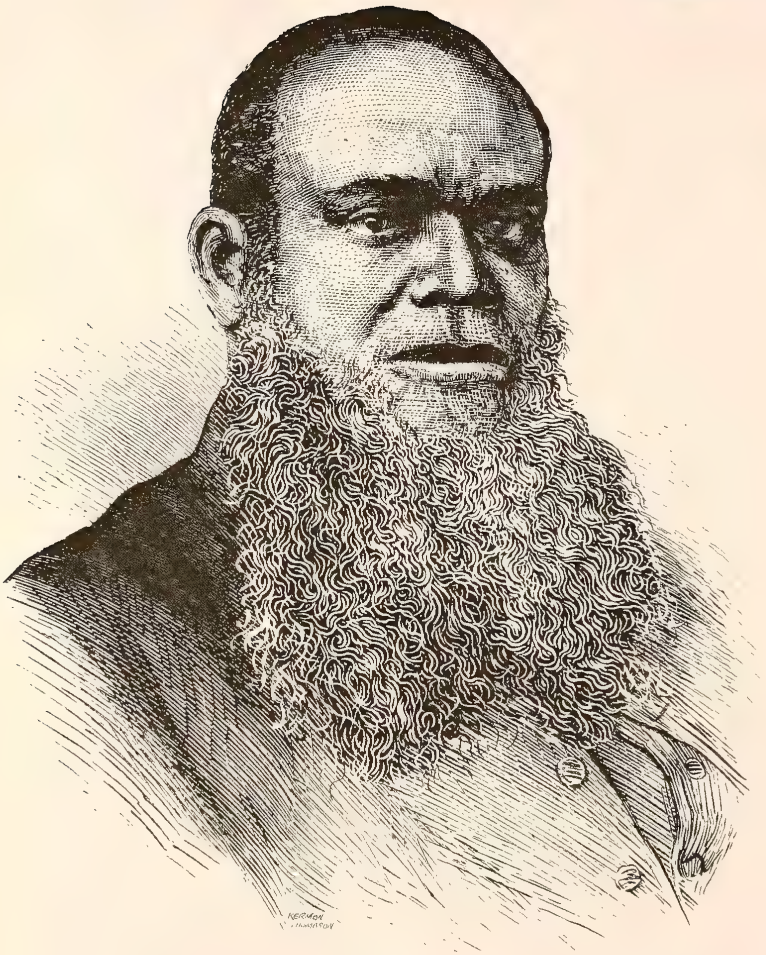
During the Omaha Farm/Food consultation someone asked the inevitable question "Well, now, haven't there always been poor, hungry people?" The immediate response was "Yes, because there have always been greedy people."

As a church we have been considerably more effective in ministering to need than to greed. Our giving of material aid has been necessary and good, but not enough. And so we have become involved in development, self-help kinds of programs which are also necessary and good but, we are learning, not enough. We must develop more effective strategies to recognize, confront, and influence the attitudes, practices, and structures which are blocking the development of human potential. ☐

Black

and sold. Then he wen
him much, were unabl

by Kermon Thomason



Throughout the journey from Botetourt (pronounced *Botty-tot*) Sam had ridden impassively, as relaxed in the saddle as if he were taking a turn of corn to the mill instead of riding with a white man through strange mountains his homebound slave eyes had never seen before.

Today the pair of horsemen had crossed the last of Virginia's western counties and a new sight lay before Sam—the broad Ohio river, swollen and muddied by the late October rains. Here at the mouth of the Big Sandy they must take a ferry across the river that bounded the two states.

It was only here that the white man began to see signs of a new emotion in his black friend. As Sam surveyed the river and the distant land beyond, his whole being seemed to be overtaken by a long pent-up anticipation. Impatiently he forced his skittish horse onto the raft that plied these straits and almost visibly he urged on the indolent youth wielding the sweeper that steered the ferry out to battle the current.

Would the slow craft ever reach the other side so he could set foot on that promised land of Ohio? After what seemed like hours to Sam, the youth poled his flat to the landing on the western bank and the black man leaped ashore. Forgotten was his horse, forgotten was his friend, forgotten were his years of training in servility to white people, forgotten was everything but this precious moment of freedom. For Sam was free, free

brother

For over 30 years Sammy
was just a slave, a piece
of property to be bought
on to become the first black Brethren elder. But the Brethren, who gave
to receive in return. And Elder Samuel Weir had much to share with them.

at last. A free man on free soil. The Jordan was crossed and the milk and honey on Canaan's side would never seem so sweet to Sam as on that day—October 29, 1843. His heart swelled in gratitude to God for his deliverance and tears coursed down his cheeks as he unleashed the emotions only the liberated slave may possess.

The white man understood his friend's agitation and did call him back. He paid the ferry boy, led the two horses ashore, and tied them to a tree. Then he approached the black man, who now was rising slowly from his knees, his initial emotions spent.

Sufficient awareness had returned to remind Sam of the debt he owed this friend who had brought him to this moment. He sought for words to express himself, but no words would come. The white man drew the black into a brotherly embrace—for his heart was also full—and said gently, "Sam, you are now a free man and on free soil, where you can enjoy your freedom as all other free men."

That freedom for the moment was a bondage for it left Sam utterly unable to reply to his friend. Slowly his head rose until he met the steady gaze of the white man. Each saw the struggle beyond the other's eyes. That soundless effort continued for long seconds until each saw the futility of words and burst into the heartiest laughter the human soul can bear.

Samuel Weir and Benjamin Franklin Moomaw were still laughing like holiday-bound schoolboys when they remounted their horses and set off down the river. Tomorrow, if they kept their pace, they should be with Thomas and Sarah Major at their place in Scioto County. By next Sunday maybe they would be at journey's end, with the Brethren of the Bush Meetinghouse on Paint Creek in Ross County.

At journey's end. And where had been journey's beginning? As Sam thought back, there seemed to have always been a journey.

Life itself was a journey begun in Bath County, Virginia, on April 15, 1812. In 1814 James and Lucy Byrd Weir and baby Sam accompanied their owner, William Byrd, to Botetourt County. Seven other children followed Sam, but he never knew them all for when he was 12 Sam was sold for $280 to Andrew McClure as a fieldhand. In the sorrowful separation from his family, Sam received an injunction he never forgot: Never, his parents told him, should he take his white master's name. So, contrary to custom, Sam kept his father's name rather than accept that of his new master.

If Sam could think of a single event that began his journey to Ohio, it had to be the death of that master's son there in Botetourt County.

The whole McClure family, including their lone slave, Sam, had been heartbroken when the little boy was thrown from a horse and killed. Sam saw his master's tears and remembered his own father's grief when his 12-year-old Sammy was pulled away from him and sold. Andrew McClure was a good man and a soul-searcher and his life was changed by the tragedy. Soon afterward he and his wife applied to the Brethren church for membership.

Membership was denied the McClures. In a state where to oppose slavery was a sin, the Brethren sinned boldly—they not only opposed slavery but preached against it. They could not, they told the McClures, receive them into Brethren membership until they set their slave man Sam free.

Andrew McClure was not a typical Virginia slaveholder. He had always treated Sam kindly and labored beside him in the fields. Sam's yoke had been easy by slavery's harsh standards, but still he was in bondage, property to be bought, used, and sold.

So moved was McClure by the Brethren arguments and by his desire to be a Christian that he agreed to set the young man free. An offer of $1,500 for his fieldhand did not deter him.

About that time Peter Nead, already a published theologian, began a five-year sojourn with the Botetourt Brethren of Laymantown. So it was he who baptized McClure and his wife in February, 1843.

Soon thereafter Sam, now a free man but still employed by his former master, happened to be in conversation with a local Methodist minister. "Sam," the minister asked, "is it true that McClure and his wife have joined the Dunkers?"

Sam confirmed the news.

"Why Sam, we have been fishing for them this long time, but we didn't catch them."

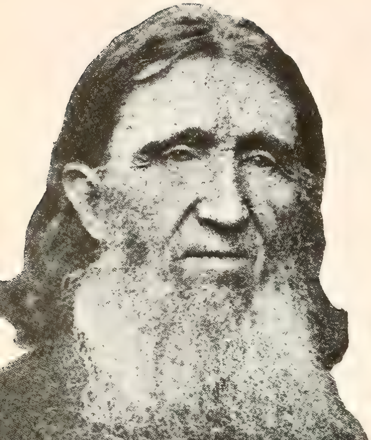
"Brother, you didn't fish in deep enough water," replied Sam.

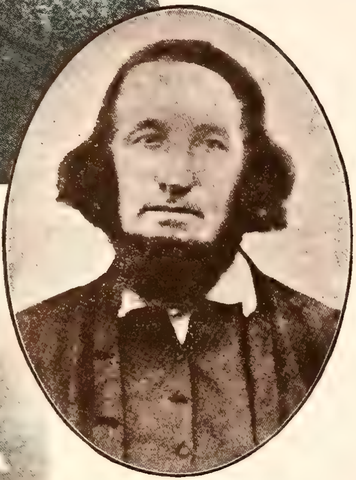
Knowing the Brethren stance on slavery, the minister continued to probe. Sam told him that he was a free man now. Then the minister's wife broke in, "Well, Sam, I wish to God that all men were Dunkers, for that would do away with this awful curse of slavery."

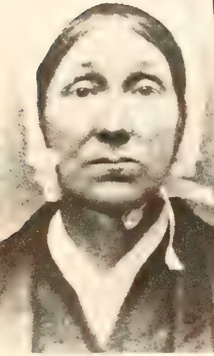
Sam was intelligent and a thoughtful man and the significance of the recent events was not lost on him. He now felt that he owed his love and service to God during his life, for the sudden death of the little son, the conversion of the father and mother, and above all the freedom now given to him were enough to lead him to Christ. Sam loved the church that had helped to free him and he wanted to give himself and his life to the service of God. Brother Nead baptized him on Sunday, May 14, 1843, and Sam became the first black brother among the Brethren in that part of Virginia.

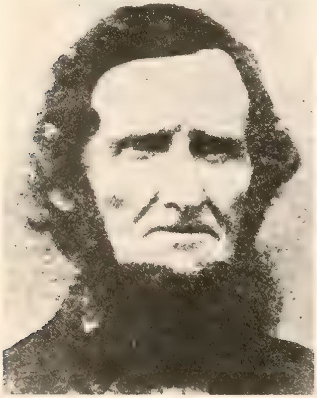
The black man was received by the Laymantown Brethren with mixed feelings. While they were at least a generation ahead of other Virginia churches in opposing slavery, the brothers and sisters of Botetourt were not untainted by racial prejudice—after full consideration it was decided that Sam should be received with only a handshake and not with the holy kiss. Considering the otherwise advanced Brethren views for that time, Sam could overlook the hypocrisy of that compromise, and he humbly submitted to membership on whatever terms his white brothers set forth.

Whether Sam could have found fulfillment in the Laymantown congregation was never tested. In 1843 Virginia had not recovered from Nat Turner's Insurrection of 1831. She had no use for free blacks within her borders as potential troublemakers. State law forbade such persons from lingering in Virginia beyond one year on pain of a









Samuel Weir's life touched those of many other notable Brethren of his day. Peter Nead (top) (1796-1877), who baptized him, was the foremost writer of the middle 1800s, bringing out his Theological Works *in 1850. Benjamin Franklin Moomaw (center right) (1814-1900), Weir's guide to Ohio, was largely responsible for Virginia exempting Brethren from conscription during the Civil War. Sarah and Thomas Major (center left and below) (1808-1884; 1811-1888) were friends and counsellors of the former slave throughout his life in Ohio. Sarah Major's life was highlighted in an April 1975 Messenger story.*

forcible return to servitude.

Sam would have to be sent to a free state if he were to retain his freedom and the nearest free state bordering the Old Dominion was Ohio. So the same man who had given Sam his freedom now prepared him for his exodus—he presented him with a good horse, saddle and bridle, a new suit of clothes, and traveling money. Brother B. F. Moomaw of the Laymantown congregation was planning a trip to the Ohio Brethren that October of 1843 and it was decided that Sam should accompany him—no free black was safe on the roads of Virginia, where a writ of manumission was a mere scrap of paper to be trampled underfoot by some unscrupulous slave trader.

So it was that the two brothers, black and white, set out on their autumn journey and now were so close to its end.

Elder Thomas Major was not at home when the Virginia travelers arrived at his cabin, but Sister Sarah Major greeted them with generous hospitality. Only married in 1842, Sarah and Thomas had been less than a year on this Ohio frontier themselves. She and Sam became fast friends at once and although neither suspected it each of them would have a unique career in ministry in Ohio, careers that would end almost together 41 years later.

At Paint Creek Sam was welcomed warmly and after the regular services the Sunday of his arrival, a meeting was held to arrange for his care. William Bryant volunteered to house him. "I will find a home for him if he will come and live with me." And Sam did.

From then on the two men always referred to each other as members of one family. Brother Bryant said years later, "I regard Sammy as an example to me in many things, but especially so in that of religion."

In the Bryant home Sam's character was soon evident, as was his intelligence and ambition. To Sam his utter lack of education was a humiliating vestige of his slave past he felt compelled to erase.

"We were all sitting around the fire one night," he reminisced years later, "when I said, 'I wish I had had a chance to go to school when I was young.' At this, Mother Bryant spoke up and said, 'Sammy, you are not too old to learn, and you can learn yet. If you will say you will try it, I will have Katy here teach you.'"

Katy was the Bryants' ten-year-old granddaughter, and she became the enthusiastic teacher of the man 20 years her senior.

Sometimes she grew impatient but Sam's good humor and contrition could always restore her good spirits. "Now, Miss Katy," Sam would say, "please try me again. I will do better this time.

"So she would get the book and begin again," Sam recalled years later, "but sometimes I did not do better than before. So we worked at it that way all winter, and I learned my letters."

In 1885, "Miss Katy" would remember, "I taught him his ABCs when he was at our house, and when I was but ten years of age, and Sammy got for me a red cotton handkerchief."

A neighbor of the Bryants recalled, "I was once with Sam at a threshing. He and I were together on the straw stack. Whenever the machine stopped and others were in idle conversation, Sam would sit on the straw learning to spell from a scrap of an old spelling book he carried with him. He was never idle."

"After Miss Katy worked with me," Sam picks up the story, "I went to school two winters, and to a colored teacher over in Highland County, where I studied spelling, reading, and arithmetic. Then when I found that I could read the Bible I was satisfied, and I gave up all other books but that. The Bible has been my delight, and I have read it through several times."

It was through the Highland County teacher, a Baptist minister, that Sam received the call to preach.

"At their Baptist meetings, where I often went, my teacher would urge me to get up and talk. At last I told him I would try, but when the day came I felt so very weak that I thought I could not, and so did not get up. But I did not feel good about it, and I then thought I would never do so anymore."

But the same resolve and zeal that had spurred Sam to learn to read and write sustained him and he was soon gaining a reputation as a speaker among the black congregations of the community.

The same prejudice was present among the Ohio Brethren that Sam had experienced in Virginia. He was to be a free man and was welcomed as a member of the church. But beyond that, Brethren sensitivities could not allow the white members to commune with their black brother.

Sentiment not being favorable to admitting blacks into white meetinghouses, Sam was compelled to meet mostly with his own race, and they always of other denominations. Under these circumstances, weaker persons might have despaired or grown bitter, but not Samuel Weir.

"I had been preaching around at the meetings of the colored people, and of other churches for four or five years. So when the Brethren heard that I was trying to preach, they told me to come out from town and preach a sermon for the whites at the Bush Meetinghouse. And they said if they then thought that I could preach they would put me at it in earnest. The minister, Joseph Kelso, also asked me to come, and I told him I would. So one day when I was present, he gave it out for me, and some five weeks beforehand.

"The meeting was held in August, 1849, and there was a great crowd present, and all of them white but myself. I spoke 39 minutes by Brother Kelso's watch, and from the words in Hebrews 11:1-2. I have never seen prettier behavior in all the preaching I have done than I had that day."

Unanimous voices gave Sam his charge as a minister and he was "instructed to go to his own race and hold meetings wherever opportunity was offered."

The loneliness Sam knew through the rest of his long life must be evident from even the scantiest summary of it. He never married, and for the first 16 years of his ministry never had a brother or sister for a helper.

Finally, in 1865, a black couple, Harvey and Martha Carter, asked for baptism. Sam's friends, Thomas and Sarah Major, then living in Highland County, were sent for, and on an August Sunday, baptized the Carters in Paint Creek, near Frankfort.

It was just after the close of the Civil War and feelings in the community ran high against blacks joining white congregations. So it was that October that a lonely little group of five Brethren gathered at Frankfort for love feast—Thomas and Sarah Major, Harvey and Martha Carter, and Sam. Only five? No, surely there was a sixth presence there that evening at the first love feast of the Frankfort church.

In 1872 Sam was given authority by the church to baptize and to solemnize marriages. He continued holding meetings in and around Frankfort and around Circleville on the Scioto river. His little flock grew slowly—through occasional baptisms and, for a few, by letter from Virginia.

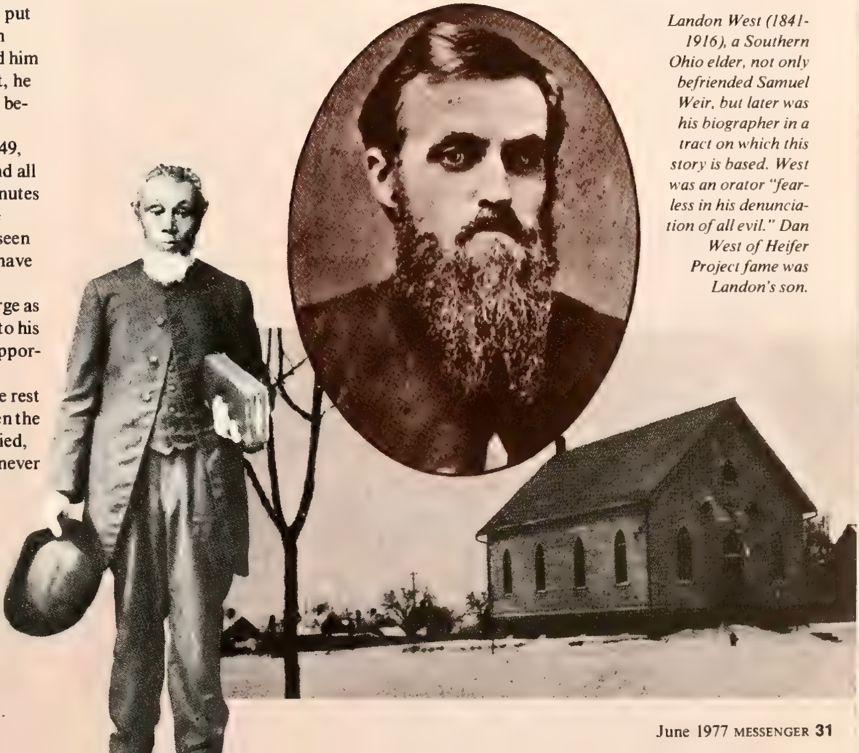
It was not until 1881 that ordination as elder came for Sam—at a love feast conducted by Thomas Major and Landon West. This gave Sam the oversight of the black Brethren of the Scioto Valley. Sam, as always, was grateful for the trust he received from the church and he put his whole being into the work of his district.

But already his health was failing and the first black to become an elder in the Church of the Brethren had not long to enjoy his high office. Sam's last wish was to leave his house and lot to the blacks for a church. This privilege was almost denied him for there remained a debt unpaid and a mortgage on the lot. As the old man's health was poor, a kindly white brother assumed the debt and Sam was able to see his wish fulfilled.

That same brother, William Mallow, was the black elder's dearest friend in his old age, and as Sam lay dying on March 15, 1884, he asked only to be spared to see Brother Mallow once more. Mallow was not in the neighborhood, it was thought, but suddenly he chanced by. Sam was too weak then to speak, but he grasped his friend's hand and smiled. In a few minutes the old man was gone.

Landon West best summed up the life of Samuel Weir and the Christian faith that sustained him:

"Samuel Weir was born a slave, but when



Landon West (1841-1916), a Southern Ohio elder, not only befriended Samuel Weir, but later was his biographer in a tract on which this story is based. West was an orator "fearless in his denunciation of all evil." Dan West of Heifer Project fame was Landon's son.

Another black Ohio elder was James May (b.1843), who was baptized in 1878 by Samuel Weir and went on to be a minister in the Circleville church and a missionary in Arkansas. The black church begun in Circleville (far right) by Weir did not thrive and in 1907 it became an all-white congregation, which it remains.

he turned to God for liberty, it was given him. When he asked to become a Christian, there were those who received him. When a pilot to the free states was needed, there was one at hand who brought him safely through. When a home for this lonely pilgrim and stranger was asked for, one of the best was given him. When a guardian for the oppressed was sought for, there was one at hand who, in the fullest sense, was a friend to the needy. When a teacher was desired, there was one present, able and willing, who, although but a little child, yet she did her work as faithfully as a mother. When there was an opening for a church amongst the colored people, there were both a brother and a sister ready to go and give this pioneer brother their aid. And finally, when strength and life were both failing, and it was said to take him to the infirmary, there to die, there was one at hand to say, 'Never shall he die in the poorhouse.' Surely, none but God could have directed so well, and at every point met the wants of the needy, as we see in the life of this Virginia slave."

Samuel Weir's life was not one of achievement as the world would gauge it. He died a pauper with no family. He served for years as a preacher but never gathered a large congregation to reflect his pastoral glory and the small Frankfort church was extinct by the early 1900s. Even his preaching was noted more for its sincerity than for its eloquence.

Samuel Weir's real achievement was in what he endured as a person and as a Christian. For over 30 years he was a slave, a piece of property to be bought and sold. Yet it never broke his spirit, cost him his identity, or made him less a person—he remained an honest, kindhearted man who never shirked his work or lifted a hand in anger. When he joined the Brethren, he suffered the humiliation of being denied the holy kiss. But he was superior enough to overlook the implied charge of inferiority. He was encouraged to attend other, black denominations' meetings. Still he would not forsake the Brethren and he accepted their blindness as his own burden to bear.

Undaunted by the prejudice to which he was constantly subjected, Sam never allowed it to affect or determine how he, himself, would serve God and neighbor. If there was tragedy in Sam's life, its victims were the Brethren who ministered to him. Like many missionaries of a later era, in their eagerness to give they remained unaware of their own inability ro receive. What a beautiful gift they missed from the black brother in their midst. ☐

Slavery: 'An iniquity of Babylon'

From the beginning of the church in Germany in 1708, the Brethren expressed their opposition to human slavery, but it was not until they settled in America that they were really tested in their conviction.

The Yearly Meeting of 1782 yields the earliest conference minute on the issue: "Concerning the unchristian negro slave trade, it has been unanimously considered, that it cannot be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves. . . ."

Yearly Meeting of 1797, held near Rocky Mount, Virginia, spelled out in detail the Brethren policy regarding members holding slaves: "It was considered good and also concluded unanimously, that no brother or sister should have negroes as slaves, and in case a brother or sister had such, he (or she) has to set them free. And in case a person is drawn by the grace of God, who has negroes, and desires to be received into the church, then it is to be laid before him (or her) before being received by baptism into the church, that it is the brotherly and united counsel, that brethren and members having negroes for slaves, and thinking that they could not at once emancipate them, may hold them so long as the nearest church may deem that they had earned the money, and then according to the counsel of the church to let their slaves go out free with a good suit of wearing apparel (frei kleid) as is given to a white servant. And if they (the slaves) have children, they shall stay with the brother as servants, until they are 25 years old; he is to have them taught reading and writing, and bring them up in the fear of the Lord, and when they enter upon their 26th year, to let them go out free with a good suit of clothing (frei kleid). Further it is considered, if a brother, contrary to this conclusion, would purchase negroes, and would not emancipate them, he would have to be considered as disobedient, and we could have no fellowship with him until he sets them free."

The 1813 Yearly Meeting reiterated that policy, holding that the slave trade and slaveholding "belongs to the iniquities of Babylon, making merchandise of souls of men (Rev. 18:13)."

By 1851 Brethren were developing a conscience far beyond the denominational limits—Yearly Meeting that year agreed that Brethren, while they could not become members, *could* contribute to "the American Colonization Society, with the view of the furtherance of the liberty of the African race."

By 1853 the Brethren were in a bind because of stricter state laws regarding freed slaves—They had to be transported out of the slave state to avoid being enslaved again. Also free states discouraged immigration by freed slaves. A report was adopted in 1854 holding candidates for membership in the church responsible for both freeing their slaves and for enabling "the manumitted to emigrate to a land of liberty."

Up through the Civil War the Brethren held firmly to their anti-slavery position. In 1863, when the war was raging at its height, Yearly Meeting still "considered it utterly wrong for a brother (preacher) to justify slavery either in public or private, and that he should be admonished, and if obstinate shall be dealt with according to Matthew 18."

While Yearly Meeting considered the slavery issue only occasionally, various southern congregations often grappled with the problem firsthand and records reveal lengthy council meetings dealing with it. At least one Brethren preacher (Samuel Garber in Tennessee) went to jail for delivering an anti-slavery sermon. Other Brethren before the Civil War avoided the growing turmoil by migrating to western free states.

Those that continued to live where slavery existed or where free blacks lived had the question of dealing with black Brethren to struggle with. The 1835 Yearly Meeting was asked the propriety of receiving blacks into the church.

The answer was that the Brethren "could not consistently refuse" any "repentant sinner" on account of race. But the answer also called attention to the "repugnance in some . . . white members to salute colored persons" with the holy kiss and asked the "colored members" to bear with that weakness.

Finally, an exchange between Lewis Tappan of the American Anti-Slavery Society and Brethren editor Henry Kurtz provides a valuable insight into pre-Civil War attitudes of Brethren toward blacks and slavery. It was printed in the September 1853 issue of *The Gospel Visiter.*

A complete record of Yearly Meeting minutes regarding slavery, as well as *The Gospel Visiter* statements, and much of the Samuel Weir story is found in Roger Sappington's recent book, *The Brethren in the New Nation,* third in a series of Brethren history source books available from The Brethren Press.—K.T.

INTERGENERATIONAL CHRISTIAN EDUCATION

On any Sunday morning in many of our churches, one can walk through the classrooms and see groups of people in separate rooms behind closed doors. There is a nursery in one room, pre-school and kindergarten and elementary classes in others. Junior high, youth, and adults are in their respective classrooms.

Most models of Christian education practiced in our churches separate families and age groups. A mother once told us with sadness that the church tore her family apart with all of its separate meetings! How she wished the church could be the one place where her family could be together for significant experiences of Christian growth.

There may be a need for age groups to be together sometimes for certain tasks. But the teaching of life's most important values should not be relegated to one hour on Sunday morning, with the limited perspective of one's own age group. There are other ways of learning that bring all the people in the church family together for mutual Christian growth.

Congregations who have been doing intergenerational education know the powerful learning possibilities when older persons and children—and all ages in between—have intentional experiences together.

And Everyone Included

Intergenerational education calls forth the gifts and perspectives of all persons. Everyone is included, regardless of age.

Some people are often left out of our educational and "family life" activities. In intergenerational education, singles of all ages, single-parent families, couples without children, older persons, widows, and widowers, are all included as families.

Three Books That Help

Patricia and Donald Griggs have been working together, teaching persons of various ages in one class for over ten years. They've discovered "the values of involving mixed age groups in common learning experiences." In their book, *Generations Learning Together,* they share their journey, learnings, and some actual lesson plans.

This 139-page paperback will be helpful to Christian educators, teachers, pastors, worship and nurture commission members. Available for $5.00 from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

George E. Koehler has just completed *Learning Together: A Guide for Intergenerational Education in the Church.* He has compiled experiences of leaders of intergenerational events who have piloted programs in both large and small churches. The manual is peppered with cartoons which introduce the six sections, including: "Planning an intergenerational unit"; and "Intergenerational resources."

Practical in its design, the book is hole-punched for use in a notebook. It includes worksheets for groups to use when planning and can be reproduced without further permission.

Learning Together speaks of the meanings and values as well as the risks and hazards of intergenerational education. Available for $3.50 from The Brethren Press.

The Family Together by Sharee and Jack Rogers has its focus on intergenerational education in the church school. It started when the authors decided their family needed more time together learning the "good news of Christ." So Sharee, an experienced church school teacher decided she "could no longer dedicate Sunday to other children to the detriment of her own." Jack, a seminary professor, "rebelled at being on the road preaching and teaching others when his real needs were for his wife and children." They discovered others eager for the same experience, so together as families, Sunday became a time for "enrichment and renewal."

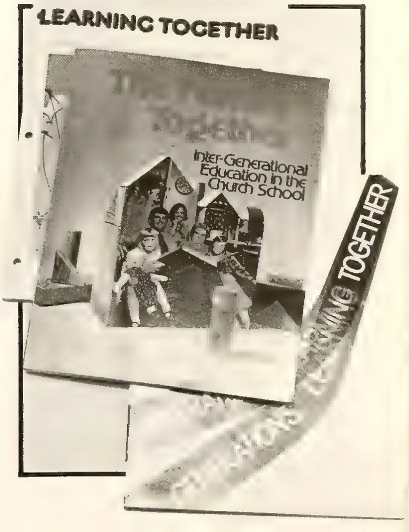
This book reflects their experiences. It is not a pre-packaged curriculum, though some lesson plans are included. "It is a case study of a couple who with their children went to church—and became closer as a family." Very readable. The lesson plans assume school-age children, so families with younger children will need to adapt them. It's a paperback, $4.95, available from The Brethren Press.

Family Cluster

We strongly encourage and provide support for intergenerational activities, including the particular program of Family Clustering. This intentional, short-term, Christian education model for all kinds of people in all kinds of families, is led by a team of persons who have received special training to lead Family Cluster. It should not be attempted without specific training. Persons trained to lead Family Cluster will have skills to lead other types of intergenerational experiences.

We are sponsoring the third annual Family Cluster Training Laboratory this summer, July 17-23, at the Brethren Service Center in New Windsor, Md. Persons interested in receiving training and/or families interested in experiencing clustering and spending a week together in intentional Christian education, should contact us immediately at 1451 Dundee Ave., Elgin, IL 60120.

Intergenerational Christian education is not intended to replace other forms of Christian education but to supplement them. It grows out of the belief that God has given gifts to each of us, at every age. These gifts should be shared with the whole body of Christ that together we may grow in wisdom, in stature, and in the love of God and each other.—Ralph L. and Mary Cline Detrick



If I were starting my family again

The son was serving time in the penitentiary. His father was suffering from an empty, deathlike feeling that one experiences when a child has strayed. "What should I have done differently concerning my son's life?"

by Wendell Bohrer

"What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion?"

"What father among us today if his son asks for a toy would instead give him a match, or; if he asks for a piece of bread would instead give him poison?"

The second quote is not from the Bible, but the first from Luke 11:11-12 is a quote from Jesus. The two statements have much in common, even though originated 2000 years apart.

The Lukan passage on giving good gifts to one's children reminded me of an incident of some years ago. A man who was deeply concerned about his relationship with his son came into my study. His son was serving time in the state penitentiary.

One of his questions to me was, "What should I have done differently concerning my son's life?" These words were burning in his heart. His eyes were pleading for help. He was suffering from an awful, empty, deathlike feeling that one experiences when a child has strayed. He felt acute failure as a father.

His question and his look remain with me to this day. Yet direct and blunt as they were, they were not the words of a lone father. His searching is uppermost in the minds of other fathers and other mothers who take parenthood seriously.

As our conversation continued a thought kept entering my mind in the form of a question of my own. I asked if he would write down some of the questions and comments which concerned him, and even if we could not work through them satisfactorily, perhaps, with his permission, I could use them in some of my sermons in the future. He graciously agreed to address the theme:

"If your children were small again what would you do?"

His statements follow.

Pastor, if I were starting my family again . . .

I would love the mother of my children more; that is, I would be more free to let my children see that I love her. To let my children know I love their mother I would seek to be faithful in doing little things for her. True love is visible. I would show special kindnesses to her. I would not miss the opportunity to give special gifts at every occasion. I would take her hand as we walked through the park. And, Pastor, I would praise her more in front of the children. I am confident, Pastor, a child who knows that mother and father love each other and who hears them expressing that love, needs little explanation about the character of God concerning love or the beauty of sex.

Pastor, if I were starting my family again . . .

I would listen more. Most fathers find it hard to listen. They are too busy with burdens of work. At the end of the day they are tired when they arrive home. A child's talk seems like unimportant chatter at such times, yet we can learn so much more by listening than by talking, especially from our children. I would listen when my child shares little hurts and complaints, joys and excitement. And I would try to refrain from words of impatience and interruption. I would seek to keep from staring into space when my child is talking to me. I believe that a father who listens when the child is younger will have no trouble sharing with the child later.

Pastor, if I were starting my family again . . .

I would seek more opportunities to give my children a sense of belonging. I would attempt to bring this sense of belonging by our doing things together. By sharing common concerns, by becoming involved in the responsibility and work of the family, a child feels a sense of belonging. Celebration of birthdays, when the person rather than the gifts is central, create, I am confident, a sense of belonging. When children hear prayers prayed on their behalf and when opinions are really listened to and valued, a sense of belonging is built into the children.

Pastor, if I were starting my family again . . .

I would more often express words of appreciation and praise. Children are reprimanded for making mistakes, but many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior. Probably no other thing encourages a child to love life, to seek accomplishments, and to gain confidence more than proper, sincere praise. No flattery, but honest compliments.

Pastor, if I were starting my family again . . .

We would spend more time together. In every father's week there are 168 hours. He probably spends about 40 hours at work. Allow another 15 hours for overtime, lunch, and driving to and from work. Set aside 56 hours for sleep. That leaves a father 57 hours each week to spend elsewhere. How many are actually spent with the family at home?

Pastor, if I were starting my family again . . .

I would laugh more with my child. Oscar Wilde wrote, "The best way to make children good is to make them happy." Not by attempting to buy them happiness, but just being happy with them in their experiences. I see now that I was much too serious. While my children loved to laugh, I, too often, must have conveyed the idea that being a parent was extremely painful.

I remember, Pastor, when I laughed with my children—at humorous plays they put on for the family, at the funny stories shared from school, at the times I fell for their tricks and catch questions. I recall the squeals of delight when I laughed with them and shared in their stunts on the lawn and living room floor. And I remember the times they told of these experiences with joyful expressions years later. I know now when I laughed with my children our love was enlarged and the door was open for doing many other things together.

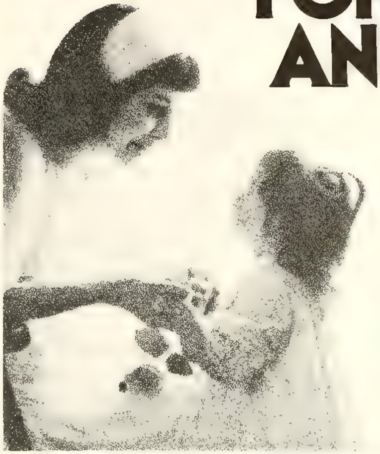
This man concluded his statement by saying that though he seldom read the Bible, there was a chapter he had pondered during recent weeks. It was, he said, Luke 11, referring to verse 13: "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

"I am the evil man, but I did not realize evil men could give good gifts to their children," he said in his letter to me. And he continued:

"It seems to me the verse is saying you should be careful about the kinds of things you give your children. I tried to give my son everything I thought he needed materially and, as he grew older, he saw reason to have more. Thus he went on to steal that which he had not received. We built our home around the conversations about having and obtaining things. I would say, "the greater your education the greater your earning power as you grow older." I seldom gave him the idea that the pursuits of education should be for the service of others, and for his own family as they came into his life.

"Well, Pastor, I do hope this paper will be helpful to someone during your ministry. Continue to pray for us." ☐

LIFE REFRESHMENTS FOR YOU AND THOSE YOU LOVE



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by Matthew M. Meyer

Make growth intentional

It is estimated that four out of five Christian congregations are not growing. This is the situation at a time when many people consider the United States one of the major mission fields in the world for Christianity.

George G. Hunter III, national evangelism executive of the United Methodist Church, told a gathering of evangelism leaders in Des Moines, Iowa, recently that many clergy and lay people have ceased being "fishers of men" and have become "keepers of the aquarium."

According to Paul Benjamin of the National Church Growth Research Center in Washington, D.C., "'church growth' is not the worship of numbers in the church. It is a response to the broken heart of the Father over his lost children (John 3:16)."

Within the last three or four years there has been a mushrooming interest in church growth across America. Organizations like the Institute for American Church Growth in Arcadia, Calif., the Evangelization Forum—a group of mostly evangelical Christian leaders, and many other groups, usually rather conservative theologically, have launched a major emphasis on church growth. Some Christians not a part of these groups have called church growth the "newest fad" among American churches.

According to Donald McGavern of Pasadena, Calif., we as Christians have some very important reasons for being committed to church growth. These reasons are deeply Christian, biblical, and humanitarian. We are interested in church growth because:

—people without Christ are lost,

—the secular life is not the best,

—nothing would be better for society,

—Christ came to seek and to save the lost; so must we,

—church growth is an essential part of Christianity,

—we are commanded to work at church growth through Bible study, Christian education, worship, small groups.

—God, who wants lost children found, sends people to find them,

—church growth is God's unchanging will and the Holy Spirit is at work in us and among us; we need to respond.

America's fastest growing Sunday schools of 1976 followed certain "principles of growth" which can be valuable to all churches, according to *Christian Life* magazine, which sponsors an annual competition. Among the 50 fastest growing Sunday schools in each of the states were 23 Baptist churches and 11 Assemblies of God congregations.

Elmer Towns, Sunday school editor of *Christian Life,* said, "Excitement, zeal, and enthusiasm characterize the winning churches in this year's 'fastest growing' competition. Your church can have these qualities, too, if you follow the same principles."

The "principles of growth" which Mr. Towns suggests are:

1) Attendance growth comes as a result of applying tried and proven techniques. Television, computers, and other gimmicks did not make these 50 Sunday schools winners. Members knocked on doors, phoned prospects, and mailed letters inviting people to Sunday school. To keep pupils coming back they employed traditional techniques such as memory work, puppets, flannelgraph, Bible games, flashcards, pictures, and chalk illustrations to teach the Word of God. They believe in prayer, singing, and revival.

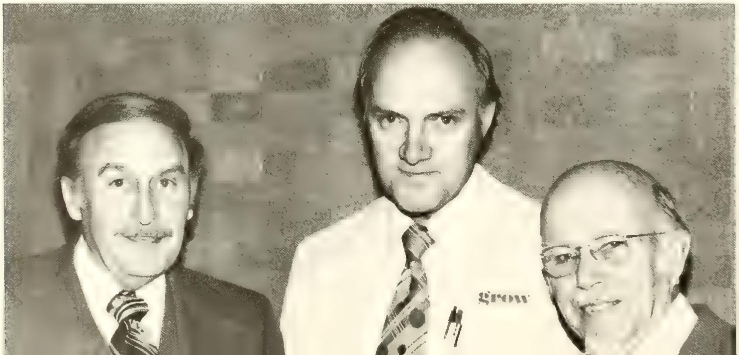
2) These winners believe the biblical principle of sowing and reaping. Attendance grows in direct proportion to the investment of time and energy.

3) The blessing of God seems to be upon a person, not upon a position or place. . . . When the pastor and Sunday school superintendent leaves, the next person is not automatically guaranteed success. . . . A Sunday school never just grows—it is always a person who makes it grow.

4) God's balance of labor must be recognized. God expects workers to organize, administer, and execute. This is called programing.

In answer to the question, Which churches grow?, Donald McGavern gives

Matt Meyer with fellow evangelism consultants Wil Arn (left) and Donald McGavern at the Institute of American Church Growth—If Christianity is important, share it.



four simple answers:

—Churches that believe that "church growth is God's will" grow.

—Churches that "pray for church growth" grow.

—Churches that "know most about church growth" grow.

—Churches that are "doing what produces growth" grow.

There was a time when a major criticism of the evangelicals was their lack of concern for the social needs of humanity. Today many evangelicals have a keen interest in outreach, in social conditions, in human needs of all kinds. One of the slogans commonly used is "Find a hurt and heal it," or a substandard version of the same idea, "Find an itch and scratch it."

Chuck Mylander, pastor of the Friends Church in Pasadena, Calif., identifies types of diseases found in the local church. The first is inertia—being satisfied with the status quo. The second is "ethnikitis" or people-blindness—a failure to build bridges and relationships with people in the community and the world. The third is strangulation—a limitation of space or facilities or people or ideas.

Another analyst, Paul Benjamin of the National Church Growth Research Center in Washington, D.C., sees other factors behind the failure of churches to grow. One is that pastors have training which is long on being a pastor and short on being evangelist. The average pastor feels unable to be an evangelist or qualified to do visitation with families in their homes so they emphasize counseling and turn to mimeographing.

The failure also may stem from the fact that in many local church settings there is an overloaded situation with insufficient help as a result of laity not being equipped to minister, witness, and serve, Benjamin states. And another cause is that study materials may ignore the evangelism imperatives. You cannot get evangelism output without evangelism input. It is the tragedy of fulfilled dreams which were too small.

John F. DeVries of the World Home Bible League points up how evangelism is stressed in Bible study courses. "The pattern," he declares, "is sow, cultivate, harvest, and reseed."

At a time when goal-setting and planning by objective are well accepted and popular, it is amazing how churches hesitate to set goals in terms of church growth. Ted Engstrum from World Vision, Inc., declares "A goal is always a statement of faith; an image of what the future might be; a future event that can be accomplished; a future event that can be measured."

Recently Dr. Engstrum was speaking to approximately 200 church leaders, of which I was a part, when he said, "Everyone in this room could be a medical doctor in ten years." He was emphasizing the need to remain open to the possibilities. He was also talking about the practical steps in goal setting and listed these five:

1) think about what you want to be or what you want to have accomplished ten years from now and then plan back from that point to where you are now.

2) Think about what and where you want to be in five years and then back to the present moment.

3) Write down practical steps that will assist the process.

4) Review the progress made. We usually plan too much for one year and too little for five years.

5) Act as if you are what you want to be.

For the churches that are growing, church growth is an intentional goal, not an incidental occurrence. Church growth is good and right and in harmony with God's will.

A congregational pastor, Ray Ortland of Pasadena, Calif., declares his "philosophy of the ministry of the church." He says there are three commitments or priorities:

—Commitment to God (Christ).

—Commitment to God's family (Christ's body—the church).

—Commitment to the work of God (the service and ministry of Christ).

Church growth is a worthy goal. If the Christian faith and our relationship to Christ is important to us, we should be eager to share it and invite others to a similar commitment and loyalty. If we believe in the church and in the ministry and mission of the church, we will want others to "join the team" and unite in that ministry and mission. Perhaps our reaction to the idea of church growth is following a familiar pattern experienced many times before, where a good idea is misused by a few—where we see some imperfections or flaws—and then reject the entire idea as unworthy of our efforts.

Church growth is a worthy goal. It is a central part of our mission. It is an urgent need for the church and society alike. ☐

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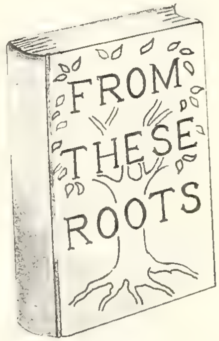

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Casual tales to shape the minds of the world

TELEVISION AWARENESS TRAINING, edited by Ben Logan, Media Action Research Center, N.Y. 304 pages. Paperback, 8½ x 11 inches. $8.00

Long ago, Plato wrote in his *Republic:* "Shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive in their minds ideas for the most part the very opposite of those we should wish them to have when they are grown?"

Newsweek magazine in its February 21 look at "What TV Does to Kids" said: "The wonder of it all is that the worry about television has so belatedly moved anyone to action."

There is no doubt about tv's importance to our lives. Ninety-eight percent of all American households own a working set. The average American youth at the time of high school graduation has spent 50 percent more time watching tv than working in the classroom.

TV constantly models for us how people behave and solve problems in an incredible variety of situations.

Some argue about how much influence tv has over behavior. But clearly the people most closely associated with it are convinced it influences how people think and act. Advertisers pay more than six billion dollars a year because tv has proven it can influence what we do in the most critical area of all—our pocketbooks.

TV has become a worldwide force. "Dr. Kildare" has been so successful in Poland that Communist party meetings are no longer held on Wednesday nights in order to accommodate the program. "Rawhide" is the favorite in Rumania, Alfred Hitchcock in Bulgaria. Our tv, then, is our major ambassador abroad.

In 1975, eight of ten programs contained some violence. Weekend children's programs contain twice the violent scenes of programing over all. In most programs, the "good guys" are the killers. The scoundrels are punished, but the violence of the heroes is generally acceptable.

The sheer volume of violent episodes and anti-social behavior on tv gives viewers the impression that the world is a dangerous and hostile place, with interpersonal aggression not only common but even to be expected.

What to do? A new book, *Television Awareness Training,* published as "A Media Action Research Center Publication," has as one of its creators Stewart M. Hoover, consultant for media education and advocacy for the Church of the Brethren. The 304-page-book is perhaps the best available complete look at television—what it is and does. It contains a number of articles and studies detailing the impact and effect of tv. It provides work sheets and suggestions that you may increase your own awareness as you view. And then, having prepared yourself alone, as a family, or in a group, it outlines what you can begin to do to help bring change. It lists organizations already at work, suggests publications, tells where to write. Government agencies, networks, trade associations and ten of the biggest tv advertisers, with addresses and products, are listed. The book lists tv license renewal dates for each of the states.

T-A-T has chapters on television and stereotyping, tv advertising and values, tv and children, tv and human sexuality, tv news and values, and a section on "Decisions and Strategies for Change." It describes such things as "the public file" which every station is required to have and which is open to the public. It talks about what you can do at home and about what you can do outside the home.

The second half of the book is a collection of background readings and references.

One article reprinted from *Redbook* tells of putting children on a four-week, one-hour-a-day tv diet. Grades improved, aggressive behavior receded, and creativity increased.

The March 19 *Saturday Review* in an article "How TV Cops Flout the Law" wonders whether the steady diet of tv police who glorify blatantly illegal and unconstitutional behavior isn't having the political effect of "softening up" public opinion for a steady move away from our traditional respect for human rights.

Here now is a tool for individuals, families, congregations, and community organizations to become sensitive, informed, and equipped for action. Clearly one limit of such a resource is that new material is being added weekly. But having such a book skillfully puts us immediately in the world of writing and increasing efforts on this critical subject.—C. WAYNE ZUNKEL

Profound meanings in simple things

LIVING WITH WONDER, by Leland Wilson, Word Books, Waco, Tex. 128 pages. Paperback. $3.25

Most people have etched in their memory a mental album of persons, places, and things that have contributed meaningfully to their life. Leland Wilson has had the courage to share with his readers some of these very personal and intimate images from his own past.

His expressed hope that these vignettes will enable the readers to identify their own recollections with those of the author gives promise that *Living With Wonder* will not be just a collection of autobiographical anecdotes and reflections, but a stimulus for greater appreciation of what is too often regarded as commonplace.

Wilson has the happy ability to see profound meanings in simple things. He senses in ordinary daily events a touch of glory and significance which often provide the impetus for genuinely religious experiences freely shared with his readers.

The places in the author's recollections range from the little town in western Oklahoma where he grew up, and which he describes in picturesque detail, through a childlike visit to Disneyland, to a mountain vacation resort in the Sierra Nevadas which inspires a delightful essay on the springs of wonder, and the joys and temptations of quiet inspiration on a mountain top.

The author sketches his remembrance of people with the sharpness and clarity of a photographic artist. In his moving reflections on the impact of his foster parents upon his own life, Wilson is quite autobiographical, allowing intimate glimpses into the characters of those who helped shape his own destiny. Casual meetings with interesting people in such varied places as an airplane, a state park, a southern migrant camp, and the White House are all reported with a crisp appreciation for their individual perspectives on life. Personalities who made a lasting impression, not only upon the author, but upon the world, are portrayed with understanding and sympathetic realism. While the author is free to make subjective appraisals and to give his own interpretations of the significance of each life, he avoids the temptation to caricature, which in itself is refreshing.

In a brief section he calls "Definings," Wilson shares his understanding of love, worship, and prayer. He reveals his own spiritual biases here, and his discussions of fear and sin, which are quite simple, almost naive, have more a poetic than theological quality.

In much the same way his "Interpretings" are a collection of musings upon life, sometimes serious and thoughtful, often lighthearted and even frivolous. They obviously grow out of years of reading, study, and reflection upon human experiences which offer their own commentary upon a variety of themes, continued in a section on "Scatterings."

"Events" for the most part return to an autobiographical theme, experiences which were both memorable and influential in the author's own intellectual and spiritual development. The book is concluded with sections on "Trends" and "Images" which reveal Wilson's concern for the church in a series of brief essays.

The book does not pretend to be profound. It does not even profess a logical development of a theme. It may be criticized for lack of organization, but as a collection of unrelated anecdotes, experiences, and vignettes, it almost defies organization.

While *Living With Wonder* is intensely personal, it does awaken within the reader the recollection of comparable experiences. It will not add greatly to anyone's store of knowledge, but readers will find the author's insights stimulating and his ideas fresh and imaginative.

This is a book to be enjoyed. Its variety gives it wide appeal and its simplicity commends it to all sorts of readers who will find in it a stimulus to their own sense of wonder.—PAUL M. ROBINSON

Brethren Bible Institute

So then faith cometh by hearing, and hearing by the word of God.—Romans 10:17

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Write—Brethren Bible Institute, P.O. Box 171, Ephrata, PA 17522.

On women, miracles, parsonage, God

Shirley C. Kirkwood

Historical view on women wrong

Throughout the past years several concerns have surfaced in our denomination regarding the status of women. This concern will be addressed at Annual Conference this month when we discuss the paper on Equality for Women again. It has been my experience that this subject is all too often met with resistance and even open hostility from the local congregations, as well as from pastors. This initial response makes it difficult and frustrating for those of us who are deeply concerned, as women for women (and men) in developing and growing into more mature and religious persons in our everyday lives. I want to clarify the needs and intentions of the womens' movement within the church and hope to ease or erase the vague or unnamed fears I sense many Brethren have when they hear the words "women's liberation" or "equality for women."

Historically our church has viewed women as "different." The Brethren (the men) at Annual Meeting in Harrisonburg, Va., in 1889 answered a query, "Is it according to the Gospel for a local church to be represented at Annual Meeting by a sister as a delegate?" with this response: "We cannot say that it is according to the Gospel to do so."

We also can recall the 61-year struggle in our denomination for women to be granted the privilege of receiving communion with full participation as men. This struggle is now an event of the past and the Church of the Brethren men and women do not find equal participation in the Love Feast in conflict with their biblical understanding, nor are women seen as "usurping authority" in this instance of equal participation.

When we review Brethren attitudes regarding "woman's place" in the home and the church, I believe we can better understand that there is a real need for Church of the Brethren men and women individually to examine their own personal belief and attitude about themselves as well as to examine what they accept as their own separate responsibility and relationship to God. Many of us women have grown up accepting without question or examination the beliefs and attitudes set forth by the church fathers (and our own fathers) without considering or acknowledging the unique and different applications and experiences inherent in a woman's life that have historically and traditionally been ignored by masculine authority.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Our denomination has another heritage which we continually hold up and act upon. Our positions on peace, civil rights, conservation, and justice are well established and have had a real influence on Brethren life-style. These same positions provide the basis for yet another aspect of our lives, equality for women. We must re-examine our position papers of recent years and extend this vision to include women, to promote wholeness to all persons.

Do you recall Annual Conference in 1969 at Louisville, Ky., when we established the Fund for the Americas to provide a ministry of reconciliation among the races in America? We proposed to "come to grips with individual and institutional racism within our denomination at all levels." Perhaps we can now come to grips with the institutional sexism in our society and denomination and work toward a reconciliation between the sexes also.

We did not cure all the ills of racism within our denomination and all members may still not share this ideal. However, we have made changes in our attitudes and practices in race relations. We can do the same in equality between the sexes. Equality is a Christian ideal and we must rise to the challenge to meet this responsibility in our lives as men and women. . . . this may be harder though because it requires a conscious effort to be made aware of our own lives and our own responses in the familiar affairs of our lives.

Annual Conference at Lincoln, Neb., in 1971 set forth Project Equality "in support of fair employment opportunity and practices as an effort to stem institutional racism in the nation which constitutes one of the serious barriers to the 'liberty and justice for all' citizens." While this statement aims at racism, it applies to sexism as well. Let us re-examine our attitudes and practices regarding sex by this same standard.

Conference in 1972 at Cincinnati, Ohio, reported that our church hymns should be a vital expression of both individual and corporate worship and should reflect the major priorities of the church during any one period of history. The current goals and concerns reflected in the Priorities for the 1970s were: a) identity—personal and corporate; b) evangelism—personal faith, commitment, and witness; c) celebration; d) social consciousness—race, peace, poverty, and ecology (why not include sex?); and e) stewardship—time, money, ability. We believe we can be far more inclusive and expressive of our faith when our hymns and worship material reflect the feminine, as well as the masculine, perspective.

Perhaps the church assumes it has already fulfilled these goals for the lives of women. Yet, reflection upon Brethren attitudes toward women (as recently as 1910 the sisters were reluctantly granted full participation in communion) does indicate that attitudes about women are still "different." These attitudes are evident today in the way women's involvement in the church is limited, in the hesitation of women to assume full responsibility, in the lack of acceptance of a woman as an authority figure within the denomination. It is reflected in each woman's understanding of and relationship to God.

The Women's Task Force of Shenandoah District, appointed by the Witness Commission, is sponsoring a Theological Happening for Women July 20-24, 1977, at Bridgewater College. This will provide a time for examining our lives as women in relation to our heritage, our attitudes, our beliefs and the practices of our daily lives; a time to search for our meaning, as well as for more effective ways of expressing our beliefs; and a time to share with others the values and insights from our lives which have had great meaning and to receive support and responses from an understanding community.

Also there will be opportunity to examine the biblical theme of liberation as it relates to all people (including women), with the promise of a future that is open, although not to an exact knowledge of how liberation will be accomplished or what it will look like.

This will be a time to discover our trust and faith in God's will in a woman's life. I invite Church of the Brethren women to join in this Happening. ☐

Robert G. Fike

Now I believe in miracles

As my father stood and walked away from his wheelchair I just stared with wonder and great joy. God had certainly touched him a few minutes earlier as the minister prayed for divine healing for his multiple sclerosis condition. For several years his walk had been unsteady, with his trouser legs quivering. His poor balance necessitated using a walker for over a year. Anytime he went into a crowd of people such as a restaurant it was always necessary for him to use a wheelchair.

Now as I stood there watching him walk around and around, his walk getting stronger and more sturdy with every step, I thanked God for shining his healing light down upon my father. His trouser legs stopped quivering and his voice became stronger as he kept saying "I feel good. No, I am not getting tired." This wonderful event was the climax to an interdenominational regional convention of the Holy Spirit.

My wife and I had read about the Church of the Brethren Conference on the Holy Spirit at Valparaiso, Ind. She wrote a letter to MESSENGER asking if there was anything like this close to Harrisburg, Pa. Much to our surprise, we received a reply from the editors stating that the Brethren musical group, The Farr Family, which participated at Valparaiso, lived about ten miles away. A hasty phone call to Nick Farr informed us about the conference at Valparaiso and that a regional conference was going to be held in a

ANNUAL CONFERENCE BULLETINS

INVITATION—John E. and Janet Royer Hostetler, Route #2, Box #114, Palmyra, VA 22963, invite you to visit their farm home 60 miles N.W. of Richmond. Call (804) 589-8496 for directions.

ANNUAL CONFERENCE INSURANCE—Accidental death and dismemberment insurance will be provided for church members attending the Richmond Annual Conference. Coverage will be effective from 12:01 a.m. Eastern Daylight Saving Time, June 11, 1977, until 12:01 a.m. Eastern Daylight Saving Time, July 4, 1977. Any personal injury sustained during this period causing death or dismemberment is covered, provided the person was attending Annual Conference, or was on the way to or from the Richmond, Virginia Conference. Members of the Church of the Brethren and their small children are covered. Non-members attending the Conference are covered within the above period, but effective only after they complete their official registration. Benefit payments are: $1,000.00 for accidental loss of life, or loss of any two: hands, feet, or eyes: $500.00 for loss of one arm, leg, or eye. The coverage does not include death or dismemberment due to sickness or illness. All types of travel are covered, exception—non-scheduled air flights. Claims should be reported to Robert Greiner, Treasurer, during the Conference, or at 1451 Dundee Avenue, Elgin, Illinois 60120.

MENNONITE YOUR WAY—Travel directory listing over 1700 families willing to host visitors and travelers. Includes map, travel tips, events. Single copy $2.00; 12 or more $1.20 ea. (Pa. residents add 6% tax). Order from: Box 1525, Salunga, PA 17538.

INVITATION—Visit New Windsor Service Center to and from Annual Conference. See renovated Old Main. Center tours available, Mon.-Fri. Meals and lodging by reservation. Write Hospitality Coordinator, Box 188, New Windsor, MD 21776. Tel. (301) 635-6464.

CLASSIFIED ADS

WANTED—A set of "Vindicator" magazines from its founding to 1930. Willing to pay reasonable amount. Elwyn Beachler, Box 164, Laketon, IN 46943.

WANTED—Need to know where to get copies of "Kingdom Songs No. 1" and "Kingdom Songs No. 2"; how many available and price. Elmer Leckrone, Fruitdale, AL 36539.

REUNION—75th BVS Training Unit Reunion Aug. 13, 1977 in Hershey, Pa. area. For details write: Mrs. Helen Cauley Fuge, 2117 Kensington St., Harrisburg, PA 17104.

WANTED—Associate Director of Nursing for Woods Memorial Convalescent Hospital of Brethren Hillcrest Homes, La Verne, Calif. Excellent opportunity in geriatric nursing in 70-bed skilled unit. Promising future in administration. Send resume to Brethren Hillcrest Homes, 2705 Mountain View Drive, La Verne, CA 91750.

FOR SALE—Petry genealogy: "Three Sons of Steffan Petry, 1729-1976." Pub. July, 1977. Order by June 15, 1977, from Mrs. Merle Rummel, Box 1687, Rt. 9, Muncie, IN 47302.

TRAVEL—Grand tour of Europe. See the best of Italy, Holland, Germany, Switzerland, Austria, and France in 16 beautiful early fall days, leaving September 2, 1977. Tour Hosts: Earl and Vera Mitchell, Raymon and AnnaBelle Eller, 358 Selden Ave., Akron, OH 44301. Tel. (216) 724-9595.

TRAVEL—Archeology in the Holy Land, July 9—August 12, 1977. Touring in Israel followed by 3 weeks on an archeological dig at Acco, Israel. Open to students and non-students. Cost: $1540. For further information contact Dr. Austin Ritterspach, Elizabethtown College, Elizabethtown, PA 17022.

WANTED—Information about Elder Jacob Miller family that settled in Bear Creek, Miami Valley, Hamilton Co., Ohio, or Jefferson township in 1800. Also information about families of his daughters: Eva Ritter Kingery of Preble Co., Ohio, Union Co., Ind.; Anna Lybrook of Union Co., Ind.; Mary Darst of Dayton, Ohio. Also families of his sons: John (M. Phoebe McClure), Union Co., Ind.; Isaac (M. Hannah Webb), moved to Indiana; Daniel, Park Co., Iowa; Aaron, Portage Prairie, Ind.; David, South Bend, Ind. Contact: Patricia Miller Johnson, 6905 Westchester Dr., Camp Springs, MD 20031.

WANTED—Architectural graduate seeks employment with architectural firm. Holds 5 year BA in Architecture from Univ. Md. Creative, dedicated, anxious to learn, produce. (Invested 3 yrs. with Brethren Volunteer Service.) Resume, references, portfolio available. Will relocate. Contact: Jim Lefever, 4416 Tonquil Street, Beltsville, MD 20705. Tel. (301) 937-2364.

FREE OFFER—The complete 5-volume MARY JO MOORE PIANO COURSE, teaching hymns from the very first lesson, is being offered for a limited time only, absolutely free with the purchase of the "Cassette Teacher," five cassette tapes covering every page of the piano course. The tapes, which regularly sell for six dollars each, may be purchased for $25.00, and the five books will be sent, free and post paid, along with your order. Satisfied customers in 60 countries are now using this course to learn to play the piano for the glory of the Lord. If you have always dreamed of playing the piano, but could never afford expensive lessons, this is for you. Even those students who have a private instructor will find many helps in the lessons, plus numerous beautiful hymn arrangements for solos, offertories, etc. Complete satisfaction or your money promptly refunded. Send $25.00 now. Ohio residents add 4% sales tax. Offer good until July 31 or while present supply lasts. Order from: Mary Jo Moore, Dept. M, 286 Poland Avenue, Struthers, OH 44471.

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TRAVEL—We are going again with Sister Anna Mow. "In the steps of Paul," we will visit Greece, Turkey, Jordan and Israel. For 16 days we will study the Bible and share together. Leave New York February 9, 1978. Tour Coordinators: Raymon and AnnaBelle Eller, 358 Selden Ave., Akron, OH 44301. Tel. (216) 724-9595.

few weeks at Hershey, Pa.

At the first night of the regional conference, I was ready to leave during the first 15 minutes because of not understanding what was taking place. But we stayed until the end and decided we had to return the following evening.

There was something present at this meeting which I could not understand immediately or for some time to come. It was like a warmth of love transcending any earthly joy I had ever experienced. The convention people had something I didn't have. Their smiles radiated peace and joy. Their genuine interest in and love of people was greater than any I had ever seen before. It was a time of freedom.

Freedom to worship our Savior Jesus Christ with no orthodox procedures and no bulletins to follow a set form or worship. Hymnbooks were not present. Instead, scriptures were set to music and sung joyously. Psalms 118 was the one I liked best, "This is the day that the Lord hath made, We will rejoice and be glad in it." (All scripture references are to the New American Standard Bible.)

It was a time when policies, recitations, and rituals were completely cast aside. Always in the past I had felt that God and Jesus were present but held at arm's length. Now the love of Jesus just surrounded me and suddenly I realized that I was worshiping Jesus in a very personal way. It was a time when I felt that the other 1000-plus people were not there. I was only aware of the song leader and the Holy Spirit. It was an experience I shall never forget. Everyone was free to worship our Lord in the manner one chose.

After the convention was over, I took time to contemplate everything I had experienced at the conference. Several years earlier I would have had a most difficult time accepting a miracle. At that time, I believed miracles happened only during biblical times. I had not heard of any present-day miracles.

During those three days of the conference, I watched the love of God transformed upon his people. God was healing them as it is written in 3 John 2 "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Truly "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8), took on new meaning.

The most striking revelation was the fact that I realized the Holy Bible is not a history book. It is a book of "today." Events recorded in the Bible are happening now. My son was healed of a blood problem which the hematologist said was impossible to cure. Several months after the convention, the Lord healed my wife of allergies. Surely our God is a good God.

Seven months after the convention, as my father and I were walking to the car, suddenly he ran the last 150 feet to escape the cold of the night. As we were sitting in the car my father said, "I think the last time I ran like that was 10 years ago." Praise God! He is so good.

". . . I will . . . open for you the windows of heaven, and pour out for you a blessing until there is no more need" (Mal. 3:10). ☐

Raymer D. Cox

Mistake to sell your parsonage

Major newspapers, magazines and other public media are making it loud and clear that more and more people are unable to own their own home and property. Predictions are that in the foreseeable future few Americans will be able to own property.

To me, this should speak to our Brethren congregations and districts. The Northern Plains District recently hired a new executive secretary. Our district does not provide a parsonage and in looking for a home to purchase, our new executive has found it nearly impossible to find something suitable in central Iowa.

In the past few years many churches have sold their parsonages and property and provided housing allotments so that pastors could be more independent. This may have been a mistake and it may be necessary for the churches and districts to reverse the practice. There is no way I can see where churches and districts can raise salaries and benefits as fast as the cost of housing and property is rising.

What I see happening is this: some ministers getting into trouble buying and selling everytime they change churches; churches beginning to discover that their budgets are becoming lopsided with more going into pastoral program and less to outreach and local spending; churches spending more for housing allotments than if they maintained a house they owned. The next pastoral salary review by Annual Conference will probably raise the housing allotment to $2,500 or $3,000 from the current $2,000. *(There is no housing allotment in the current plan.—Ed.)* The question of returning to the "free ministry" is a real one if the pastoral program part of our budgets become too great.

I believe our churches should provide parsonages and we pastors quit feeling inferior and wanting to be more independent. Many want our own homes in order to "keep up with the Joneses." However, when we see that housing is provided for top staff and administrative persons in government, industry and business, social and educational institutions, public school districts, and more, in one sense that puts us in a class above the "Joneses." Certainly our calling as pastors puts us into such a great role that all I have said here is really minor compared to our responsibilities in the kingdom. ☐

Alfred Alling

Unsatisfied with simple 'I am'

Joe Van Dyke (Here I Stand, March MESSENGER) suggests that with his views on God, Brethren might throw him out. It takes more than that to get thrown out by the Brethren—we don't try to control every member's thinking.

Many Brethren will disagree with Joe as he comes up with an idea which, when boiled down, is the old concept that "all religions lead to God." Joe says, "I AM is the God of both sides"; presumably that "I AM" is not only the true God of those who worship "Jehovah," "Yahweh," or "Elohim," but is the true God of those who worship "Baal" (or "Ashtoreth," "Diana," "Zeus," or "Caesar"?).

He says further, "One name is as good as another." I am sure Joe has not read the entire Bible or he would know that in saying God could be worshiped through the name "Baal," he is overlooking Acts 4:12, "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (See also John 1:12, Eph. 1:21, Phil. 2:9.)

Let us not quibble over Exodus 3:15, but draw our attention to John 8:58 where "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'" ☐

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CHURCH OF THE BRETHREN HOMES AND HOSPITALS ASSOCIATION

Ephrata: A pioneer burial plot becomes place for meditation

With family roots and ethnic beginnings coming in for a lot of attention in this year after the Bicentennial, Brethren in several places are working at projects to preserve cemeteries, create memorials, and undertake restorations of historic sites.

When the Ephrata, Pa., church contracted for land to build a new building, it agreed to preserve an old Kurtz family graveyard on the land. The stone wall around the graveyard was broken, the tombstones were dislocated and the position of the graves unknown. The wrought iron gate needed replacement.

The congregation appointed a landscape committee to undertake the restoration project as it completed the new church grounds. Mary Schreiber, chairperson, and her committee collected funds for the cemetery restoration outside the church budget. Carefully the committee listed the names and dates of the Kurtz family members buried there and made photographs of the grave markers. The record is kept in the "heritage cabinet" maintained by the Ephrata church.

Volunteers joined professionals to grade and seed the area and masons rebuilt the stone walls. Benches are planned among shrubs and trees. The gravestones have been built into the wall, as well as a bronze plaque. A new gate has been hung.

"The area is beautiful and we feel good about the promise we've kept," says Ephrata's pastor, Bob Bowman. "The cemetery is a peaceful spot for quiet meditation near our church, and a memorial to a pioneer family."

York First: A garden reminder of 'the cloud of witnesses'

Unlike the Ephrata church whose memorial site is an old burial plot, First Church of the Brethren at York, Pa., designated a section of its new church property for development as a Garden of Memory.

For some time the congregation has encouraged living memorials as an alternate remembrance at the time of bereavement. The Garden of Memory has become a reality as a result of contributions made to create the quiet area of natural, living beauty.

A plot about 60 by 60 feet has been planted with grass, trees, and shrubs all donated in memory of a loved one. Benches and lighting have made the area inviting and safe for individual meditation and for outdoor worship by the congregation. An anonymous donor financed the installation of a dusk-to-dawn pole light when the garden became a trysting place for invaders seeking seclusion, not quietness or beauty.

When an Easter service or a church school class of children cluster in the Garden of Memory at York, the very trees and shrubs serve to remind them of the "gathered cloud of witnesses" that surrounds them, and of the eternal quality of life and love.

Cando: An ongoing effort to see that "The graves not be forgotten"

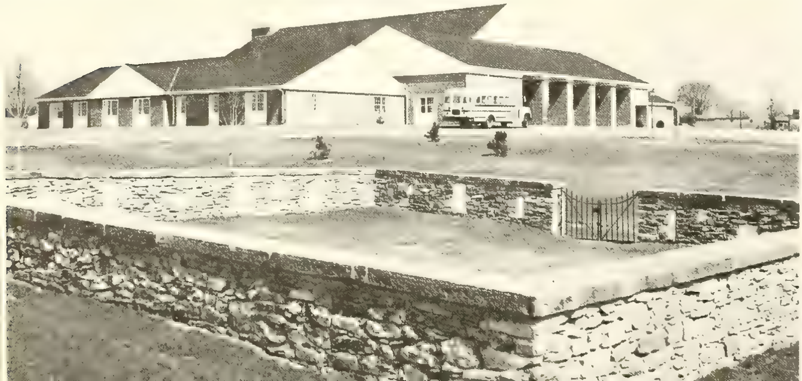
As one travels west, the traditional family burial plots found in the east become less common and the cemeteries serve as community burial grounds. When the prairies were settled, land for cemeteries was often donated along with a site for a church. It became the responsibility of the church to tend the graves in perpetuity.

When Dunker pioneer families settled in North Dakota, cemeteries were assigned to them in several counties. Even yet, cemeteries in McHenry, Williams, Towner, Cavalier, Rolette, Burke, Wells, Foster, and other counties are considered the responsibility of the Church of the Brethren, though in many of those communities the Brethren have moved on and the churches are closed. There are only 250 members of the denomination now living in the state.

The North Dakota Brethren have been concerned that the church was unable to continue to care for the scattered cemeteries and the graves of pioneer Brethren families. At Cando the Men's Fellowship, the pastor, and others have taken the responsibility to see that some small plots are kept in repair. The state is interested too in cemetery maintenance and at one time the National Guard was authorized to assist in restoration and the resetting of headstones.

To Cando pastor, Glenn Fruth, the project of finding and arranging for care of abandoned cemeteries has become a fascinating hobby. In bringing attention to a long neglected bit of history, he has gone to the halls of the North Dakota State government and testified before committees of the state legislature.

"We feel a sense of responsibility toward the graves of pioneers whose families have moved on and in particular those of the Church of the Brethren. We are gratified



At Ephrata an old burying ground becomes part of the landscaping, with the gravestones set in the rock wall. Also in the wall: a bronze plaque for the Kurtz family.

that our efforts to get legislation have been successful, placing abandoned cemeteries under the care of county commissioners. Though we Brethren may not be able physically to tend the graves of our forebears, we now know that they will be preserved and honored."

Glenn Fruth has been able to find and record the burial places of members of many Brethren families who migrated from the east in the latter part of the 19th and early 20th centuries. Many "old line" Dunker names appear on gravestones. One cemetery near Cando is still known as the Brumbaugh cemetery.

His detective work also has uncovered enigmatic traces of fascinating pioneer stories that may never be fully known. In the Hyland cemetery in Towner County one imposing marker stands overshadowing the graves of three small children named Heeter. He discovered a small Mennonite graveyard, a Jewish cemetery, and an Arabian mausoleum and burial plot.

The old Turtle Mountain German Baptist Brethren cemetery in Ellworth Township, Rolette County, has long been a mystery. No records were known to exist for what appeared to be a graveyard with nearly 100 burial plots. Then in 1974 Pastor Fruth received a letter from Herbert Strietzel in California enclosing a copy of a record of the burial plots of that cemetery. It identified about 94 plots. The record was discovered written on the back of a piece of black oilcloth found tightly rolled in the bottom of an old trunk that had been shipped from North Dakota in 1920. Further investigation revealed that the oilcloth record dated from about 1908 and that the trunk had been taken to Rolla, N.D. from Champaign, Ill., by Lilly Grishow Strietzel in 1900.

Some of the cemeteries have been abandoned to the prairie and the tall grass has covered the small stones. Some have been returned to farmland. Many a story that began in the high hopes of a restless, land-hungry settler has its ending here on the windblown prairie. But more surely their memory is kept alive in the Dakota Brethren whose interest and concern for their roots and heritage honors their final resting places.

South Waterloo, University Park, Sunnyslope: Group participation

The Bible becomes as relevant as this week's issue of *Time* when children and adults, working with creative leaders, make Sunday mornings come alive in exciting Christian group-learning experiences.

Modern educational methods incorporate student involvement in the selection and presentation of the learning materials. Some churches have found such a process to be equally effective when church school planning is being done with group participation.

The youth group of the South Waterloo (Iowa) Church of the Brethren recognized that something had to be done to make the youth work more effective. They invited feedback from both the young people and their leaders and discovered one important thing; there appeared to be little mutuality or real communication between them. It was difficult for a business person to set a learning experience in the context of school activities and the youth culture. Even among the youth the differences made relating difficult.

The planners invited the youth themselves to experience leadership and have an opportunity to express personal attitudes and philosophies. A study plan was chosen and each Sunday one of the youth became the teacher and discussion leader. Not only did interest in the class pick up, but new skills, new leadership and new learning was discovered. The group, adults and youth alike developed a new sense of community and a respect for one another's contributions.

The University Park church in Hyattsville, Md., tried a similar partnership-in-preaching approach to the Sunday morning sermon. Pastor Paul Kinsel invited interested persons to help him prepare the sermon by engaging in a discussion about the text prior to the sermon's delivery. He distributed to the group the 13 topics and texts from the Brethren Heritage Series volume, *Texts in Transit* and asked the participants to choose four, then join in the group discussing their particular choices. The involvement of the parishioners in the sermon preparation has created more careful listeners and heightened a sense of ownership in the message. *Texts in Transit* doctrines such as "Living Simply," "Making Disciples," and "Anointing for Healing" became topics for lively discussion and evaluation. The experience benefited pastor or lay persons alike at University Park.

Two or three times a year members of the Sunnyslope church in Wenatchee, Wash., go about participation in worship a bit differently. Pentecost Sunday last year offers an example of what Sunnyslope calls a "free-flow" worship experience. No order of service was printed or planned. Attenders were asked to be sensitive to the leading of the Holy Spirit and to bring along a poem, song, scripture, faith statement, or whatever they felt led to share and to participate in the service.

Joy was the word that could best describe the resulting worship. Sunnyslope's Pentecost brought renewed discovery of the "first fruits of the Spirit."

Pastor Galen Miller says they have been using the "free-flow" idea for several years "and always the Spirit moves in unexpected ways, making the experience most meaningful."

—LOIS TEACH PAUL

Is there a practical way to relate church and college? For 20 years La Verne College has had a good thing going—sending its students out to serve the church through . . .

Virginia Rodriguez turns summer carpenter for cabin construction at Camp Koinonia.

SUMMER SERVICE

Summer Service director Eugenia Brubaker (right) discusses summer plans with Ed and Robin Snell, who are slated for service at Washington State's Camp Koinonia this year.

by Randy Miller

"You have to be ready to jump right in," comments George Keeler, describing his arrival at his Summer Service project. "I drove into Portland Saturday night, and the next morning I was helping lead the worship service with the Peace Church's pastor, Rick Ukena. From then on throughout the summer I did everything from preaching a sermon to mowing the church lawn with an umbrella over my head to keep off the Oregon rain!"

La Verne College's Summer Service program offers its students a unique opportunity to jump in and get their feet wet in the area of Christian service. Focused primarily on the West Coast, it is a cooperative effort between LVC and various churches and camps which enables students to spend a summer involved in Christian leadership roles.

The experience could be likened to a short-term stint in Brethren Volunteer Service. The student is provided with room and board, $20 a week, and the payment of a fourth of fall tuition, in exchange for ten weeks of time in service to a church or camp.

"The basic concept of the program is twofold," says Eugenia Brubaker, director of LVC's church relations office. "The first is to have the student become involved in local Christian-related programs in such a way that the student's leadership abilities may be developed. The second purpose of the program is to provide assistance for the local church or organization in its summer activities. A college student can be of service in Christian education programs, youth work, community contacts, and worship activities.

Support for the program comes through donations to LVC's Christian Leadership Development Fund. Presently the fund is nearing the $160,000 mark. The goal is $200,000, enough to support 15 to 20 students in the program each summer.

The program had its beginnings in the fall of 1956. Church of the Brethren pastor Glen Montz suggested the idea of students spending their summers involved in church-related work to LVC's president at that time, Harold Fasnacht. President Fasnacht brought the idea to the attention of the then newly appointed director of church relations, H. L. Ruthrauff, and the two administrators got the program underway.

In the summer of 1957 the first six students were assigned to churches for a period of six weeks. Ruthrauff visited the students during the summer, gathering feedback from them and their respective churches on how each felt the project was going. At the end of the summer he gauged the program a success and began plans for the following summer.

Enthusiasm for the program ran high. The college's budget was limited, however, allowing for only a handful of students each summer to become involved. The idea for an endowment fund was suggested, and Ruthrauff began a search for contributors.

O. P. (Oliver Perry) Williams is credited with kicking off the fund drive with a $10,000 cash contribution. All his life Williams had endeavored to find ways of serving others, with a particular concern for young people. The chance to help a program such as Summer Service get off the ground provided just the outlet he was looking for. As the years continued, Williams gave not only money to the growing fund, but suggestions, time, and energy to the program itself.

In a memorial to O. P. Williams, Jefferson H. Mathis (who himself later became director of the program) remarks: "We hold in sacred memory Rev. O. P. Williams and his family, who challenged us at La Verne College, begged us, and finally *drove* us to begin one of the most fruitful projects on the La Verne College campus."

Over the 20 years 211 students have been involved in the Summer Service program.

"Since some of them serve more than once, 286 terms of service have been completed," comments Director Brubaker. "The impact of these numbers in terms of influence upon both those who have served and those who have been helped by the students is doubtless very great. We do know that often these past Summer Service students are found in places of leadership and responsibility in today's churches and society."

While working in a nursery school, LVC student Louraine Lopez discovered in herself a real interest in working with children.

"This opportunity helped me to see what I was capable of doing. The experience I gained in Summer Service has opened many doors for me. I've decided that I'd like to work with children."

Host churches and camps have reaped benefits from the summer sessions as well. In a letter to the college, Oregon's Camp Myrtlewood directors, Cass and Mary Benedict write: "We have been impressed with the dedication and sense of commitment that your young people have shown in their service to the ministry to the camp, and for this reason have elected to hire our staff through you, rather than locally."

The direction of La Verne College's Summer Service program ties in well with the recommendations to the General Board outlined by the Church of the Brethren's Conference on Higher Education, held at Earlham College, Richmond, Ind., in June, 1976. A paragraph from section IV of that report entitled "College/Church Communications" recommends: "That the churches in the geographical area of a given college and in conjunction with that college, design programs and activities which will provide for students meaningful Church of the Brethren contacts during their academic careers, such as earn and serve, work and serve, summer service (La Verne's program is an example), and deputation experiences."

Earlier in the report it is observed that "The church and the colleges have moved out of a parent-child relationship into an adult relationship that respects the integrity of each." The integrity of each is maintained in LVC's Summer Service program today, as needs of the students and of the churches continue to be met. ☐

turning points

Pastoral Placements

Glen L. Jones, from secular, to Roanoke, La., Southern Plains

Licensing/ Ordination

Gary W. Bauer, licensed Jan. 30, 1977, Pontiac, Michigan

Everett Spence, licensed Jan. 30, 1977, Pontiac, Michigan

Wedding Anniversaries

Mr. and Mrs. Cleoy Bailey, Adel, Iowa, 50

Mr. and Mrs. Sam Beeghly, Rocky Mount, Va., 69

Mr. and Mrs. Dorsey S. Bough, Waterloo, Iowa, 60

Mr. and Mrs. G. Herbert Bridenbaugh, Martinsburg, Pa., 55

Mr. and Mrs. Oscar Brubaker, Keota, Iowa, 55

Mr. and Mrs. Charles Bullard, Huntington, Ind., 50

Mr. and Mrs. Elvin R. Burket, Martinsburg, Pa., 51

Mr. and Mrs. William Warren Gish, McPherson, Kans., 62

Mr. and Mrs. Leslie Leins, Ashley, Ind., 50

Mr. and Mrs. Burton Messamer, Dallas Center, Iowa, 52

Mr. and Mrs. Kenton R. Miller, Martinsburg, Pa., 51

Mr. and Mrs. Carl Myers, Adel, Iowa, 56

Mr. and Mrs. Lee Myers, Adel, Iowa, 59

Mr. and Mrs. Horace Walker, Hanover, Pa., 55

Deaths

Elsie Atherton, 75, St. Thomas, Pa., Oct. 12, 1976

Clarence Bower, 88, Winter Park, Fla., Dec. 7, 1976

Merle Bowman, 54, Staunton, Va., Dec. 24, 1976

Beulah Brill, 86, Boonsboro, Md., Jan. 22, 1977

Luella Brown, 56, Waterloo, Iowa, Aug. 9, 1976

Mrs. Marion Brown, 65, Lancaster, Pa., Jan. 14, 1977

Ralph O. Compton, 66, Arlington, Va., Dec. 18, 1976

L. Madison Dietrich, 85, Lancaster, Pa., Jan. 28, 1977

Carrie Dietz, 87, Neffsville, Pa., Jan. 10, 1977

Susie W. Dilling, 90, Martinsburg, Pa., Jan. 10, 1977

Herbert D. Funderburg, 93, New Carlisle, Ohio, Jan. 3, 1977

Ada P. Geib, 86, Lancaster, Pa., Jan. 29, 1977

Reinhart F. Gottshall, 96, Schwenksville, Pa., Dec. 25, 1976

Betty Lee Poff Hardesty, 52, Kingsport, Tenn., Dec. 30, 1976

Pershing Harman, 57, Harman, W. Va., Jan. 26, 1977

Claude Harris, 67, Staunton, Va., Nov. 29, 1976

Lillian Harshbarger, 88, Peoria, Ill., Dec. 17, 1976

Ada M. Hatch, 89, Waterloo, Iowa, Dec. 27, 1976

Elwood Heckman, 61, Mercersburg, Pa., Aug. 15, 1976

Ruth Helms, 80, Mexico, Ind., Jan. 10, 1977

Bessie Hudson, 84, Winston Salem, N. C., Nov. 25, 1976

Lyndel G. Kreider, 22, Martinsburg, Pa., Jan. 16, 1977

Estella M. Lininger, 98, Sebring, Fla., Dec. 31, 1976

Mary A. Gottshall Linsenmaier, 52, Royersford, Pa., Jan. 3, 1977

Harriet S. Longenecker, 60, Lititz, Pa., Jan. 18, 1977

John Matthews, 80, Oakland, Md., Dec. 17, 1976

John Ezra Mercer, 88, Boonsboro, Md., Jan. 22, 1977

Rosa Michael, 101, Liberty Mills, Ind., Nov. 15, 1976

Adam H. Miller, 91, Bridgewater, Va., Jan. 23, 1977

Esther Miller, 68, Waterloo, Iowa, Dec. 18, 1976

Harold Mishler, 78, Akron, Ohio, Jan. 3, 1977

Alta Harrison Morris, 77, Churubusco, Ind., Nov. 22, 1976

Sarah Mummert, 91, Hanover, Pa., Feb. 3, 1977

Annie Myers, 87, St. Thomas, Pa., Jan. 5, 1977

Herbert Myers, 87, Hartford City, Ind., Nov. 21, 1976

Lizzie Ness, 92, New Oxford, Pa., Dec. 21, 1976

Mrs. Clarence I. Noffsinger, Wauseon, Ohio, Dec. 23, 1976

Gwendoline Old, 78, San Diego, Calif., Dec. 23, 1976

Mark O'Roark, 71, Annandale, Va., Dec. 4, 1976

John H. Oxley, 95, Onalaska, Wash., Jan. 15, 1977

James Travis Peebles, 62, Hanover, Pa., Jan. 24, 1977

Leonard Rhomas, 81, Bridgewater, Va., Jan. 20, 1977

Calvin Scutchall, 91, Martinsburg, Pa., Jan. 18, 1977

Robert Sicheri, 77, Garrett, Pa., July 2, 1976

Glen Stern, 71, Lanark, Ill., Dec. 30, 1976

Urania Stokes, 82, Waterloo, Iowa, Dec. 16, 1976

Lynn Tannreuther, 16, Waterloo, Iowa, Nov. 14, 1976

Rupert Viertel, 49, Louisville, Ohio, Jan. 15, 1977

Oscar Wagoner, 75, Cumberland, Md., Nov. 27, 1976

Maude Whitesel, 71, Staunton, Va., Dec. 29, 1976

Wavie Williamson, 83, Trotwood, Ohio, Jan. 8, 1977

Emma Wilson, 62, Louisville, Ohio, Jan. 7, 1977

Bessie Wiseman, 78, Staunton, Va., Dec. 26, 1976

Waldo Emerson Alderfer Ziegler, 94, Harleysville, Pa., Jan. 23, 1977

editorial

Marginalizing or mainstreaming

A headline like the above may appear to be so much bureaucratic jargon. The words are chosen with care, however, to describe a dilemma that confronts virtually all our communities and congregations. That is, what are we doing with the handicapped?

A liberation effort is gaining ground for persons who because of serious physical or mental characteristics differ from the norm. Their numbers are not inconsequential; they represent from 12 to 18 percent of the population. What is different is that they are "coming down from the attic," as a Religious News Service writer put it. They are challenging attitudes and systems that isolate them from society as a whole.

In the April MESSENGER an Outlook item set forth some of the put-downs experienced by the handicapped. In restaurants the able-bodied companion may be asked what the disabled person wants to order. If the retarded attend public events, they usually are herded together. Many communities worry about property values where group homes seek to open. People's desire to help the helpless somehow creates an urge to keep them helpless.

The effect is that many of the handicapped are marginalized, institutionalized, alienated, treated as persons less than fully human. What the new consciousness for the disabled seeks is "mainstreaming"—the integration of handicapped persons into the wide flow of life. The challenge to churches is to carry out ministries *with,* not *to,* persons with special needs.

At the Fifth Assembly of the World Council of Churches in Nairobi, Kenya, this concern was taken to the churches by Ruth Elizabeth Knapp, who because of rheumatoid arthritis is confined to a wheelchair. A statement drawn up by the Nairobi delegates said:

"The church's unity includes both the 'disabled' and the 'able.' A church which seeks to be truly united within itself and to move toward unity with others must be open to all; yet able-bodied members, both by their attitudes and emphasis on activism, marginalize and often exclude those with mental or physical disabilities."

Some who have not been excluded speak eloquently for the liberation of the handicapped. Dr. Melvin E. Schoonover, a dean at New York Theological Seminary, is confined to a wheelchair as a result of a rare bone disease. Most buildings give him one message, he says: "You are unwelcome here." Dr. Anne Carlsen, executive director of the Crippled Children's School, Jamestown, N. Dak., is without hands and feet. She speaks of the desire of the handicapped to participate as fully as possible in church and community activities. United Church of Christ minister Harold H. Wilke, armless since birth, heads Healing Community, an ecumenical action-research project. Dr. Gerald Moede, general secretary of the Consultation on Church Union, is partially paralyzed from a viral infection and has a disabled daughter. "The cross means the acceptance of limitations," says Dr. Moede, "but also the courageous battle against all that enslaves us."

Most of us have marveled at what some disabled persons we've known have achieved. How much more we have to learn from them. They can sensitize us to attitudes which are patronizing and crippling. They can help us question institutional approaches that may unnecessarily separate people from society. They can enlist our support for correcting laws that discriminate against the handicapped. They can prod us to assess what is most valuable in human life.

A question for everyone, but especially for the caring community, the church, is, What will it be for the disabled where we live: marginalizing or mainstreaming?—H.E.R.

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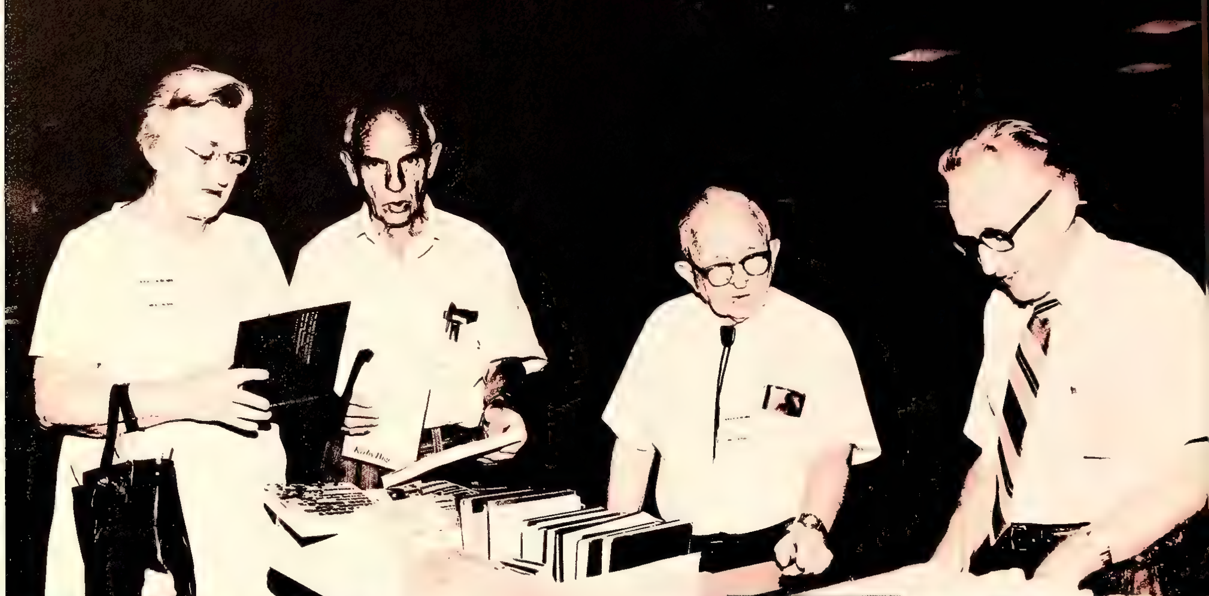


IT'S DESIGNED WITH YOU IN MIND . . .

For those who attend Annual Conference, the Brethren Press sales display has increasingly become a favorite attraction. Many church librarians, pastors, church school teachers, delegates and congregations have come to rely on our books and merchandise to assist them in their ministry. Each year, attempts are made to seek out those books and materials which supplement our brotherhood priorities and programs.

This year in Richmond, Va. the Brethren Press exhibit will feature the following:

1. Four new Brethren Press books will be introduced for the first time: **Move in Our Midst: Looking at Worship in the Life of the Church,** Kenneth I. Morse; **All in God's Family: Brethren and the Quest for Christian Unity,** Fred Swartz; **Coming Together, Male and Female in a Renamed Garden,** Ruth Ann Johanson; **In Straw and Story, Christmas Celebration Resources,** Joyce Miller.

2. **Sale Book Section** — Throughout the year, special purchases are made of many excellent books. Authors such as Dale Brown and Vernard Eller are represented. Discounts range from 50-80%. For the first time this year, we are selling two of our Brethren Press paperbacks at 66% off by the dozen — Inglenook Doctor Book and The Brass Ring.

Clyde Weaver

Doris Walbridge

3. **Sunday Bulletin Series** — Be sure to investivate our new bulletin series, The Living Word. It will begin in December 1977 and will continue to feature a Brethren message or worship aid on the back cover. Many more churches will find this new series suitable for their congregations.

4. **Children's Books** — An effort is made to bring together an unusually large number of books in this category. Children are receiving increasing attention by religious publishers. Can you imagine a cartoon book on "A Life of Christ" by William Barclay published by Harper and Row?

5. **Conference News** — Orders are placed here for cassettes of major services, News Wrap-Up, and a colored-slide program for congregational use.

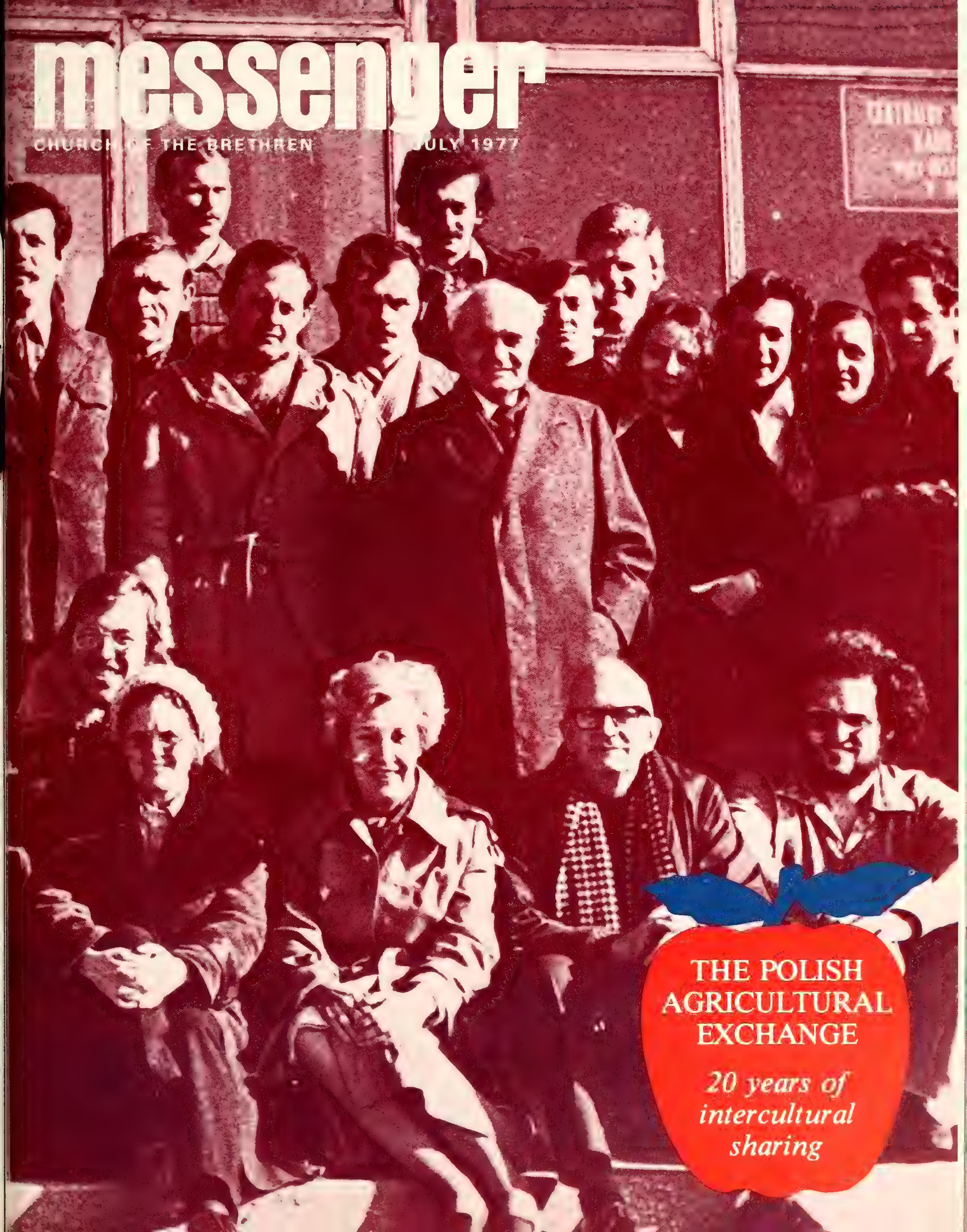
Other categories represented: Bibles, Bible study, Brethren authors, marriage and family, music and worship, inspirational, and Brethren heritage.

If you are coming to Richmond, don't miss the Brethren Press exhibit. It's designed with you in mind!

Brethren Press Sales Display

messenger

CHURCH OF THE BRETHREN JULY 1977



THE POLISH AGRICULTURAL EXCHANGE

20 years of intercultural sharing

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Cover: Polish candidates for the US/Polish Agricultural Exchange pose with (standing, center) Dr. Stephen Pieniazek and (seated, from left) BVSers Richard and Linda Zaremba, volunteers Ella and Anthony Savina, and BVSer Dennis Schrock (stories pages 13, 18).

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CREDITS: Cover T. Pawlak. 1 left, 36, 37 Nguyen Van Gia. 4 left Leroi Duke; right Kermon Thomason. 3 Norman F. Reber. 5, 7 Kermon Thomason. 8 C. Dick Stevens. 9 World Council of Churches. 11 (photo), 28 Edward J. Buzinski. 13—21 (15 right Stanislaw Skowinski) Pat Reber. 19, 20 left center, top center Norman F. Reber. 23 Paramount Pictures Corporation. 27 Art Institute of Chicago. 29 Ted Kimmel. 30 J. Wayne Judd. 38 Cy La Tour and Son.

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letters

IN HUMBLE ACKNOWLEDGMENT

We express our appreciation for the very fine cover, the beautiful illustrations, and the very interesting story, so well done by Fred W. Swartz on Elder Murray Lehman and the New Fairview church in the March Messenger.

While the article was very interesting, especially to all who know Brother Murray, it was also accurate in describing his work with the New Fairview Church.

But let me also say, to those involved in the work at New Fairview, we feel a spirit of humility, knowing the great responsibility and challenge of witnessing and spreading God's Word to the local community and to the world.

New Fairview Church
Austin Hartman, secretary
York, Pa.

NEVER-CHANGING PRINCIPLES

Like a refreshing breath of morning air was the report of the work of Elder Murray Lehman in the March Messenger. The program of the New Fairview congregation is not a salute to the past but to the eternal principles of righteousness; to ideals which never should change.

At the White Oak congregation, Manheim, Pa., I heard a man say, "If it was right then, it's right now." I believe in change at chosen times; growth involves changes. But to advocate change at all times, under any circumstance, is a ruinous practice.

My experience with the large group of Brethren who resemble Murray Lehman came while teaching in a four-week session of the Brethren Bible Institute administered by the Brethren Revival Fellowship. This group sees the value of educated church workers, and since we no longer have a Training School at Bethany Seminary they endeavor to meet the need.

Pennsylvania, the state where our founders landed, has given us eternal principles of Christian living. Hats off to Pennsylvania!

William J. Tinkle
North Manchester, Ind.

LET THE WORD SPEAK

In response to Desmond Bittinger's article on "What Kind of Tears?" (April), I submit the following scriptures which I pray will be read and meditated upon, and not responded to as if taken out of context just to prove a point.

These scriptures, I believe, represent the overall view of the Word of God concerning the subject, though they do not come close to exhausting all the references to it:

Luke 16:15, Ezek. 44:5-13, Ezek. 8:6-16, Jer. 7:30, 2 Chron. 36:14, Deut. 7:25, Lev. 26:1, Ezek. 20:7, Deut. 20:18, 1 Kings 11:2, Ex. 34:12, Deut. 11:16, 1 John 5:21, Deut. 11:16, Deut. 4:28, Is. 45:20, Acts 17:29, Rom. 1:21-23, Deut. 7:2-6, 1 Cor. 5:11, and 2 Cor. 6:14.

I prefer to let the Word of God speak for me concerning the article and I pray these scriptures will open the eyes of those who worship the living God and have been saved by the blood of

page one

Christ. Remember, these scriptures were not written by me, but are written according to Rom. 15:4 and 2 Tim. 3:16.

Richard L. Deemy
Friend, Kansas

A PRIOR RESPONSIBILITY

I have often observed the near resentment of public officials and others to protests and criticism of attempted remedial measures to serious social problems. It can easily appear to them that the critic overlooks the more important problem that the public official is required to solve.

To object to abortion or to capital punishment is, of course, proper social action, but a more serious problem stands back of these. This is the frightening increase in unwed and very young teenage mothers. And what about the terrible increase in brutal crimes which scarcely, if at all, gets the attention of Christian groups that capital punishment does? I am not proposing any lessening of concern, but a rearranging and increase of concern and effort.

Is there not a prior responsibility, which if neglected, will rightly invalidate our effort to solve controversial issues like these? Many people will continue to believe these remedies are the best we can do unless the root problem is more nearly solved.

And what about the Christian who never visited a prisoner or contributed to his rehabilitation after the crime? And what about the objector to war who has little if any peace program? The fire marshal told us that about the only way to put out a fire in our mobile home is never to let it get started.

John H. Eberly
Sebring, Fla.

JESUS AND THE DEATH PENALTY

I urge Landis Hornberger (Letters, May) to read his Bible a little more closely. The Old Testament mandates such as "whoever strikes a man so that he dies shall be put to death" and others like "an eye for an eye and a tooth for a tooth" were completely overturned for us by the teachings and the life of Christ. Nowhere in the New Testament do we find anything to support the state having the right to take the life of any of God's children. Christ speaks to us of a never-ending, forgiving love.

The verse Mr. Hornberger speaks of from Romans, "Who knowing the judgment of God, that they which commit such things are worthy of death," does in no way give one human being the right to execute another. There is not a single verse in the New Testament where God gives us that authority. Vengeance is the Lord's and judgment is his alone.

The death penalty is discriminatory and allows no room for human error—and human beings *do* make mistakes. This penalty is totally final and totally irreversible. Three states have abolished the death penalty because persons they had executed were later proven innocent. Who knows how many other innocent persons have died due to human "justice"? As for the statement that capital punishment would be used "only against heartless murderers," I remind you again of the innocent that have been executed and also of the persons on death row who are there for reasons other than murder—should they also be slaughtered?

There is presently a black teenager on death row in one of our southern states whose crime was accessory to armed robbery/murder. In other words, he drove the car away from the scene of the crime. His white partner, who was the one who shot and killed the store owner and took the money, could afford a good lawyer and received a life sentence. The youth had no money and had to take a court-appointed attorney. Money seems to talk in our so-called justice system. He is sentenced to die within the year. Does this young man fit into the category of "heartless murderers"? Does he also deserve to die?

I suggest that those favoring capital punishment/legalized murder to read John 7:53—8:11 (KJV). It illustrates Christ's response when faced with judging someone who had committed a capital offense.

Julie Clark
Jackson, Miss.

ON BREAKING THE SILENCE

This is to express our gratitude for the lucid editorial in the March Messenger ("Time to Break the Massive Silence") regarding the church and human rights.

The January 1977 *International Review of Mission* speaks to that point in a measure at least.

I. W. and Mabel E. Moomaw
Sebring, Fla.

ACCEPTANCE, NOT AGE

The April article, "When to the Water" by Kenneth E. Bomberger really saddened me, as it seems out of line with what the Bible teaches. The statement that "what saves us from sin is our decision to serve others" is not according to Ephesians 2:8, 9 (KJV), which reads, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

It is what Christ does in us, and not any good work we decide to do, that atones for our sins—his precious shed blood.

We are born again before baptism and have Christ in our hearts. We come up out of the water just like we went down—saved or unsaved. What changes us is not serving (works) but our decision to let Christ do the work in us.

A child of seven years may be more ready for baptism than a man of 40. Our behavior or works after baptism is the result of what we decided about Christ before baptism—inviting Christ into our life.

I cannot feel free to pass on the Messenger to others as I have done in the past, with articles like this.

Mrs. R. F. Plasterer
Salem, Va.

When the 20th century witness of the Church of the Brethren in peace and development is told by future historians, one of the chapters surely will treat the US/Polish Agricultural Exchange.

On the 20th anniversary of this program, Messenger presents reports drawn from on-location visits in the USA and Poland. Stateside writer is Norman F. Reber, BVSer on our communications team; the Polish account is by Pat Reber, a writer who with her husband Alex J. Belida lives in Munich, Germany.

Norman F. Reber

Pat Reber

This teaming up of father and daughter on a global story is a first for Messenger. But writing on this subject is no first for Norm—he reported on the exchange program for Messenger in 1960, taking along his 12-year-old daughter Pat to an interview with Dr. Stephen Pieniazek on the farm of Lancaster County (Pa.) farmer Henry Hackman! The two-generation approach seems uniquely appropriate on a program which in itself spans the chasms of geography, technology, and ideology.

Elsewhere in this issue we have two articles by Brethren pastors—Fred W. Swartz (Harrisburg, Pa., First) and J. Wayne Judd (Waynesboro, Va.) and one by a UCC pastor (and Bethany student) Harold D. Youngblood of Monee, Ill.

Dorothy Garst Murray is a free-lance writer (Cloverdale, Va.) as is Jane Davis (Enders, Neb.). Bernetta Kile is a member of the York (Pa.) First congregation. Merle Good is a playwright/novelist from Lancaster, Pa. Also from Lancaster is writer Leroi Duke.

Elgin staffers enlisted for July are Roger Ingold, WMC Africa representative, and Ralph L. Detrick, PMC consultant for life-cycle ministries. Here I Stand contributors are Gene Hipskind, Nappanee, Ind.; Fred C. Dilling, Hagerstown, Ind.; Galen T. Lehman, North Manchester, Ind.; and Margaret Brown, Freeport, Ill.—The Editors

Kirby Martzall: The poetry is therapeutic

Some of the prisoners at the Lancaster County (Pa.) Prison are following in the footsteps of Oscar Wilde, Eldridge Cleaver, and Aleksandr Solzhenitsyn—they are writing in, and about, prison.

A book of their poems, entitled *To Judge,* is on sale at local bookstores around Lancaster. It is not only written, but also illustrated and edited, within the prison walls.

To Judge is an outgrowth of the poetry classes instituted a few years back by 24-year-old Kirby Martzall, an instructor at the prison and a member of the Ephrata Church of the Brethren. Kirby's unique approach has not only won the respect of the inmates and staff, but started a literary renaissance at LCP as well. Kirby conducts his class in a roundabout manner, rapidly throwing out encouraging suggestions, ideas, and spelling corrections.

Student motivation is a big factor in the class's success. All the inmates/poets are volunteers. After requesting admission to the class, a prisoner is screened on the basis of "on the block" behavior and an interview with Kirby.

Kirby has never had any incidents of violence or even rudeness. His main problem is his poets' spelling. "Take Al, for instance," he tells me. "Al has good thoughts, better than mine. But he doesn't have the mechanics.

"The main point of the class and the book is to give these persons something of their own that they can take pride in. When they're in here, they don't even own the shirts on their backs.

"I've seen a student rewrite a poem five times. They do all the proofreading and layout themselves, and they want it to be good. They don't want people on the outside to think they're dummies because they misspelled a word.

"Aside from that, it's therapeutic: the prisoners can work out frustration in a non-destructive way. That's why we hold the class here in the basement. There are no patrols down here. It doesn't feel so much like a prison, and the students loosen up a little bit."

Kirby doesn't agree with the basic idea of prisons. "They're militaristic, and in my opinion, don't do any good. Sometimes I wonder what I'm doing here."

Kirby may wonder, but no one else does.—Leroi Duke

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intouch

Dan Stern: Happy studen

Run that by me again—a Washington State apple grower so interested in Chicano farmworkers that he learns Spanish and travels in Latin America to get a better perspective.

That's just one of the delightful, unexpected personality quirks of 25-year-old Dan Stern, who recently spent five months wandering through several south of the border countries. In 1971 Dan spent a college quarter in Mexico, his first real contact with a different culture. There the seed was planted for a more extended Latin America stay.

Then he and a group of Brethren friends in the summer of 1973 went on a self-organized "migrant cycle" down the West Coast, picking fruit, and rapping with workers, growers, and Brethren ministers. By the time the experience ended at the Fresno Annual Conference Dan had a new sensitivity to the problems of migrant farmworkers.

When he enrolled in Goshen College, contact with students whose parents were Mennonite missionaries in Colombia whetted Dan's desire to get back to Latin America. The group of Goshen friends decided to initiate a study seminar in Colombia.

Dan headed south in November, touring Mexico, El Salvador, and Guatemala on the way, where he touched base with Brethren workers in the World Ministries program. The Colombia seminar provided Dan and his friends with a new awareness of Latin American problems and some of the revolutionary thinking that is directed toward rectifying

wanderer

the damage that years of repression and exploitation have done to masses of the area's people.

The seminar behind him, Dan spent two more months with a Colombian family and a month with Brethren workers in Ecuador before coming to the April Conference of Latin American/Caribbean Brethren workers in Alajuela, Costa Rica (see story, page 6).

Thus was climaxed for Dan an odyssey begun half a year earlier. In his words, the experience in Latin America was an "inward journey" as much as an "outward" one, for Dan is a man searching for himself. "I think I may be finding myself now," he confides.

Still, Dan is uncertain about his future. Part owner of his family's apple-growing corporation, Dan has to decide what his responsibility is as a US capitalist and as a *world* citizen. He wrestles too with conflicting impulses—to get back to the land and relate to it; to get out and relate to people. "I feel the struggle, too," he says, "between the push to be out there producing, and the pull to be 'sitting by the campfires, listening.'"

Those whose own personal journeys have been longer than Dan's can tell him that the struggle with inner conflicts does not lessen with time. But rich experiences like his Latin American sojourn will help give this student wanderer the wisdom to appreciate the creative stimulus inherent in the struggle—K.T.

Joe Van Dyke: Still 'The Roamer'

Joe Van Dyke rightly belongs with Dan West and others among the Brethren who years ago called the church to respond to the needs of "the least of these" here and over the world. Their call helped move the church to its present heavy investment in a witness for peace, freedom, justice, and world brotherhood.

Modest by nature, Joe would not claim extensive involvement in the call, but note a few credentials: During the years 1937-45 he wrote articles for, and helped to edit, a progressive newsletter known as *Brethren Action.* Much of its content stated the case against what Joe calls "Brethren inaction" on the social scene during the years before World War II. Among the thrusts of the newsletter, which never had a circulation over 300, were calls for world peace and economic justice.

"Our whole idea in the newsletter was that we thought the church was too withdrawn at that time, too separate from the world, and that it should be more active in social projects—doing things like that rather than simply believing in doing them," Joe comments.

During the 1930s Joe had good rapport with Edward Frantz, editor of THE GOSPEL MESSENGER. Among the 30 "Roamer" articles he did for Frantz was a series entitled, "Definition of a Social Conscience." In the final installment, October 28, 1939, he argued that many Brethren had taken personal stands against taking part in war and owning slaves, but that the church was only partially active in striving to rid the world of these two scourges. Then he mentioned race prejudice, crime, poverty, economic inequalities, mass exploitation, and political corruption as areas in which the church was then doing little. Many of these items are now on the agenda of the Church of the Brethren.

Joe belongs to that breed of writers who pound their typewriters for the sheer fun of it, to get out of his system what "must out"—with no thought of remuneration. Whenever the spirit moves him—and that is quite often even at age 73—he puts his thoughts on paper in letters, short stories, one-act plays, and articles. But he doesn't exactly lock them away in a drawer. He must have an audience, even though it is a limited one, so he shares his thoughts with a mailing list of some 350 persons. And he does have his short stories copyrighted.

A retired schoolteacher after 42 years of service—17 in the elementary field—Joe continues to demonstrate his zest for life. A confirmed backpacker, every year he covers a part of the Appalachian Trail or other trails, usually alone. Much of his hiking has been on Isle Royale and on a trail across Michigan. This summer he is hiking on the Bruce Trail in Canada. This activity is reminiscent of Joe's early involvement as a leader in some of the first Brethren camps, particularly Camp Mack.—NORMAN F. REBER

outlook

Farmers, consumers air food concerns

In an effort to get farmers and consumers to move from talking *about* each other to talking *with* each other, consultations on farm and food were coordinated by the National Council of Churches in Omaha and Louisville this year.

Commercial family farmers, subsistence farmers, and middle and low income consumers comprised the delegations from 15 denominations. Because there was no Brethren present in the subsistence farmer category at Omaha, Joy Dull, Parish Ministries consultant for farm life, arranged to sponsor such a person, Burley Fontenot, from Palmetto, La.

"I am a low income farmer, and we do have a problem," Fontenot addressed the gathering. "And I think it's the duty of the people of God to try to solve them—that's the only resource, people who fear God."

Fontenot, 55, began his farm on 100 acres of undeveloped woodland in 1942. He grows corn and soybeans and does carpentry in the off seasons. "I'm scraping," he said; "it would sure be nice to have enough to build adequate stuff for my livestock and maybe for myself even."

Other participants revealed their own set of problems. One conferee said that because her name begins with W, she cannot obtain food stamps until near the end of the month. Many items of food which could give her family a balanced diet have run out by then, she said.

Farmers talked of low prices for grain and livestock and high costs for feed and machinery. They also talked of the need to band together to champion their causes, but saw little likelihood of this happening due to the traditional independence of farmers plus factors that make each of their situations different.

Practical ways of working at food issues were suggested from all sides. A teacher of a Sunday school class in California told how class members bring surplus staple foods to a table in the church basement. This enables members on fixed low incomes to vary their diets. At harvest time some of the low income members in return share their citrus surplus from backyard trees. No records are kept; persons take what they feel they need.

In some cities small farmers bring their produce to open markets where residents can buy directly. In one town seven small farmers supply a consumer co-op.

Brethren at the Omaha farm and food consultations: (from left) Elvin Frantz, Topeka, Kans.; Joy Dull, Brookville, Ohio; Norman F. Reber, Elgin, Ill.; Burley Fontenot, Palmetto, La.; John Burkholder, McPherson, Kans.; and Wilbur Hoover, McPherson, Kans.

Nutrition education was seen as a paramount need. There was evidence also of a deepening desire to live simpler lives involving, for example, the use of natural foods and reduced food intake.

One participant described how he and his wife cut food intake on weekends. This means no Sunday dinner, tea without sugar Sunday night, orange juice and tea Monday morning, orange juice and tea Monday noon, and then back to a regular meal on Monday evening. The two estimate a saving of $25, an amount they contribute to CROP as witness to their personal concern for the hungry.

No concrete action steps were taken in the consultations, but the face-to-face sharing between producers and consumers deepened understanding.

As one dimension of hunger concern, congregations could well develop their own pattern of enabling food producers and low and middle income consumers to meet and talk in mutually agreeable settings.

Third congress slates Scanzoni and Zuck

The third in a series of regional Congresses on Evangelism will convene at Manchester College in Indiana July 28-31.

Letha Scanzoni, author of *All We Are Meant to Be* and other books on family life and women's concerns, will headline the program, along with Nevin Zuck, pastor of the Goshen City, Ind., congregation.

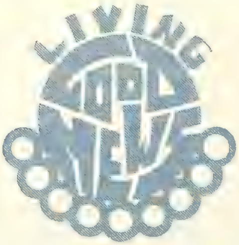
Among other leaders of workshop and assembly meetings are Ralph McFadden and Matthew Meyer of the national Parish Ministries staff. Marlin Brightbill is music coordinator; David Rogers worship leader; T. Quentin Evans conference coordinator.

Small group sessions on community building, congregational goal setting, New Testament evangelism, and faith sharing skills, and interest sessions on art, literature, crafts, and drama will be offered. District caucuses will convene to project follow-up plans.

Planners for the four-day event have taken into consideration the summer timing and included activities for children and youth. Camping spaces have been made available on the college grounds as well as dorm rooms and meals on campus.

The congress planning committee is made up of the evangelism counselors of the six districts involved in the Manchester event. They are George Harvey, Illinois-Wisconsin; Olden Mitchell, Northern Indiana; John Mishler, South/Central Indiana; Bill Roop, Michigan; Clyde Fry, Northern Ohio; and chairperson Alan Whitacre, Southern Ohio.

The logo for the event is a "Good News" circle symbolic of the wholeness of Christ.



The word *Living* points to the aliveness of Christ in the world today. Persons are represented by the small circles which are incomplete unless they are in proper relationship with Christ and other persons.

Reservations should be addressed to T. Quentin Evans, Manchester College, North Manchester, IN 46962.

Moratorium urged on prison construction

The net effect of an expanded prison system will be to increase crime, contended a representative of the Church of the Brethren General Board in testimony before a House subcommittee.

Robert Gross, himself a former federal prisoner and member of the task force that drafted the 1975 Annual Conference Statement on Criminal Justice Reform, pointed to the overwhelming failure of the prison system in accomplishing its goals. As a consequence, he urged the deletion of all funds for construction of new federal prisons. The testimony was given April 1 to the Subcommittee on State, Justice, Commerce and the Judiciary of the House Appropriations Committee.

Gross opened his testimony with a comparison of the gospel and the realities of prison:

"Jesus said, 'Overcome evil with good'; our prison system tries to overcome evil with greater evil. Jesus said, 'Blessed are the poor'; in our prison system the poor, the nonwhite, fill a disproportionate number of jail cells, despite the fact that crime is equally prevalent at all levels of society. Jesus proclaimed 'release to the prisoners'; our prison system seeks new prisons to imprison even more of our society."

In terms of the concept of "paying a debt to society," Gross used the example of a man who steals $100 from a filling station. Under current practice this man would probably be given a sentence of 2-5 years in prison. By this means the filling station doesn't get its $100 back, society pays anywhere from $8000 to $15,000 per year to keep the man locked up, and when he is released, the man would be more likely to steal again for having been in prison.

" . . . Suppose that instead of being imprisoned," Gross said, "This man is put on probation at a cost of about $500 per year, with the objectives of repayment of the $100 and prevention of further offenses. Toward this goal of prevention, the offender might be referred to a drug abuse program, or counseling, or to vocational and educational programs leading toward employment. By this procedure the offender would pay his debt to society and would be less likely to commit future offenses."

Gross concluded his statement by pointing out that any new prisons built by the federal government would quickly be filled. Meanwhile, the crime rate would continue to rise " . . . because prisons do not deal with crime—they are a part of the cycle of crime."

Bob Gross spent 18 months in the federal prison at Ashland during 1972-1973. He had refused to cooperate with the Selective Service System because of his conscientious objection to war.

NCC board scores grand jury abuse

Key actions of the Governing Board of the National Council of Churches in May were aimed at protecting confidential church data from grand jury probes, speeding ratification of the Equal Rights Amendment, aiding passage of President Carter's proposed energy legislation, and supporting a comprehensive nuclear test ban treaty. The 25-member board convened at Christ Episcopal Church in Cincinnati, Ohio.

In a resolution attacking the use of the grand jury as "an instrument of investigation," the Governing Board established procedures that the NCC will follow in responding to government inquiries. Also recommended to the Council's 30 member church bodies, the procedures call for churches to provide "moral and material support" for employees who refuse on principle to testify before grand juries.

The resolution also says that churches should not, without consulting lawyers and those affected, release such information as personnel files, correspondence, travel and expense records or names of contributors and members.

On the Equal Rights Amendment, the Governing Board declared that the National Council of Churches and its agencies "shall plan to hold national meetings only in those states which have ratified the Equal Rights Amendment." That position, now held by at least 15 national organizations, will remain in effect until the ERA is ratified or until March, 1979, whichever is earlier. Before this stance was voted, opposition voices raised the question if it would not be more constructive to "go where the action is."

President Carter's energy proposals and his decision to "defer indefinitely" commercial plutonium processing received support from the Governing Board. However, the Board expressed "uneasiness" about the effect portions of the plan will have upon the poor.

In supporting a comprehensive nuclear test ban treaty, the Governing Board commended Carter for his "new disarmament initiative" and urged him to work for a treaty requiring the "complete cessation of all explosive nuclear testing by all nations." The resolution asked that NCC member churches "take immediate action" to mobilize support for such a treaty.

Royer new ACP head

Elected president of Associated Church Press for a two-year term is Messenger editor Howard E. Royer. A new executive secretary also has been engaged by the association; he is Donald F. Hetzler, Geneva, Ill., formerly the national director of Lutheran Campus Ministry. Other officers include editors Nancy Montgomery of *Cathedral Age,* Mary Ruth Coffman of *alive now!,* and James R. Hawkinson of *The Covenant Companion.* The ACP represents 125 US and Canadian periodicals. In ACP competition this year, Messenger won first place rating for its cover for November 1976.

Associated Church Press officials Donald F. Hetzler, executive secretary (left), and Howard E. Royer, president, confer at the ACP's April convention in New Orleans. Royer, who has edited Messenger since 1971, also heads the Church of the Brethren Communications team.

On Anklesvar's 75th: Gratitude and joy

Anklesvar, a historic site in Church of the Brethren mission enterprise, in May observed the 75th anniversary of the congregation there. Now a part of the Church of North India, the congregation sent its greetings to the Brethren in America and asked for prayers for its continued witness.

In 1901, through missionary efforts led by Samuel N. McCann, the congregation was organized with 63 members. Today Anklesvar has 550 members on its roll. The parish is self-supporting and assists two rural churches in the area.

In the greeting from the anniversary committee, comprised of Ephraim Christian, Moses M. Christian, Shantilal L. Purani, and Emmanuel P. Bhagat, the congregation said, "We shall always remember with a sense of gratefulness that the gospel was brought to us through your faithfulness in Christian mission." It further spoke of "the joy of Christian fellowship" and "the oneness and solidarity we experience in Jesus Christ, Our Lord."

"We remember and give thanks for the persons you shared with us . . . ."

Heifer Project burns its mortgage; looks ahead

Forward progress in feeding the hungry—bringing the dreams and work of Dan West toward fulfillment—is being celebrated by Heifer Project International July 2 at a field day on its 1200-acre ranch in Arkansas.

All who contributed to the purchase of the ranch will rejoice to learn of the debt-free status of the ranch property, being celebrated with a mortgage-burning ceremony. Final payment of $20,000 on the mortgage on the $750,000-ranch was made in June, according to William Long, HPI director of finance.

Also on the program is the dedication of "Dan West Acres," a 50-acre area set aside on the ranch in memory of the late Dan West, Brethren founder of the heifer program for the destitute following the Spanish Civil War and World War II. The Church of the Brethren General Board contributed $5,000 toward the purchase of the ranch. Also 17 individuals or couples and 23 congregations added amounts which brought the total up to $25,737. At $500 per acre, the sum was sufficient to buy 50 acres for the memorial.

Anklesvar, opened as a "mission station" in 1899 by S. N. and Elizabeth McCann, was organized as a congregation in 1901. The building was erected by D. J. Lichty in 1930.

Expansion of HPI is certainly on the agenda, according to a report from Shantilal Bhagat, Church of the Brethren World Ministries community development consultant and member of the HPI board. Among the indications are: buying properties for an office building and facilities in Goshen, Ind., and Modesto, Calif., and establishment of a new regional office to cover Pennsylvania, West Virginia, Maryland, New Jersey, Delaware, Virginia, and part of New York. One reason for the new regional office, according to Edwin Geers, HPI executive director, is the fact that $120,000 came in from those states without any local contact or formal support systems. "I am convinced that a regional office, relating directly and closer to a constituency in that area would more than double that amount," he said.

The HPI long-range breeding program at the ranch is Brangus beef cattle, developed from a Brahma-Angus cross.

Human rights stand lauded by district

A letter of commendation to President Jimmy Carter on his "open and forthright stand" on human rights accompanied a resolution sent him by the Florida and Puerto Rico District Board.

The resolution called upon United States officials to end military aid, sales, and training to any government which uses torture or which detains prisoners without charges for prolonged periods or denies life, liberty or security to its people. The resolution also asked that economic aid be ended to such countries unless the aid directly benefits needy people.

The resolution further urged that the Food for Peace law be amended to assure that US food aid is sent to countries with repressive governments only if such aid directly benefits needy people. US representatives to international lending institutions similarly were urged to extend economic aid to repressive governments only if the aid benefits the needy.

In the letter to the White House, district board chairman L. Wayne Fralin said the board feels that the new human rights posture by government is long overdue.

"We encourage you to remain steadfast in your convictions and to be assured that you do have substantial support," Fralin wrote the President.

Separate religion from ideology, workers told

Latin America needs no missionaries bringing traditional western ideology, Jacinto Ordoñez told a meeting of Brethren in Costa Rica in April. "If you can't separate your religion from your ideology," the Costa Rican educator said, "then 'Missionary, go home!' "

Jacinto Ordoñez, a native Guatemalan teaching at the University of Costa Rica in San Jose, is a leader in the struggle to make the gospel more relevant to the broader needs of Latin Americans. He addressed two sessions of a meeting of Brethren working in Latin America and the Caribbean area held April 18-21 in Alajuela, Costa Rica.

The Church in Latin America has failed, Ordoñez contends, because it has ignored social, economic, and political reality. Latin America needs change in those fields and that change will not come through the status quo ideology with which the Church is aligned. Change, Ordoñez believes, has to come through *revolution,* not *evolution.* True Christianity, based on a fresh reading of the Gospels, is revolutionary, and this is where Ordoñez sees the Church needing to begin its reformation in Latin America.

For the Brethren overseas workers, Ordoñez envisions a role of being servants where the action is, helping to prepare Latin Americans to become involved politically to improve their social and economic conditions.

Participating in the meeting, which gave the workers opportunity to learn to know each other, to share common concerns, and to rejuvenate their spirits, were: Mona Lou Teeter, with Aide Aux Enfants, Port-au-Prince, Haiti; Glenn Patterson, with Meals for Millions, Kingston, Jamaica; Lynne and Dan Lichty, with Alfalit en El Salvador, Jocoaitique, El Salvador; Merlin and Grace Shull, with United Evangelical Church of Ecuador, Quito, Ecuador; Karen Haynes and Mary Ann Grossnickle, with Brethren United Foundation, Quito, Ecuador; and Dan Stern, Brewster, Wash., a student (see page 2).

Jacinto Ordoñez: Keep ideology out of your religion or "Missionary, go home!"

Leadership for the conference, in addition to Jacinto Ordoñez, was provided by Merle Crouse, World Ministries Latin America representative; assisted by Peggy Miller, Latin America office administrator; Joanne Nesler Davis, World Ministries director of volunteer services; and Kermon Thomason of the General Services communication team.

underlines

"*PEACE--BIBLICAL AND BRETHREN*" ... is the theme of a poster and banner contest for children and youth which was part of the 50th anniversary celebration of Camp Bethel in Virginia. Art teacher *Dean Egge* of Roanoke judged the entries. The theme commends itself for use throughout the churches.

PEOPLE YOU KNOW ... Assisting in reconstruction in Guatemala for six months or longer are *Peter* and *Judy Dull* of Brookville, Ohio.

Mildred Mundy, formerly of the Shenandoah District staff, is director of Weekday Religious Education for the Virginia Council of Churches. . . . *John Tomlonson,* Michigan District executive, is engaged in a study leave at Mansfield College at Oxford, England. . . . During his leave from the Bethany Seminary faculty in 1977-78, *Dale W. Brown* will serve as visiting theologian at Berea College in Kentucky.

Honored by the Pennsylvania Commission for United Ministries for Higher Education on its tenth anniversary was *A. G. Breidenstine,* past chairperson. . . . Elected president of the Palmyra, Pa., Council of Churches is *Robert B. Di Matteo,* local and district lay leader.

HEIFER PROJECT ... developments, beyond those reported on page 6, involve Southern Ohio where 35 registered calves are being raised for shipment to Tanganyika; Atlantic Northeast, where the dedication of a truckload of heifers and contributions of *Clarence Keener* received coverage in the national HPI newsletter; La Verne, Calif., where the junior highs from Fellowship church sold 800 pounds of walnuts and recycled aluminum to contribute $500 for a Dan West memorial acre; and Little Rock, Ark., where *Thurl Metzger* was recognized for 25 years of HPI leadership.

BRETHREN HOMES ... *Raymond R. Peters* dedicated the new health center and remodeled areas of The Cedars, McPherson, Kansas, April 17. . . . Florida Brethren Homes had a dedication service and open house for 24 new apartments at 342 Poinsettia Ave., Sebring, on April 24.

A prime 25-acre site has been purchased for $250,000 by Friendship Manor, Roanoke, Va., enabling the possible sale of other development property acquired earlier.

IN MEMORIAM ... *Oscar Ray Fike,* 76, a pastor for 37 years in Kansas, Oklahoma, Indiana, Pennsylvania, and Virginia, died March 31, Bridgewater, Va. . . . Services were held at North Manchester, Ind., for *R. Earl Zimmerman,* 55, former pastor in Illinois, Indiana, and Ohio, who died March 10. . . . *Noah Sellers,* 86, minister in the Black Rock, Pa., congregation, died April 26.

CONGREGATIONAL ITEMS ... On July 3, North Dakota's Surrey congregation will observe its 75th year and completion of extensive remodeling with a drama and basket dinner open to guests. . . . In an Easter Sunday feature, Washington Post religion writer *Marjorie Hyer* covered the traditional love feast celebration of the Pleasant View, Md., congregation. . . . For more congregational reports, see Update, next page.

update

RENEWAL ... The *Ft. McKinley* and *Happy Corner* churches near Dayton, Ohio have rejoined as a single congregation. 66 years ago these two churches were formed from the Lower House, Lower Stillwater congregation. The new *Happy Corner* congregation is finalizing plans for a new church building. The *Ft. McKinley* property was sold to Sohio Oil Company. . . . The *Collinsville*, Va., congregation broke ground Feb. 27 for a new building.

DEDICATIONS ... New church at *Drayton Plains*, Pontiac, Mich., March 27. . . . New sanctuary of the *Olympic View*, Wash., church May 15. . . . The *Beachdale*, Berlin, Pa., remodeled church May 29. . . . The *Glendale*, Calif., church educational addition April 7.

MILESTONES ... 15 years: *Ridgeway Community*, Harrisburg, Pa., Feb. 6. . . . 65 years: *McFarland*, Calif., last spring . . . . Mortgages burned at the *Greensburg*, Pa., *Blue Ridge*, Va., and the *South Bay Community*, Redondo Beach, Calif., churches.

RECOGNITION ... *Peters Creek*, Roanoke, Va., honored Estelle Vinyard for 50 years as church organist and the *Ninth Street Church*, Roanoke feted church school teachers Annie Tinsley for 35 years and Fannie Webster for 25 years of service. . . . *Union Center*, Nappanee, Ind., honored Pastor E. Paul Weaver's 45 years in the ministry on May 1. . . . Two congregations gifted their pastors with trips to the Holy Land; Vera and Forrest Gordon of *Lost Creek*, Pa., and Pastor Evelyn Bowman of *Laughlin*, Grantville, Md.

CREATIVE MINISTRY ... The *Anderson*, Ind., church members keep in touch with a telephone network called "Dial-a-Dunkard" . . . . The *Lebanon*, Pa., church organized a district youth auxiliary for the Lebanon Valley Brethren's Home. . . . The *Hanover*, Pa., church made available temporary housing during the winter heating crisis. . . . Two churches have met the Life Stewardship challenge with life saving training: *Roanoke*, La., hosted a cardiopulmonary resuscitation training program and *Morrellville*, Johnstown, Pa., held a stop smoking clinic. . . . *Stone Church*, Huntingdon, Pa., invited craftspeople to demonstrate pottery, quilting and weaving at an Arts and Crafts show. Also featured were Vietnamese and folk music, a play and food. . . . Clarence Schopp, organist at the *Wenatchee*, Wash., Brethren-Baptist church, writes a newsletter column describing the music used in worship.

MUTUAL BURDEN BEARING ... *Center Church*, Louisville, Ohio, observes a weekly prayer partner feature that remembers national staff members, missionaries and BVSers. . . . The *Morning Star*, Pompano Beach, Fla., church initiated a neighborhood action association to cooperate with the sheriff in dealing constructively with community thievery. . . . The *Lititz*, Pa., Brethren hosted 30 foreign exchange students from Boston University over a weekend in March. . . . *Union Bridge* and *Thurmont* churches in Maryland contributed over $1000 each to the neighboring *Beaver Dam* congregation whose church burned.

outlook

Filipino nurses join Bridgewater staff

Residents of the Bridgewater Home in Virginia have a new interest of late: The Philippines. That is the home country of three young nurses—Gregoria Perfinan, Corazon Tiangco and Sheena Ontog—who joined the staff in March.

The new nurses, on one-year contracts with two-year work visas, are "like a breath of fresh air" to the residents, according to Naomi West of the Auxiliary that sponsored their recruitment.

Having completed five-year university nursing courses, the trio said that their coming to work in the USA was to broaden their horizons, gain new experiences, and earn higher wages. Though they had grown up in rural areas of the Philippines, they had worked in Manila before coming to the States.

Upon arrival one nurse inquired if it was safe to walk the streets of Bridgewater. The young women told a Harrisonburg *News-*

Brethren support FRRI projects in Indochina

Brotherhood funds amounting to $24,050 to date assure a Brethren share in reconstruction and reconciliation in Indochina. Channeled by World Ministries through the World Council of Churches, the Brethren contribution helps support the work of FRRI (Fund for Reconstruction and Reconciliation in Indochina), established in 1972 as an international ecumenical instrument to express the churches' solidarity with the peoples of Indochina and to contribute material and financial resources to reconstruction and reconciliation activities.

One project that FRRI finances is the reconstruction of Hai Hung Hospital in Vietnam, to which $2,200,000 is committed (see photos). Other projects include a new shoe factory in Dong Da, Vietnam ($2,100,000), to be fully operational by May, 1978, and an irrigation system/domestic water use project for 50,000 people in Pham Van Coi, Vietnam ($1,000,000). In Laos FRRI is providing $1,000,000 to build the Ban Nabong Agricultural School, the first of its kind in Laos, which will accomodate 400 students.

Filipinos Corazon Tiangco, Sheena Ontog, and Gregoria Perfinan with Bridgewater residents Lydia Brumbaugh and Mary Starr.

Record reporter that at the Home they were being "killed with kindness" and that people in the Shenandoah Valley "were hospitable, just like in the Philippines."

To walk down the halls of the Bridgewater Home is to face a string of questions about life in the Philippines, the women said.

In July they will take a Virginia state nursing exam in order to continue working at the home.

Growers, union assess farm worker pact

What progress in grower-laborer relations is expected to result from the jurisdictional agreement between the United Farm Workers and the Teamsters?

Aimed at ending more than a decade of strife over organized agricultural workers in the western states, the agreement removes the Teamsters from organizing workers in the fields and restricts them to organizing workers in food processing plants.

UFW's Cesar Chavez used the superlatives *enormous* and *tremendous* in hailing the agreement, while Teamster President Frank Fitzsimmons termed it successful in overcoming "insurmountable obstacles."

Hai Hung Hospital is slated for $2,200,000 in FRRI funds, going for medical equipment, technical installations, and building materials. The hospital has 90 doctors.

A spokesman for the Chicago UFW office expressed the modest hope that the agreement will work and bring a calmer climate to the fields.

Some Brethren growers in California contacted by MESSENGER's Norman Reber feel that the servicing of union contracts for growers and effective bargaining for field workers may suffer from elimination of Teamster competition. An observer in one area claimed the Chavez union lost substantial three-year contracts to the Teamsters because it did not adequately service its contracts with the growers.

Some Brethren growers further said that while they anticipate less risk to property and less trespassing by union organizers, they feel jurisdictional disputes will continue to arise between the Chavez union and smaller independent unions.

The fact that UFW is the only large field-worker union does not necessarily mean it will get contracts, one grower pointed out. Contracts are dependent upon winning elections, all of which are supervised by the California Agricultural Labor Relations Board (ALRB). If there is not a victory in a given situation, it will be a year before another election may be held. The UFW still faces competition in that workers may ballot for an ALRB-certified independent union or for no union at all.

With the Teamsters out of the race, and improved ALRB surveillance, observers feel there is less likelihood of "sweetheart" contracts, the kind a grower may sign with a rival union without properly supervised balloting.

The defeat of Proposition 14 in California last November did not infringe upon the rights of workers to collective bargaining. Farm workers still continue to have the right to vote in secret ballot elections for the union of their choice or for no union. The defeat of the proposition simply left in the hands of the ALRB the flexibility to continue operation, including the setting of guidelines for union organizers as to what hours they are allowed to be on a grower's property for that purpose.

Board rules, in the main, have stipulated one hour before work starts, one hour at noon, and one hour after quitting time.

As in the past, the consumer will absorb higher costs of food that result from higher union wages and higher profit margins. Frequently, however, intense competition in agriculture has left producers unable to pass on higher labor costs, let alone higher profit margins.

Sectarian, ecumenical:

by Fred W. Swartz

Sectarian. Ecumenical. Which stance is more characteristically Brethren? Evidence within the denomination's faith perspective strongly supports an ecumenical style.

We recognize at once, however, that the subject is controversial. The Fall 1975 issue of *Brethren Life and Thought* contained a symposium on this subject, prompted by the thesis of Warren F. Groff's lead article that "the unity of the church is not in conflict with, but springs out of the very center of Brethren identity." Reactions to the Groff proposal that true Brethrenism is more catholic or universal than clannish were definitely no more unified than Christendom itself.

A case can be made for labeling the Church of the Brethren provincial or sectarian. Its very size (179,000 members) makes it suspicious. Its evangelism, confined during the first 200 years to activity among only rural, German-speaking people, points up rather quickly the early exclusiveness of the church.

Evidence from 18th century documents shows that the original Brethren adopted a seemingly self-righteous attitude regarding the proper mode of baptism, which they believed to be immersion. Their intolerant insistence earned them the "stubborn separatists' award." George Adam Martin, writing in the *Ephrata Chronicle,* says of the early Brethren in Europe: **"At the very commencement they adopted needless restrictions in that they did not allow anyone who was not baptized (by immersion) to partake with them of the holy sacrament. Had they not been so sectarian in this matter, and been more given to impartial love, they would have found entrance to more souls in their great awakening and noticeably promoted the glory of God."**

The tendency to lay claim to a certain divine "chosenness" has always been in evidence among the Brethren. It has surfaced in the pride often associated with its practice of non-conformity, in the cliquishness of heredity that labels certain family names as distinctly and historically Brethren, and in the defensive guardianship of parochial customs. It was, furthermore, not until well into the 20th century that membership in the denomination was open to persons not baptized by immersion without the requirement of rebaptism. Nor were such persons welcome at the love feast in earlier days.

Brethren practiced the "ban" on through the 19th century, disfellowshiping any brother or sister who violated one of the church's convictions. At times such expulsion went to what seems now to be a rather harsh extreme. Persons were disciplined for such "crimes" as a sister wearing a hat to church instead of the covering, and a man growing a mustache without a beard. Both were considered examples of worldliness!

One could argue from these historical examples that sectarianism is the predominant force behind Brethren existence. The cited evidence points to a group with woven-wire boundaries, erected as much to keep the wolves out as to preserve the sheep within. It reveals a self-contented (if not self-righteous!) community, willing to make friends and disciples only on its own terms. But is this the whole story?

A countercase can be developed for the Brethren as ecumenists. Rick Gardner, responding in *Brethren Life and Thought* to Warren Groff's article, writes: "Running deeper than any of these specific episodes of setting limits and boundaries is an interior momentum toward seeking unity and family togetherness that is an irrevocable part of our heritage."

Both Gardner and Groff are calling the church to examine some of the basic ingredients that make us who we are as a denomination. In doing so we discover that our theology—in other words, our understanding of God's will for us—definitely points us in the direction of unity rather than exclusiveness or parochialism.

The "ecumenical" features of what might be called the "Brethren consciousness" include the following:

Family feeling. A young woman stood up in a morning worship service during a period of sharing to say: "The thing that thrills me most about being a part of the Church of the Brethren is the family feeling I get here. It's just like everybody is accepted as part of one big family. Everybody cares about everyone else." The speaker had been a member of the Brethren congregation for three years, having transferred from another denomination.

The woman was putting her finger on a vital clue to Brethren identity, which is not only a denominational lineage preserved through family names and inter-marriages, but a fellowship (koinonia) that carries a genuine sense of brotherhood and sisterhood. The family feeling is evident long after the postlude has dismissed the congregation from Sunday morning worship, as persons (sometimes by families) stand around sharing their joys and heartbreaks. The family feeling is preserved and celebrated on a larger scale in the denomination's Annual Conference, which functions more as a "family reunion" than as a governing agency.

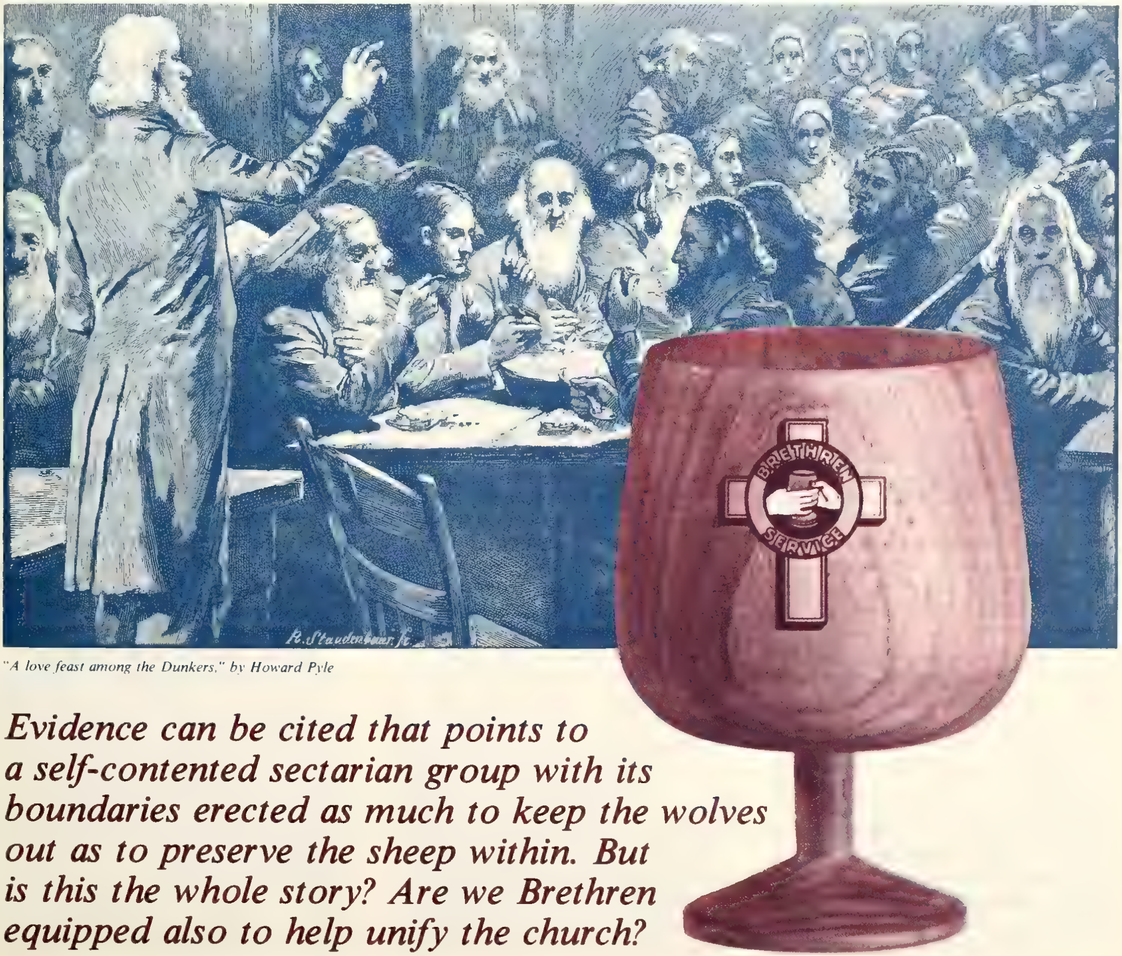
The Brethren simply do not conceive of salvation apart from communal fellowship. Salvation is realized within the community of faith, where each cares for the other and each is accountable to the other in the name and spirit of Christ. The major rites of "family membership"—confession of faith, membership vows, baptism—take place most appropriately when the whole congregational family is present.

This commitment to a faith-in-community (as contrasted with a strongly individualist religion) has led the Brethren to widen the family boundaries. We acknowledge an accountability to an extended family beyond the denomination, as seen in ecumenical participation. In *Church of the Brethren Past and Present,* Vernard Eller relates that the Brethren "introduced the practice of open communion and transfer of membership by affirmation of faith ahead of some other denominations of their type."

Which is the Brethren stance?

It is also interesting that, according to Eller, the Brethren in recent years have recovered a doctrine, held by the original German Brethren, of the ultimate restoration of all humanity. Such an emphasis would be a natural outgrowth of the family model, for the genetic family ideally desires the best for each of its members, even those who differ violently or become prodigals. Come what may, one remains a member of the family.

Service. On many Brethren dining tables in the 1940s and 1950s, a visitor was apt to see a small wooden pedestalled cup, on which was printed a logo identified as Brethren Service. The cup was an ever-present reminder to the family members who sat down at that table for physical nourishment that there were other "brothers" and "sisters" in the world who fared less well. There were those whose table was bare and whose home was perhaps no more substantial than a cardboard box in an alleyway or a thin refugee



"A love feast among the Dunkers," by Howard Pyle

Evidence can be cited that points to a self-contented sectarian group with its boundaries erected as much to keep the wolves out as to preserve the sheep within. But is this the whole story? Are we Brethren equipped also to help unify the church?

tent in a strange and barren place. The cup was to be graced with daily contributions to be used for sharing with those less fortunate.

Service to humankind is part of the Brethren consciousness, if not the very heart of their faith. Brethren have been a people who, as Bonhoeffer put it, "go about doing good," rather than specializing in theology or liturgy. With the exception of the love feast, which still occupies a unique place among contemporary Christian rites, Brethren have not been noted by their formal worship but by their service to the total human community. Historic examples include honest and dependable dealings, ministries to both Union and Confederate soldiers during the Civil War, Brethren Volunteer Service, Heifer Project, refugee settlement, disaster relief, homes for the aging, and many manifestations of caring in local communities.

While Brethren may have been defensive and protective of their tradition at some points, the record shows that they were nonetheless conscious of their calling to "wash the feet" of the world. There is no dispute over the Christ-model of the Suffering Servant, who came "not to be served, but to serve" (Matt. 20:28). And there is likewise a full endorsement of the concept of a Savior for the whole world, the accomplishment of whose mission depends upon the help of his disciples in every age.

The Brethren thus reach out to serve all people without discriminating on the basis of religion, race, political persuasion, or social standing. In such service there is a definite sense of relationship with and responsibility to every man, woman, and child of the world. We are bound together with others under the God who created us all.

Reconciliation. It was reported to a pastor-parish relations committee of a local Brethren congregation that a small group of persons within the fellowship had voiced acute discontent over an aspect of the church's social ministry. The committee recognized within the group some perennial "rabble rousers" and toyed with the idea of passing it off and proceeding with business as usual. But the dismissal of the matter was not that easy. There was trouble in the family: The family's togetherness and united effectiveness was broken and threatened. The committee felt a compulsion to deal with that. Someone referred to Matthew 18. It was resolved that the committee would offer to sit down with the dissenters and attempt to restore harmony.

Although their history reports division, and the church itself was born out of schism, Brethren have never been comfortable with divisiveness, either within or outside the church. One of the cardinal scriptures of Brethren consciousness is 2 Corinthians 5:16-21:

"From now on, therefore, we regard no one from a human point of view; even though we once regarded Christ from a human point of view, we regard him thus no longer. Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

Brethren have taken seriously the calling to be "ambassadors of reconciliation." It is told that in the early years of the World Council of Churches, the lone Brethren delegate, M. R. Zigler, was called upon within the General Assembly to settle disputes between other delegates voicing seemingly opposite viewpoints. As we have seen, Brethren have been on the forefront of restoring friendly relationships between America and countries behind the Iron Curtain. Brethren leadership has penetrated the ranks of the Fellowship of Reconciliation and many local human relations councils. The Brethren have maintained a witness against racial prejudice and a program to encourage equal opportunity and respect. During the civil rights revolution of the 1960s the Brethren engaged a national staff person to act as an impartial mediator in community conflicts. Community leaders on both sides of the struggle hailed his effectiveness and expressed appreciation for the role played by the Brethren in that time of tension.

Floyd Mitchell states unequivocally, "Being Brethren calls us to work for the unity of the church" (*Brethren Life and Thought*, Fall 1975). He would undoubtedly not object if we added to his proclamation the words, "and of the world." There is a Brethren consciousness which earnestly desires the angelic "peace and good will among men," and which accepts unequivocally a primary responsibility to work toward that end.

No privileged status. A visiting minister was escorted onto the stage of a Brethren fellowship hall to speak to a dinner gathering of expectant lay persons. The atmosphere was suddenly formal. Heads turned slightly toward the stage. Persons sat upright in their chairs. There was the uneasiness that accompanies a conscious attempt to do the correct thing. With a split-second analysis the minister retraced his journey upward until he stood, without podium or elevation, beside the front tables. "I would rather speak from here if it's okay," he announced. Chairs shuffled, sighs were released, and ears were opened.

Part of the Brethren consciousness is that distinctiveness in status, title, or privilege is not sanctioned in the new life of the kingdom. In Christ there is neither Greek nor Jew, male nor female, slave nor freeman (Gal. 3:28). Furthermore, all baptized believers are made ministers for Christ, called to a shared priesthood with him. The Brethren are uncomfortable with labels and with the valuation of one human group as better than another (especially as these distinctions apply to the church).

This rejection of special status for individuals points naturally to rejecting special status for any one church in the total body of Christ. Any claim to be superior to other parts of Christ's family runs contrary to our historic commitment to be on one level with each other. The biblical admonition not to think of ourselves more highly than we ought to think (Rom. 12:3) prevents us from standing proudly aloof from other Christians.

The characteristics we have described, what we have chosen to call the "Brethren consciousness," support the denomination's natural participation in reconciling the church to itself and to its Lord. Furthermore, the gifts of family concern, unreserved service, reconciling the broken, and rejecting special status, equip Brethren to contribute in very specific ways to any promising effort toward unifying the church. ☐

From the book, *All in God's Family: Brethren and the Quest for Christian Unity* by Fred W. Swartz (The Brethren Press). Used by permission.

Five-hundred Polish scientists and extension workers with memories of the United States and the Brethren. Polish farmers who have never seen the States, talking easily about apple varieties like Jonathan, Bancroft, and Delicious. And a scientist in the US writing about apple trees with a Polish Antonovka seedling rootstock. Truly the Church of the Brethren's agricultural exchange program with Poland that began 20 years ago has come . . .

Full circle

The view from Poland, by Pat Reber

A translator is indispensable to ask questions of a private Polish fruit grower but quite unnecessary to understand some of his answers. From Poland's most productive apple orchards around Grojec near Warsaw to the orchards near Brzezna 200 miles farther south in the foothills of the Carpathian Mountains, the answers are the same. What varieties are grown? McIntosh, Jonathan, Cortland, Delicious, Idared, Bancroft, Spartan. What methods are used? Interstem, Starks method. American varieties, American methods. American words for which there simply is no translation.

Although these farmers have never been to the United States, they are, in part, what the Church of the Brethren's 20-year-old agricultural exchange program with Poland is about. They are the practitioners of information and developments carried back home by more than 500 Polish agricultural scientists and extension workers who have studied and worked in the US since 1957.

The exchangees' number may be small but their influence extends to all levels of Poland's horticultural and agricultural life, proof of what Prof. Dr. Stephen Pieniazek—founder and motivating force on the program's Polish side—calls "the multiplying effect."

Former Brethren exchangees are found at the national administrative-policy level (two vice ministers of agriculture), at the university/research level (two agricultural university rectors in Krakow and Poznan, many department heads, educators and research institute directors), in agricultural extension work with farmers (directors of experiment stations in Brzezna and Grojec), and in production (many directors of state farms and cooperatives). One hundred former exchangees work in Skierniewice alone, where Prof. Pieniazek heads up Poland's Research Institute of Pomology, said to be one of the best fruit research setups in Europe. Another former exchangee is a vice-director of its sister organization for vegetable crops. Prof. Pieniazek calls the exchange with the Church of the Brethren "the most important link between Polish and US agricultural science."

The study, research, and work in the USA have meant many things to the exchangees. Most mention the pain of a year or more absence from spouses and children, although wives and husbands are now encouraged to join them for at least the last months of their stay. The major restriction on Polish travel to the west is the severe limitation on hard currency they may buy to cover costs of a stay abroad. But since the Polish government pays their transportation from Warsaw to their US destinations, where they have jobs and assistantships lined up, so the exchangees often save enough money during the year to enable spouses to come.

But most important to the exchangees are the twofold benefits of their overseas experience, which they sum up as, first, learning to know the US people and their way of life and, second, scientific advancement, learning new methods and techniques, making valuable professional

A favorite flower among the Polish people is the Gerbera or Transvaal Daisy. Marian Saniewski (left), who admires these specimens in a Skierniewice breeding station with Leszek Orlikowski, studied agronomy at the University of Missouri and works now in Skierniewice. Orlikowski, a plant pathologist, studied at the University of Kentucky.

Leszek Koscianek demonstrates a grafted apple seedling. A local farmer turned orchardist, he used new methods to get a 100 percent increase in apple production.

contacts and exploring new ways of thinking about their work.

When the exchangees return to Poland, they advance very fast in their professional work, according to Prof. Pieniazek. As interviews with 36 exchangees showed, they are a special group. Most come from farm backgrounds, many have spouses and siblings working in agriculture, and all have their feet, hands and minds on the earth from which they want bigger and better yields. But as Dr. Jozef Bakowski, 41, who heads up the department of vegetable processing in Skierniewice and was at Michigan State University from 1960-62, said, "We are another people after a year in the US."

It is not an overstatement. Former exchangees converse matter-of-factly about New Windsor, the Eberlys, the Kinsels, the Gibbles, Wenatchee, the US Department of Agriculture station in Beltsville, Md. They do not agree on everything, as was evident in an afternoon discussion in Krakow where eight exchangees put forth eight different philosophies of research and education.

But one thing without exception ties them together, a universally intense admiration and personal loyalty for the modest little gray-haired, world-famous pomologist, who in 1945 was the only Polish scientist with a Ph.D. in pomology who was not killed by the Nazis. For most exchangees said that Dr. Pieniazek sent them abroad—not their government, not their university, but Dr. Pieniazek.

Perhaps a measure of this intense depth of feeling is not only the exchangees' professional success but also the fact that in 20 years only four have not returned to Poland. Surely love of family and country and desire to contribute to its progress have also played an important role. But Dr. Leszek Orlikowski, 33, an ornamental plant protectionist in Skierniewice who was at the University of Kentucky in the early 70s, said he never even considered not coming back. "I could never have lived with the bad conscience that I had disappointed Prof. Pieniazek!"

Program objective: to share the best agricultural techniques both in theory and practice. (From a pamphlet by Lamar Gibble.)

Another factor in their fast advancement has been the agricultural and scientific techniques the exchangees learned in the US. As extension workers, nematologists, plant physiologists, virologists, irrigation and soil conservation specialists, biochemists and plant breeders (the list could go on), exchangees talked about new experiment and disease isolation methods they learned, about new apple packing methods, about the superiority of fruit picker and tractor driver instruction in the USA. They are serious scientists who showed career direction long before they were hand-picked for the program. Many published the results of their experiments and work (up to 5 and 6 papers) during their stay in the US.

True, there are some frustrations upon return. Exchangees said they must readjust to the not-infrequent year or longer waits for equipment and materials much more readily accessible to US agricultural scientists. However Edward Zurawicz, who returned to Poland in 1976 from a year at the University of Minnesota, did not find this as important as the positive discovery that his human ability "measured up to US standards. Before I went I was sure I would find that we Poles are not as . . . good as US scientists in our . . . work. It was very important to my self-confidence to discover that US researchers—although they may have more equipment—do not work or think any better than we do." US professors often ask for more Polish exchangees after having good experiences with their predecessors.

Some exchangees said their US stay changed their career interests—such as one horticulturist who became interested in food processing in East Lansing—and most say their US experiences are still affecting their work and conduct up to 20 years afterwards.

Take for example Prof. Dr. Jerzy

Jerzy Woyke (center) talks honeybees with Kazimierz Pliszka (left) and Sygmunt Soczek. Woyke's apiculture discovery: eight drones are needed to fertilize a queen.

Woyke, 51, who accidentally became interested in beekeeping as a 12-year-old when he mail-ordered what he thought was a pigeon box. He has become one of the world's leading bee experts as a direct result of the exchange program. Before going to the US in 1957 (Wisconsin, California, and Louisiana), he had theorized and proven in his doctoral thesis that it takes eight different drones to fertilize a queen bee, but did not know how to carry this out in practice, since artificial insemination techniques necessary for control and selection of the male parents were yet unknown to him. On the other hand, apiculturists in the US since 1945 had perfected artificial insemination but could not understand why the queens were not laying fertilized eggs, since they were using semen from only one drone.

Apiculturists profited dramatically from this marriage of Polish theory and US practice, and Dr. Woyke has traveled around the world from Australia to South Africa lecturing on the subject. "You see, it was a very great opportunity your people gave me to study in the States, because I can say that I am still working on what I learned there almost 20 years afterwards. And the study of bee genetics has been changed completely from this time on!" Dr. Woyke said.

Not one to limit himself to pure research, Dr. Woyke has also propagated the US practice of commercial pollination services, a vital element in agriculture today. This idea caught on after initial resistance by Polish farmers, who felt beekeepers should pay *them* for the nectar collected to produce honey. There are now several thousand operating pollination services, from hobbyists to smaller beekeepers, and farmers and orchardists are glad to pay for the service.

In addition to purely technical gains, former Brethren exchangees also learned English, a vital factor to their keeping up to date with and contributing to international scientific developments, both verbally and in written form. This is where the BVSers come in. Since 1957, 67 BVSers have been to Poland, which seen on a reverse population ratio is just about right. Although many have BS degrees in some form of agricultural-related science (Dennis Schrock and Richard Zaremba in Skierniewice studied horticulture, Richard Tieszen and Delia Walbridge in Krakow studied chemistry and biology respectively), and are involved somewhat in direct research, an equally important function is their work as translators and teachers of English. Delia Walbridge, for example, is preparing for publication reports given at an international congress on animal reproduction and artificial insemination held recently in Krakow.

It was also this language factor—the large number of former Brethren exchangees plus the presence of BVSers like Laura Harrison (whose name crops up on many English pamphlets published in Poland)—which made the 19th International Horticultural Society Congress in Warsaw in 1974 possible, according to Prof. Pieniazek, who was president of the society. (See MESSENGER, February 1975.) The professor was the only founding member from a socialist country when this society was set up in 1959.

Prof. Pieniazek values the BVSers highly, not only for reasons of language but also for their simple presence. When the US ended compulsory military service, he worried that their number would fall off. But at the end of 1976, there were 10 in Poland, more than at any one time in the past 20 years! Prof. Dr. Zygmunt Soczek, a specialist in growth regulators for strawberries in Skierniewice, spoke for several exchangees when he said he "felt bad that we are not giving as much in return. What I wish is a bigger exchange from your side." Dr. Soczek is one of the few exchangees who has been to the US twice under this program: first in 1947 on a farm in Connecticut, when the initial efforts to set up the program were interrupted by the beginning of the Cold War, and second in 1959 for post-doctoral work at Rutgers University. He is now scientific secretary at the Institute of Pomology and also heads up its department of fruit production techniques.

Program objective: to build bridges of understanding, friendship and goodwill across national boundaries.

When Prof. Pieniazek thinks of "people of a good will" who have lent a helping hand along the way, he points to Ella and Anthony Savina, an English teacher and her retired banker husband (his parents were Polish) from Wenatchee, Wash. They are not church members but in addition to opening their doors and hearts to 20 years of Polish exchangees in Wenatchee, they recently paid their own way to Poland to teach English for four months in Skierniewice. Prof. Pieniazek calls this "only one of the waves brought to life by people like Harold Row and the people who continue his work."

Another goodwill spin-off of the program is a seemingly never-ending

Stanislaw Skowinski (photo, page 13) is an apple grower who benefited from a nearby pomological research station in Nowa Wies. With new methods and new apple varieties, he has improved his yield and become a local farm leader. A Paul Revere of sorts, Skowinski warns his neighbors with a red light on a pole when coddling moths occur.

Skowinski confounded neighbors by replacing old apple trees with dwarf varieties that cut labor costs. Trusting his knowhow, his fellow orchardists followed suit.

Poland's 'apple professor'

While the Polish agricultural exchange program is celebrating its 20th year this July, Stephen and Janina Pieniazek (pronounced *pea NYON check)* are celebrating a more personal occasion—38 years of marriage which began, of all places, in Ithaca, N. Y.

Their first contact with the US goes back to 1938, when Prof. Dr. Stephen Pieniazek, now 63, went to Cornell University. His fiancee, Janina Praska (now also Prof. Dr. Pieniazek and a specialist in her own rights on the winter dormancy of fruit trees) joined him from Poland a year later to be married and to study at Cornell.

Today, the professors live in remodeled servants quarters of the Old Skierniewice castle which are decorated with Chinese wall hangings and other mementos of their worldwide travels. Philodendron winds across the ceiling and around the windows. On the sill sits a small Canadian ornamental lemon tree which Prof. Stephen hopes will become popular in Poland. Before and during a dinner of vegetables and spaghetti, they talked about their lives and the exchange program, which he directs under the auspices of the Polish Ministry of Agriculture. They consider themselves a team, both in their scientific work and the running of the program which they do without any special staff.

Prof. Stephen Pienizaek is a busy man—as scientist, educator, diplomat, lecturer, member, and often times president of international organizations, mediator and writer with his wife of popular books about horticulture. It is difficult to imagine when he relaxes. Yet his manner is gentle, patient, and easy-going and he is blessed with a sense of humor and seemingly unlimited energy.

He is well known among the Polish people as the "Apple Professor" who directed the successful efforts to make apples as plentiful as potatoes in Poland, and has lectured widely on Chinese and Russian horticulture in the US and about US horticulture to Chinese and Russians.

It is as likely to find Prof. Pienizaek picking up a telephone to banish a problem for a BVSer as it is to find him on his way to meet a US president or to visit orchards in Siberia. He was the stand-in father for adopted BVSer Linda Brown during her marriage to Richard Zaremba in the old Skierniewice castle last December and he likes to reminisce about other marriages that have taken place within or as a result of the program. While he refers to the BVSers affectionately as "the Kids," they refer to him as "the Professor." ☐

stream of professors and their families from the US coming to Poland to visit in the homes of their former students. Many exchangees have kept up both professional and personal contacts through letters and visits for up to 20 years. Many also have their name cards printed in English, another indication of the continuing interaction they have abroad.

It is possible that some Poles have seen more of the USA than many of its citizens. In used cars bought for a song or in Greyhound buses, exchangees have traveled from Lincoln's birthplace to California and from Florida to Maine, and everywhere they said they found kindness, openness, friendliness, and most important, acceptance. Many remarked on the openness of professors in the States who always had time for and even encouraged students and farmers seeking help, a style that many have tried to put into practice upon their return.

For Prof. Pieniazek, this is the essence of the program. "I was really taken aback when I met some former BVSers in the USA and I asked them what they remembered about Poland. And they said it was how kind and good people were to them. And when our people come home, they also tell their families and friends how good the US people were to them. And this is the exchange!"

BVSers say that Poles have bent over backwards for them. "Not because they have to," said Richard Zaremba, "but maybe because especially Poles who have been to the States . . . have been treated so well that this is their way of saying, 'Gee, thanks.'" Denny Schrock said he can barely wait to get back to the States to give back what he has received. "I just want to . . . show, not only Poles, but other foreigners too, my country!"

Although it seems earlier exchangees had more direct contact locally with the Church of the Brethren than later ones, most said they enjoyed going to church somewhere. One 1966 exchangee remembered the Brethren church near Purdue University which always invited him to services and picnics. "They asked me always, do I need something, help or accommodation. They were really interested in my welfare."

Many Poles, coming from an almost exclusively Catholic country where Sunday morning services overflow into the street, explored as many different churches as they could find. Jerzy Kryca, who is now deputy director general of the Union of Agricultural and Horticultural Seed Production in the Ministry of Agriculture, said he considers himself an atheist but nevertheless went to church every Sunday with his guest family, the Cyrus Buchers in Biglerville, Pa. "What for? To meet people!" Mr. Kryca spent 1958-59 on farms in Pennsylvania, Michigan, and Washington State.

Program objective: to advance the prospects for world peace through this process of bridge building.

Many people have been puzzled about why a US church has such a program with a country that is socialist, that is Christian, and that has recovered for the most part from the devastations of World War II. Perhaps the best explanation comes from a Polish man himself, Prof. Soczek, who said that the help the church is giving Poland is important, "but not as important as the fact that you are taking a stand on establishing peace in the world."

Exchangees who were in the US right after the East-West thaw began in the late 50s said they frequently met US persons who challenged them with the extreme arguments of McCarthy-type anticommunism. "Now it's different. But you must remember it was 1960 when I was there. There had been *little* contact before then and sometimes there were *big* misunderstandings. Brethren Service has done a very big job with this exchange . . . as has Prof. Pieniazek, who is a great man for Poland," said Dr. Edward Bartman, a professor at Warsaw University's Landscape Architecture Institute. He teaches the American landscape approach—fewer flowers and more functional, economical, and ecologically-sound grass and trees—to students from Poland and other socialist countries. He studied at Iowa State University from 1960-62.

Even today, exchangees point out, some persons in the USA are very misinformed about Poland. But this goes the other way, too. While some recent Polish exchangees may have expected to find a paradise of freedom and material well-being in the USA and returned with a more realistic impression that the US has its problems too (e.g., poverty, violence, high medical and education costs, pornography, and less security for old age were frequently mentioned), others may have expected to find a fully automated and materialistic society and returned with the more correct impression that US society, like their own, is also warm and human.

"Many of us did not really have a true picture of life in the United States—only what we got through our media and television here. This true picture only comes when one has been there," said Dr. Eberhard Makosz, one of Poland's leading horticultural economists who is director of the experimental station in Brzezna. He was in Wenatchee in 1975-76.

A 1966 exchangee who is now rector of the Agricultural Academy (University) in Krakow said he got his inspiration to teach others while in the States. Beforehand Prof. Dr. Tadeusz Wojtaszek was a research worker in a laboratory of the Polish Academy of Science (the highest policy-making body for scientific affairs in the country, of which Prof. Pieniazek is vice president. The rector was recently elected a member of the academy.). Dr. Wojtaszek expressed perhaps most eloquently this objective of the program: "I think that the idea of . . . this exchange is such an important one, especially in these times in the world when there are . . . so many difficult problems. This is a very very great job done by the Church of the Brethren . . . because there is no better way to make freedom, to make peace, to make brotherhood in the world than . . . to learn that the people in each country are the same people . . . and that most of them want to live like friends in peace and brotherhood."

Program objective: to combat the problem of hunger in our world by sharing of agricultural expertise.

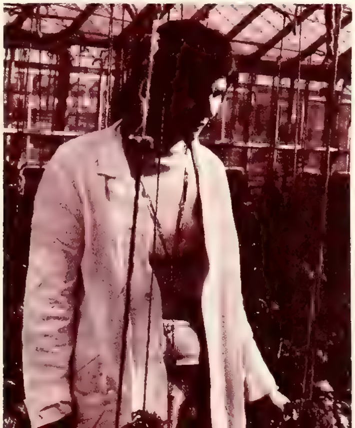
In 1945, the late Harold Row asked Lawrence W. Shultz of North Manchester, Ind., to "head up a bunch of cowboys" on a ship with heifers bound for Poland, a Poland which Mr. Schultz later described in five essays entitled simply but poignantly "Poland is Hungry, . . . is Cold, . . . is Dark, . . . is Devastated, . . . is Brave, and Will Rise Again."

Thirty years after the horrid destruction, in which the country's entire agricultural base was practically wiped out, Poland has proven true to his last prediction. It has rebuilt, refueled, re-electrified. And perhaps most important, it is no longer hungry. True there are some shortages, but there are plenty of vegetables and good beef, although many Poles still stand in hour-long lines for the much preferred and more scarce pork and sausage. They eat increasingly less bread and potatoes and increasingly more meat, eggs, vegetables, and fruits.

The program's small contribution to this situation has been mainly in the field of horticulture—fruit and vegetable growing—a focus brought largely by Prof. Pieniazek's own area of expertise and US strength in this field. About 30 percent of the Polish exchangees are, like him, pomologists. Fruit production today is about 1.8 million metric tons annually (of which about half is apples), or about 55 kg per capita, up from 15 kg per capita in 1952. Vegetable production reaches over 4 million tons in favorable years, or about 120 kg per capita. Most of these fruits and vegetables are grown by private farmers, who own about 80 percent of Poland's agricultural lands.

One of the major efforts to increase Polish fruit production these days is concentrated on encouraging small farmers to enlarge their small land holdings (now averaging 12 acres) and to convert from mixed-production operations to specialization. This has happened for example among apple growers near the pomological experimental station in Grojec, whose director since its founding in the early 50s has been Elgiusz Gajewski, a 1957 exchangee who was in the US at the time of this reporter's visit.

Exchangee Maria Owczarek specializes in greenhouse tomatoes. She is experimenting with growth methods for a greater yield.



It was only after his return from the USA with new methods and varieties that the local farmers, who have been his neighbors since childhood, began listening to his suggestions. Today there are many farmers who have since converted to specialized apple production. More progressive farmers have boosted their yield from about 10 metric tons per hectare in the mid 60s to about 30 tons at present.

Stanislaw Skowinski, a private farmer, hopes to boost his yield to 40 tons with irrigation over the next two years. He is also responsible for his area's warning system, which consists of a red lamp mounted on a tall pole by his storage shed to tell neighboring farmers it is time to spray. Mr. Skowinski determines this through coddling moth traps, US-built, which he watches for larva development, and a thermohydrograph, which he watches for scab conditions. All of this, he said, he learned from Mr. Gajewski and his coworkers at the station.

Just as Poland is becoming more self-sufficient in fruit and vegetable production, with exports on the increase, so is it contributing more and more to the scientific developments of agriculture around the world. Dr. Bakowski, the food processing expert in Skierniewice, added that the exchange program is "helping us to increase the understanding of better and higher production of food. Because in many places in the world there are still a lot of hungry people."

Prof. Pieniazek likes to quote Paul Stark Jr., his former classmate from Cornell and manager of Stark Brothers Nurseries which developed such apple varieties as Delicious, who wrote in a 1972 issue of *The American Fruitgrower:* "I am forecasting . . . that compact trees of the future . . . will have a *Polish* Antonovka seedling rootstock . . . and a dwarfling stempiece. . . . " Although the technical meaning of this statement may be difficult to comprehend, its general significance is not. The exchange program has truly come full circle. □

Even more than the scientific and technical benefits of the US/Polish Exchange, participants have valued the intercultural sharing that binds people together regardless of their political or economic systems. The spirit of that giving and receiving is best caught in an old Polish Christmas tradition . . .

The witness and the wafer

The view from the US, by Norman F. Reber

Poland was a shambles after World War II. Its capital, Warsaw, was 85 percent destroyed and its inhabitants were desperate for food, clothing, and shelter. The response by the Church of the Brethren was prompt. Many Poles experienced the compassion of Christ through representatives of the Brethren Service Commission. Thurl Metzger introduced Heifer Project. L. W. Shultz and many other Brethren "cowboys" brought cattle and horses to get food and feed production going again.

To their stricken country in 1946 returned Dr. S. A. and Janina Pieniazek, both pomologists. He had come to the United States in 1938 on a Polish government fellowship and she a year later, both to study pomology at Cornell University. War broke out the next year and they had to stay in the United States until 1946.

With a doctorate from Cornell S. A. Pieniazek also brought strong Christian impressions that are a key to this whole exchange story. Although he had turned from his early desire to be a Catholic priest, religion as such continued to interest him greatly. He became impressed with the faith of a marvelous American Quaker graduate student, Dr. Frederic Hough, now of Rutgers University, and so gathered information about the Quakers.

"I found then," says Dr. Pieniazek, "that there are at least three denominations similar in their religious philosophy, the Quakers, the Brethren, and the Mennonites. I also got friendly with a Brethren, an undergraduate student whose name was Russell. I learned from him a great deal about his church. He left the university after a winter semester and I lost touch with him."

But Pieniazek, back in Poland and head of the pomology department of Warsaw Agricultural University, did not lose touch with the Brethren. Through the minister of agriculture he found them at work helping peasants resettle in northeast Poland on land recovered from the Germans. There he met Thurl Metzger and through him got acceptance from the Church of the Brethren to bring ten agricultural students to be placed singly on farms for a year. They sailed to America in 1947 and were getting valuable practical experience in modern farming when an East-West Cold War forced their return to Poland after only ten months. It was impossible to send the next group.

But the Cold War could not freeze out the warm memories of solid help and friendly visitation of those desperate post-war years. A decade later Pieniazek got permission from the ministry of agriculture again to approach the Brethren with the idea of a US/Polish Exchange in agriculture. He wrote to Metzger, who passed the letter to the late W. Harold Row, executive of Brethren Service. Row went to Poland and met the students who had been in the States in 1947. Six already had their doctorates.

Pieniazek proposed that holders of masters degrees already working in their professions come to the States and also that young US students be invited to study at research institutes or agricultural universities. Row's favorable recommendation was accepted by the General Board.

The coming of eight horticultural Polish exchangees in 1957 began two decades of the most comprehensive cooperative East-West agricultural exchange in history. This exchange would have been impossible without the cooperation of the two governments, the land grant institutions, private farmers in both countries, and the sponsorship of the Church of the Brethren. To date 500 Polish exchangees have been in this country for at least a year and 67 US students have been in Poland.

While the Cold War feeling was defrosting, it did not melt right away. John Eberly, the first exchangee program director, had to convince some Brethren that working with students from a communist country was a way to express their faith in Christ in whom there is no east nor west.

At first the universities, too, were cool, if not cold, to the idea of working with the Polish exchangees at their experiment stations. But the high caliber, industriousness, and skill of the exchangees soon convinced Brethren farmers and professors alike that they had worthy contributions to make to our agricultural economy as well as we to theirs.

To help sponsors to steer away from ideology and accept the exchangees as they found them, John Eberly in a circular letter to sponsors dated Dec. 18, 1957, had this advice: "Political discussions do not lend much value to our Polish exchange and we therefore suggest they be avoided."

An early augury of how love and concern for each other could cut through ideological feelings was the way Brethren responded when one of the eight 1957 exchangees, Alexander Stepkowski, had a ruptured appendix. They donated blood in his behalf at a Canton, Ohio hospital; he later recuperated at the home of Merlin and Grace Shull, then in the pastorate of the East Nimishillen church.

Through the two decades the stress has become more and more on research projects in food industries and in universities. The 50 Polish exchangees in 1976-77 worked in 10 private agricultural enterprises and in 11 land grant universities.

One of them, Dorota Haman, a mathematics major at Michigan State, developed a mathematical model from 30-year weather data. Her work will help farmers in Michigan and in Poland to be aware of the best planting dates for top production in the growing season.

Wieslaw Barabasz at Pennsylvania State University is engaged in research with a gas chromatograph. Its purpose is to find out what happens to high nitrogen fertilizer, for example, in different soils including those that have high metal content. These studies help determine how much nitrogen fertilizer may be applied for specific crops in particular soils without polluting the underground water supply.

Anti-pollution war is waged by exchangee Wieslaw Barabasz at Penn State in his experiment with high nitrogen fertilizer to avoid polluting underground water.

Research by Halina Skorupska at the University of Illinois is helping to find soybean seed sources for breeding more productive varieties for both our countries.

Disposal of sewage is a pressing problem in both countries. Barbara Woytowicz at the University of Illinois has helped conduct growth and pollution studies on the effect of sewage sludge applications on 15,000 acres of strip-mined land owned by the Metropolitan Sanitary District of Greater Chicago. Her work has helped to tell how much sludge can be applied to which crops and also how to avoid ground water pollution.

Zygmunt Maciagiewicz is learning orchard management at the farm of Welch Apples, Inc., Wenatchee, Wash. In Poland he will share discoveries with a cooperative of 30 member growers.

Zbigniew Goleniewski expects to adapt a Michigan State strawberry harvester to Polish needs. He is impressed with the way the machine removes the berries without injuring the plants.

Beyond the scientific advancements are the deepening ties of friendship in the exchange program. These are symbolized by a Christmas tradition of the Poles. After H. Lamar Gibble had been director of the program two or three years, he received a Christmas card with a thin wafer enclosed from one of the exchangees. The card and the wafer arrived in January because it could not be sent until after the sharing in the Polish family either on Christmas eve or day.

To Gibble this was an exhilarating experience, representing acceptance and oneness. "I believe the sharing of the wafer comes out of a religious context regardless of whether the person who sent it is formally religious or not," Gibble said. Similarly Russell and Naomi Hartzler who have hosted 30 exchangees at their home in Lansing, Mich., experienced personal sharing of the wafer when a guest shared one he had just received from his wife in Poland.

The significance of the wafer symbol is illustrated by the Leon Piersons of Pierson Orchards in Michigan. For 20 straight years they have had their exchangees live right in their own home, as part of the family. It really bothers them that their two current exchangees—they have had two for each of the last ten years—have to occupy a lovely trailer provided for them. A heart attack prevented Mrs. Pierson from keeping up with this sharing tradition.

The wafer symbol carries through into the mutual professional respect and friendships of professors with exchangees. For example, Dorota Haman enjoys vacations with the family of her professor, Dr. D. R. Heldman, at their farm in Illinois. Dr. C. M. Hansen of Michigan State invites Zbigniew Goleniewski, as he did his former students, into the Hansen home for hospitality and fellowship.

Activities of early exchange "alumni" show the widening influence of the program. For example, there is George Rasinski, now agricultural attache at the Polish Embassy in Washington. In 1957, after six months experience in feeder-pigs with Robert Kinddschi, Deforest, Wis., Rasinski went on to the University of Wisconsin where he did a thesis on vertical integration in the beef industry. His thesis was not only published in Poland in 1965, but was translated into Russian, Hungarian, and finally Czech. This January he flew to Poland to arrange for 100 young Polish farmers and 50 American youth to participate in a 4-H Foundation exchange program.

At a welcoming banquet for each new group of exchangees, the present director, H. Lamar Gibble, passes out a booklet which, along with photographs, gives each individual's qualifications and interests. Gibble also lifts up the booklet's statement of objectives for the program.

In follow-up some members of the group may ask why the Church of the Brethren is engaged in this activity. Gibble welcomes the opportunity to explain how the Church of the Brethren was a part of the radical wing of the Reformation, and how the bitter experiences of the Thirty Years War in Germany and a careful study of the New Testament brought the early founders of the church to a strong stance against war and a positive peace position.

As Gibble explains it, "The conversation turns around our commitment to peace and understanding, our belief that no political or economic system in itself is necessarily evil or necessarily good. That it's the human perversion of systems, human greed and avarice and abuse of power that complement evil. Our task is in bridging gaps, regardless of political and economic systems, to achieve certain basic values. These values for us come out of the Christian faith perspective, primarily the New Testament."

Some understanding of the purposes of the Church of the Brethren in sponsoring the exchange program emerged from conversations I had with eight exchangees in the state of Washington. Several members of the group felt that the church labors on the principle that all people in the world are sisters and brothers and that therefore there should be peace. Stanislaw Wojnicki said, "Religious belief is the main source of your activities."

Russell Heminger, Brethren fruit grower of the Wenatchee area, explained that the source of this religious faith is the person of the Lord Jesus Christ who taught peace and lived it, even to his death on the cross.

Opportunities to explain the witness of the Church of the Brethren also come to BVSers in Poland. A Catholic youth group in southern Poland, according to Gibble, invited Tom Bross, a BVSer from the Midway congregation in Lebanon County, Pa., to make a presentation on the principles of the Church of the Brethren.

"This people-to-people exchange helps people to think and work to influence their governments toward world peace," says Leon Pierson, explaining the basic reason for the Piersons' 20 years in the program.

Dr. Pieniazek comments: "I am sorry Dr. Harold Row is not with us any more. I shall never forget what he said to me in 1956 when we first met: 'So much is being spent on armaments by both East and West, for less than a percent of this money we could bring a million people from the West to live and work for a year in the East, and a million from the East to live and work for a year in the West. After 10 or 20 years of such an exchange there would be no more talk about the possibility of war.'"

Now that the Brethren have been in this exciting program for peace for 20 years and the Mennonites for seven years, it has come a long way in fulfilling Dr. Pieniazek's religious "research" at Cornell. A Quaker was the original stimulus and then came a Brethren. Both let their lights shine. Surely God works through persons in most wonderful ways! ☐

Top: Jozef Bakowski of the Institute of Vegetable Crops in Skierniewice became interested in food processing in his stay at Michigan State University. He lauds BVSer Linda Zaremba for her skill in handling his English language correspondence and in translating research reports.

Center: Russ Hartzler and his wife Naomi have hosted 30 Polish exchangees in their Lansing, Mich., home. Russ chats with Michigan State student Zbigniew Goleniewski.

Below: Anthony Savina (standing, rear) of Wenatchee, Wash., a volunteer English teacher in Poland, will receive one of four Order of Merit awards (see box opposite). BVSer Dennis Schrock (right) also teaches Exchange candidates.

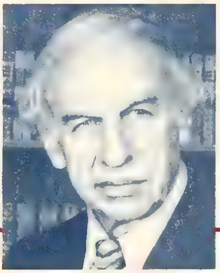
Left: For 20 straight years Jeanne and Leon Pierson, orchardists in Michigan have hosted many Polish exchangees.

Right: Kazimierz Pliszka, who got his Ph.D. at Rutgers University, teaches now at Warsaw Agricultural University. His life's goal is to introduce blueberries to Poland, which has no close equivalent. Pliszka is breeding winter hardiness into his US variety of berry to adapt it to Poland's harsh climate.

Left: Romance and marriage in Poland have enhanced the Exchange Program more than once. Amid ruins of a 16th century castle by the Vistula river, Judy Brown and Dale Bieber said their marriage vows in a 1970 ceremony. Dale was a US exchangee in the Institute of Veterinary Medicine in Pulawy, and is now doing his medical residency in Rochester, N.Y. He is the son of 1977 moderator Charles M. and Mary Beth Bieber.

Order of Merit for three Brethren

In ceremonies July 11 in Poland, the Polish government is recognizing the significance of the Exchange Program by conferring the Polish Order of Merit on three Brethren who have served as US directors of the program. They are (photos from top) H. Lamar Gibble (current director), John H. Eberly, and Paul W. Kinsel. The ceremony takes place during a seminar marking the 20th anniversary of the Exchange.



Leadership's price

Read Exodus 16:1-3, 17: 1-4; Numbers 1-10

In *The Making of a Christian Leader* Ted W. Engstrom states, "True leadership, even when it is practiced by the most mature and emotionally stable person, always exacts a toll on the individual. In our world, it seems to be axiomatic that the greater the achievement, the higher the price to be paid. The same is true of leadership." Jesus himself seemed to have this thought in mind when he said to his disciples, "If you really want to find your life, you must lose it" (Luke 9:24).

It is so very true that any worthwhile accomplishment has a price tag on it. And the issue reduces itself to the basic question: How much are you willing to pay in work, faith, patience and endurance to obtain it. The biblical story of Moses' leadership of the Hebrew people is an excellent model to identify such costs.

Criticism. Criticism is a price paid by Moses. At almost every point Moses was criticized by his people. "It would be better for us to eat fish in Egypt than wander about here in this wilderness." Every leader has to expect some static. Moses was able to handle the complaints of his people and make the needed personal adjustments and corrections.

Fatigue. Genuine leaders must be willing to rise early and study longer than the people they serve. Therefore fatigue is a constant problem for leaders. Moses was able to find a balance, a change of pace to reduce stress. If Moses would have "burnt out," his influence and contribution would have ended. Proper care, rest, and meditation helped Moses to persist. A leader must be prepared to recognize the toll, both emotional and physical, which leadership demands.

Time to think. Moses took the time for creative thinking and meditation. He spent time with God. For the sake of the objective, Moses did not surge ahead without first determining the best methodology in leading the people to the Promised Land. He took into account the process which must happen for a people to become a community and a great nation. He listened to God.

Loneliness. Probably one of the highest prices Moses paid—one we seldom consider—was his willingness to be alone because he had lost his freedom in serving others. Moses promoted the people's interests, values and goals; yet at the same time he fulfilled God's vision without being absorbed into the group. This left him living between the people and God, alone. Moses was able to welcome friendship; yet had enough inner strength to stand alone.

Identification. Not only did Moses stand alone and isolated from the people at times, but, paradoxically, he identified with the people as he interceded for them before God. This can be a fine line, for there had to be some distance between Moses and the people; yet simultaneously he walked with the people he led. To identify with people is to pay the price of taking time to know the people, to share in their emotions, victories, and defeats.

Unpleasant decisions. Many times it became the duty of Moses to make an unpleasant decision. The "Golden Calf Caper" was one of those. It is not easy to make these kind of decisions when one desires approval from everyone, and for most all of us we are naturally loathe to hurt people. However, Moses was willing to pay this price for the sake of the whole.

Restraint in the use of power. A person given authority is in a legitimate position to exercise control and influence over other people. For some this is ego-building and leads to autocracy. It is perilous and easy to fall prey to this temptation. Power is basic to leadership and its use and abuse is always an issue. Feelings of inability and indispensability can decrease a leader's effectiveness.

We all have pride, but pride turns to egotism when we magnify ourselves to the point where we have no place for the other person. We all desire to be popular, and a leader should be respected and held in esteem to get the job done. Moses was one who was able to maintain his humility and perceive his self-worth, yet be led by God rather than his own designs.

Rejection. Moses paid the price of personal rejection. He maintained the courage to stand up against the will of the people as well as to intercede for the people against God. He put the praise of God above the praise of his people. Good ego is required for a person to be able to cope with rejection.

It was a difficult road for Moses to walk as he felt the cooling winds of indifference or dislike. Often, as in the case of Moses, people who are rejected are not recognized for their strength until they have left or died.

Moses' professional excellence in leadership didn't just happen; it came about only through his persistent effort. You may be able to add other ways that Moses paid the price to retain a responsible position. But they all serve to demonstrate that his willingness to pay the necessary sacrifices enabled his span of service to be marked by quality, even excellence. ☐

The greater the achievement, the

/by Harold D. Youngblood

"The Ten Commandments," Paramount Pictures Corporation

greater the price one has to pay.

On the way to the

There are many different roads, the Congress on Evangelism taught us, which we may travel as we declare the good news of our risen Lord to others.

by Dorothy Garst Murray

The story is told of a wee French girl of six who, riding in an oxcart with her father, was on the way for her first visit to the Eiffel Tower. Her first view of the tower came when they rode to the crest of a hill many, many miles outside of Paris. But the view was often lost as they passed through the hills and valleys. This disturbed the small child because she was sure each time they lost sight of the tower that *they* were lost and would never reach their destination. Her wise father explained that so long as they kept their eyes on the tower and kept moving in the right direction they would eventually reach their goal.

Finally they arrived and immediately went to the top of the tower to look out over the awesome view below. After minutes of looking, first from one side and then another the small child ran to her father to announce with great excitement her newly discovered truth: "Come look, Father; we couldn't have got lost because *all* the roads lead to the Eiffel!"

Just as all the roads appear to lead to Paris and the Eiffel so various civilizations throughout the centuries have had their own towering figures of human and divine perfection who have stood as examples, pointing the way upward toward the eventual perfection of all humanhood. For many centuries those embracing the Christian faith have had as their own tower Jesus the Christ who commissioned and commanded his followers to "Go ye . . . ."

It was to take a searching look at the implications of this command that 500 persons spent the weekend of March 18-20 together at Bridgewater College in the first of five regional Congresses on Evangelism sponsored by the Brotherhood. Like the travelers on the road to Paris they came from many directions, from all over the southeastern US and Puerto Rico. They represented many ages, from five to ninety-five. They came with wide degrees of emotional, mental, and spiritual maturity and varied expectations. They represented homemaking, business, education, farming, the clergy, and other vocations.

In spite of the diversity of backgrounds there were some common denominators. There appeared to be a real spirit of seeking and searching. There appeared to be an openness to growth and a willingness to explore new and untried paths for sharing the good news. There appeared to be a readiness among some for self-examination which is an absolute prerequisite for change, for repentance, for moving from where one is to where one aspires to be.

While at the Congress and upon returning home I talked with a number of individuals to get the feel of what the experience had meant to them. These included several homemakers, two businessmen, a young office worker, a nurse, a teacher, a district executive, and a number of pastors. Among all I found seven terms consistently repeated. In looking over my notes I found the same phrases were used frequently at the Congress: diversity, acceptance, caring, relational evangelism, confrontation, growth in discernment, and commitment. The terms were used in different ways by different persons but a pattern began to emerge which for me summed up the whole experience.

Diversity. We found that the diversity of our needs, the diversity of our gifts, the diversity of our experiences—all of these could add richness and variety to the evangelistic thrust of a local congregation. Sharon Layman, a young homemaker who chairs the evangelism commission for her home church, expressed surprise at the many ways in which the evangelism program for the local church could be developed. "Whenever I thought of evangelism I always just thought about a revival meeting and a visiting evangelist," said Sharon. "But now I find that the workshops we had at the Congress provide tools for evangelism throughout the year in many different ways." Other persons expressed a similar sentiment. The workshops on visitation, reconciliation, the Holy Spirit, drama, music, volunteer service, and personal visitation and sharing demonstrated practical ways in which persons in a local congregation might be an "evangel" in their own field and with their own unique gifts.

Myron Augsburger, president of Eastern Mennonite College and speaker for two of the sessions and a workshop, emphasized the importance of meeting people at their diverse points of need. "Jesus didn't say the same thing to everybody; he said what they most needed to hear." Dr. Augsburger went on to point out that Nicodemus needed his religious pride deflated, the rich young ruler needed to learn he couldn't have eternal life if he continued to love his money more than his Lord, and the woman at the well needed to have the heavy burden of her sins lifted and the gentle encouragement to "go, and sin no more."

Evangelism tailored to the needs of individuals will require a little more thought, a little more caring, a little more emphasis on the welfare of persons than does the numbers game which we too often associate with some evangelistic campaigns. In the long run, however, the results will probably be more permanent.

tower

Acceptance. Diversity of personalities and opinions creates a need—the need for acceptance. All those with whom I talked felt there was an unusual degree of "acceptance" of one another as persons at the congress in spite of the fact that many of those present had strong differences of opinion. One young person expressed it this way: "I felt truly accepted even though I didn't grow up in the Church of the Brethren and some of my ideas are contrary to some of the traditional Brethren beliefs. The love and caring shown by the people there made me feel that they thought of me as a real person."

Opinions were diverse especially concerning the evidence of the Holy Spirit in the lives of those present. For the most part, however, there appeared to be the willingness to allow all persons to seek after or to express the manifestation of the Spirit in their own distinctive way. For some it was upraised hands, verbal sharing both publicly and privately concerning their faith experiences, a response to a special piece of music, or going to the altar for rededication.

For others it was a heartfelt response to the great music of the church, vocal and instrumental, which has withstood the test of time, or to the inspiring words from Myron Augsburger, Rick Gardner, Anna Mow, Matt Meyer, and the many others who led group worship. Several with whom I spoke expressed appreciation for the variety of experiences and expressions that were a part of the overall program. There was a consensus that the Spirit did indeed "move in our midst" and that the freedom of movement was encouraged by our willingness to accept the validity of each person's individual need and method of expression.

Caring. Usually the result of acceptance is caring. When we finally achieve the grace to accept people for *what, who,* and *where* they are we find we really care about them. This need for caring and being cared was a theme that ran like a bright, golden thread throughout the tapestries of words that were so expertly woven by our speakers. Typical was Matt's reminder to us via Stephen Vincent Benet:

Life is not lost by dying!
Life is lost minute by minute,
Day by dragging day,
In all the thousand, small, uncaring ways!

"The hope," said Matt, "is for us to be able to *care* about each other, to care about life's relationships, to care about the faith which is ours."

Before the weekend was over some of us had come face to face with the stark realization that perhaps we had been asking ourselves the wrong questions about our evangelistic efforts in the church: Are we using the right techniques? Are we good enough to represent the Founder of our faith? Are we strong enough to run the risk of rejection? These and many more questions present themselves as we struggle with our roles in sharing the good news when perhaps there is only one question with which we really need to come to grips: *Do we care enough?*

Relational evangelism. The natural outcome of *caring* is *relationship.* We are not likely to develop a relationship with a person unless we care about that person. Each one of the four Congress speakers emphasized the necessity for relationship if we are to evangelize. "True evangelism," according to Dr. Augsburger, "is the reconciling love of one person to another in daily living . . . ," and this daily living implies relationship. According to our own official church statement on evangelism: "Evangelism includes experiences of sharing, listening, confronting, challenging, and inviting," activities all of which demand relationship.

There is no such thing as an inconsequential human encounter: What an awesome responsibility that places on us as evangels!

In one of the Bible study sessions Rick Gardner reminded us that we must be ready to share not only the gospel of God but our very own selves. Said he: "Only evangelism that is relational is evangelism in its deepest sense."

One pastor with whom I spoke made an attempt to practice "relational evangelism" on his own throughout the entire weekend and found himself not only ministering but being ministered to, warmed by the spiritual fires of those with whom he shared. He explained to me: "I wanted to speak with individual persons, not groups. I wanted to get to know each one I talked with a little better, to share their hopes and dreams, their struggles, their pain. In short, I really wanted to enter into their feelings."

Among those with whom he talked were several persons suffering from physical illness, a friend who had recently lost a son in a freak accident, a college friend going through the pangs of divorce, a widow whose husband had died in his early thirties from an incurable disease. He listened, they shared, and each was blessed because the deep heart-hunger for relationship had been met.

Kay Bowman, a pastor's wife, expressed the feeling of many of us when she said to me: "The concept of 'relational evangelism' just kind of pulled everything together for me because for the first time I suddenly realized that we are *all* involved in evangelism—every one of us every day of our lives!"

Confrontation. On occasion, relationship will lead to *confrontation.* Few of us are likely to live in a state of perpetual agreement with all those to whom we relate, whether as groups or individuals, whether on a long-term or short-term basis. We were advised to take the offensive if necessary—not to sit still and wait forever for a problem to resolve itself or to evade thorny issues (either personal or corporate) simply because a confrontation and resolution of them might bring pain. "The only way God can move today is through his disciples who are willing to take the offensive. . . . Be a participator in life, not a spectator," urged Dr. Augsburger.

In the Sunday morning service Matt Meyer spoke concerning the confrontations between the so-called "charismatic" and "non-charismatic" members of the Christian community. He raised some thought-provoking questions about various groups within our own church fellowship. In determining how we should relate to these groups, as individuals as well as a corporate body, the following questions were suggested for our thinking:

- Shall we be disturbed by their existence and wish they would disappear?
- Shall we be angered because their presence seems to trouble the waters, perpetuate unrest, perhaps even cause dissension?
- Shall we long for a unity which excludes these diverse groups or a variety of approaches?

Or . . .

- Shall we listen to what is being said?
- Shall we observe the witness of these various individuals and groups?
- Shall we affirm them where they are as we would have them affirm us where we are (applying the Golden Rule)?

"For one thing," he continued, "I feel we need to be honest enough to recognize our differences and yet strong enough to maintain our own individual integrity. Let's face it. We have differing approaches and will continue to have. . . . But a different opinion does not need to cause lasting hostility and broken relationships. Such things are caused more by the way people act and react, the way people treat each other, the put-downs and look-downs, the judgmental and condemning attitudes, the air of superiority regarding religious and spiritual attainment, the attempt to force ideas onto others, the demand for conformity to someone else's pattern of thinking. My continuing hope is for justice, fairness, and mutual respect, freedom to share and freedom to disagree."

Growing in discernment. Confrontation in a spirit of Christian love calls for constant growth and a discerning attitude. The need to grow spiritually and to learn how to distinguish between truth and half-truth was an oft-repeated challenge at the various presentations and in informal discussions. Discernment was declared to be one of the greatest spiritual gifts we can have, but more than one person expressed frustration in distinguishing the milk from the meat in today's abundant smorgasbord of religious fare so temptingly served up via radio, tv, and the printed word.

Sister Anna Mow, on whose broad and loving shoulder a lot of us have laid our burdens, had some sound advice on the matter of growth and discernment—it was to lean heavily on the direction of the Holy Spirit as the agent of God in giving us direction. "The Holy Spirit is not a substitute for an absent Lord but an agent for his living Presence," she declared.

Being very human, however, and not having a direct hot-line to heaven I found it necessary (and perhaps some of you too) to struggle a bit with this direction from the Spirit. Let me give one small sample.

At the Sunday morning service when Matt Meyer was offering a profound statement of faith, a man seated directly behind me became so filled with the Spirit that throughout the sermon he was repeating over and over and over: "Thank you, Jesus. Thank you, Jesus. Praise the Lord. Amen. Amen." I was finally able to tune him out but for my husband and aging mother, both of whom have slight hearing impairments, the repetitious undercurrent destroyed their ability to hear much of what the speaker was saying. Somehow it was hard for me to believe that the Holy Spirit would lead persons to the point of being so insensitive to the needs of others about them. There are a few more situations like this that I'm still striving with, Sister Anna, but color me trying!

Commitment. A major goal of any Congress on Evangelism would surely be to bring the participants into a new awareness of their own responsibility for becoming evangels—bearers of the Good News more deeply committed to the Master's "Go ye . . . ." On this score I feel there was unanimous agreement that this first regional Congress attained its objective. We were made to feel the urgency of commitment, not because we might die tomorrow and go to hell but in order that we might *live today* more abundantly. We were told that a lack of enthusiasm for sharing the Good News sometimes resulted from our not having much to share. "Our Lord commanded us to go out and become fishers of men," affirmed one speaker, "but too often we're content with just being keepers of the aquarium." Fishing implies preparation, action, *commitment* if you please.

The moments of recommitment, of deciding we would go home and be more than just "keepers of the aquarium," were different for different persons, I'm sure. For me, some of the moments came with the singing of the great hymns of faith and the sharing of those who felt a new movement of the Spirit within their own lives. The climax for me came with the warm and sincere love that emanated from Tom Wilson, Merle Crouse, and Matt Meyer as they led us in a moving communion experience. For me the invitation issued by Tom put the entire weekend into focus:

"Come to this sacred table, not because you must . . . but because you may; come to testify not that you are righteous . . . but that you sincerely love our Lord Jesus Christ and desire to be his true disciple; come, not because you are strong . . . but because you are weak; not because you have any claim on heaven's reward . . . but because in your frailty and sin you stand in constant need of heaven's mercy and help; come, not to formulate an opinion, but to seek a Presence and to pray for a Spirit."

A loving Jewish friend taught me some years ago that "there is no such thing as an inconsequential human encounter." Every thought we express, every look, every gesture, every act we do will have its effect on some other person for good or for evil, for hope or for discouragement. What an awesome responsibility that places on us as evangels for Jesus, the Christ! And how many times we fail in reflecting to the world what this teaching was really about.

Like the many roads to Paris that converged at the Eiffel Tower we learned at the Congress on Evangelism that there are many different roads evangels may travel as they declare the good news of their risen Lord to a love-starved world. Some far distant day the Eiffel will have disappeared, going the way of all earthly structures, but the Christ, the Tower toward which we turn for our own direction is forever and ever. We may use different approaches, different ways of expression, different gifts but so long as we *keep our eyes on the Tower* and *keep moving in the right direction* we too shall reach our own destination of having fulfilled the purpose for which we have been sent. ☐

Here is water . . . what doth hinder me?

"Participation in the rites of the church fills me with joy that wells up from deep within and can only be expressed through release of that joy with others of like mind."

by Jane Davis

They came by car on a Sunday afternoon from the neighboring towns and farms converging near the bed of a small stream in a cow pasture. What interest brought them and held them here? Belonging. A sense of belonging to something as old as Christianity itself, baptism. But in a cow pasture and a muddy stream when we live in the twentieth century and have plenty of sanitary facilities?

Why not? When a new church facility was purchased in 1970, plans were drawn up for the addition of a baptistry. When these plans were presented to the total church body the ideas were scrapped. Why?

"We've always used a stream, the lake, or a stock tank."

"It's not a necessary item and it is too expensive for us."

"We don't need it."

These were the expressed reasons but underlying this was a deeper meaning, that sense of belonging. There is here an esthetic sense not found in a baptistry inside a building. A sense of being part of a whole. A sense of belonging to the past, the present, and the future all at the same time. A sense of being part of the world around you and in harmony with it.

Whatever the conveyance that brought us to that stream, or to the century that we are a part of, baptism is the same. Horses grazing in the field came for a closer look and remained for the service. Standing by the stream bank we felt the breeze on our faces and clothing, heard the wild bird song, both smelled and saw the flowers grown without human help and became a part of that scene ourselves.

What is it that cements a group together and makes it one? It certainly is not the clothing or the race, the age or the profession, but the belief in something beyond ourselves. For our group it is our belief in God and in our way of worshiping God.

Tucked back in my early memories were pictures of outdoor baptisms, but I was never a part of such a picture. My own baptism occurred in warm water in a tiny baptistry built into the rostrum of a big city church in the presence of a few close friends. How small we were in such a large building which shut out the city noises.

It was not until we moved to western Nebraska and I became a member of the local church that I felt I was a part of the whole. The wholeness of belonging to our own time, and yet of being a part of Christianity from the beginning.

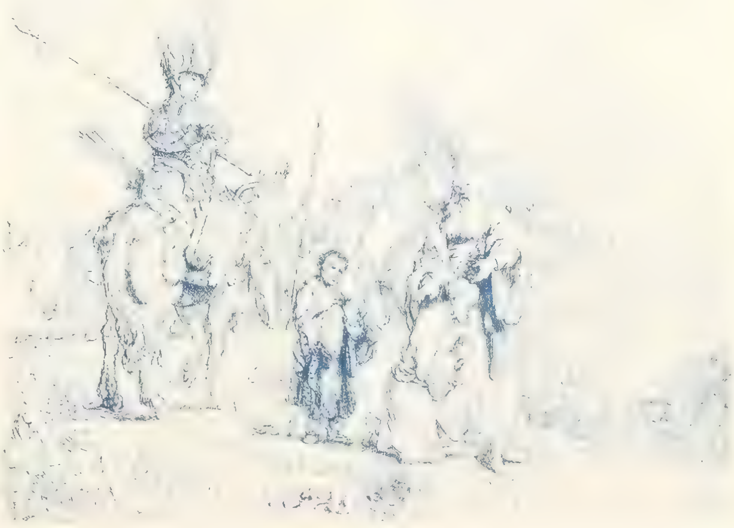
Part of belonging is the pilgrimage. The loneliness of a cow pasture takes us away from ourselves and our concerns and gives us fellowship with each other transcending home, office, and job. We come because we are the church. We come in support of those to be baptized and to tell them we are part of what they, as newly baptized, will become. We pray together, sing together and share together the joy of the moment knowing full well it cannot be all joy or all sorrow but a blend of the whole of life.

There are times when tears of joy spring up from one's innermost soul. Participation in the rites of the church fills me with a joy that wells up from deep within and can only be expressed through release of that joy with others of like mind. When the communicant steps down into the water to be baptized we take again our own step of faith and witness. Joyfully we share another's baptism with our own past, linking another's present with the hope of the future.

Philip rode with the Ethiopian eunuch who was searching the Scriptures for answers. As Philip interpreted them to him the eunuch said, "See, here is water, what is to prevent my being baptized?" (Acts 8:26-40). And, in the Old Testament, Naaman (2 Kings 5) was told to go bathe in the waters of the Jordan to be healed. When he balked at taking a bath in such dirty water, preferring rather the clean streams of water at home, he came to realize that it was the pilgrimage and the step of faith that counted, not the condition of the water.

I'm glad we still can commune with God and take that pilgrimage of faith to the edge of the stream. See, here is water, what doth hinder me? ☐

"The Baptism of the Eunuch," by Rembrandt



by Roger Ingold

Dilemma for peacemakers

Brethren are familiar with the frustrations of working at peacemaking. They are committed to nonviolence, reconciliation, and loving their neighbors. At a Consultation on the Church and Southern Africa, I learned that church leaders in Southern Africa have a very deep, personal commitment to Christ and the church. They also believe that the only way to be free of the severe oppression in their countries is by violence.

In March, the National Council of Churches of Christ, USA, and the US Catholic Conference sponsored a Consultation on the Church and Southern Africa. Twenty prominent church leaders from six countries in Southern Africa met with North American mission executives at a consultation to discuss the future of church work in the face of increasing violence and repressive government action in Southern Africa.

Some of the church leaders from Southern Africa have been detained in prison. All of them gave firsthand reports of widespread massacres, prison death, "mass detention and intensified brutality and satanic repressive measures." Persons are imprisoned for indefinite periods of time and have no legal rights.

I knew that representatives from the Quakers and the Mennonites would be at the Consultation. I had hoped that we could find a way for effective witness to the use of nonviolent ways of obtaining justice. Existing conditions in Southern African countries make it difficult for this witness to be heard.

Violence is so oppressive and bitter in the countries of Southern Africa that it is difficult to get a consideration of reconciliation and discussions with Southern Africans as long as the violence continues. A report prepared by the Consultation stated, "Divisions between the people of the countries in Southern Africa will need to be healed. In saying this, we recognize that authentic reconciliation can only be fully possible as freedom and equality are achieved, since true reconciliation cannot occur between slave and free, superior and inferior, oppressor and oppressed. We are all summoned to enter and act in Christ's kingdom in which peace and justice based on shared faith and practical love are essential elements."

The Consultation prepared a report which was shared with participating churches. In its summary the report said, "Our coming together has strengthened our hope, and widened our perspectives. Therefore, we call for a continuation of a process in which the Consultation is only one event. We hope that the next major event might convene in Southern Africa. We call, in part, for such continuation because national independence does not consummate freedom, but only gives the task of working toward it new possibilities."

We in the Church of the Brethren will continue our participation in the Consultation. We will continue to seek opportunities both to witness and to develop program which will witness to the way of nonviolence and the task of peacemaking.

Toward this end, the World Ministries Commission last year approved a 1977 budget item of $10,000 for Southern Africa relief and reconciliation. At that time Angola, Mozambique, and Sudan were suffering from the effect of disastrous civil wars, and a guerrilla war was in progress in Rhodesia. Since that time escalating violence in South Africa has produced many refugees, most of whom have escaped to neighboring Botswana. Kenya has many refugees who have come from neighboring Uganda. The $10,000 will be used to relieve suffering and save lives. A priority will be given to reconciliation. However, careful study must be made to find where and how true reconciliation possibilities exist.

This fall I plan to travel to Sudan, Kenya, Ethiopia, Tanzania, and a few other countries to seek information that will help the Brethren to select new places where they can be in mission. We will try to work in cooperation with other churches in the countries in order to avoid duplication of structures and work. We will seek new mission opportunities that are in harmony with the heritage and priorities of the Brethren.

The Consultation on the Church and Southern Africa sent a message to the churches of Southern Africa at the close of the Consultation. One section of the message declared,

"It is our sense of unity in Christ, and our recognition of the responsibility which it entails that prompt us to pledge ourselves to the following:

—"to pray to the Father of us all for the liberation of the imprisoned, relief for the persecuted, return and restoration for the refugees and exiles, and for the well-being of those laboring to build just societies.

—"to pray for those who perpetrate violence, injustice, and oppression, that they may open their hearts to their fellow humans.

—"to endeavor to bring North Americans to realize the needs of the people of Southern Africa, and to respond to those needs with generosity.

—"to intercede where we have the power to do so, with our churches and our governments on behalf of policies and actions which will benefit the peoples of Southern Africa.

—"to communicate to each other our needs—spiritual, educational, material, or monetary—so that those who have may share with those who have not." ☐

Confessions of a camp counselor

"I am not known as an outdoors person. My idea of roughing it is a motel room with a lumpy bed and a mosquito."

by Bernetta Kile

There's the constant cry that if the church wants church camping, then local congregations must provide Christian counselors, adequately trained. Having been appointed as camp representative for the York First congregation several years ago, I found myself in an uncomfortable bind—to recruit and/or be recruited. Hardly the latter!

I am not known as an outdoors person. My idea of roughing it is a motel room with a lumpy bed and a mosquito. So, several years ago in my first experience as a camper and a counselor (and they both happened at the same time) there were many things I didn't know.

—I didn't know that nights outdoors were so long . . . .

—I didn't know that tent spiders were so big . . . .

—I didn't know that homesick 10-year-olds can go to the john six or eight times in one night . . . .

—I didn't know that at night, with just a little flashlight, one can easily be disoriented and get slightly lost . . . .

—I didn't know that so many kids didn't like so much food . . . .

—I didn't know that you could have 50 mosquito bites and still live.

Since that time I've learned many things! So when I was asked to counsel this past year, my husband and I decided to do it as a team. Counseling as a husband and wife team can be a good experience.

You don't have to spend time to get to know each other.

You're comfortable with one another, not worrying about what to say or how to say it.

On the other hand, you may both bring similar background knowledge which means you may not have that many different experiences on which to draw. If forced to make a recommendation, I guess I'd say—just be a camp counselor—with or without your mate.

This past year camping was . . .

. . . role reversal among the sexes, with the girls cutting wood and the boys burning breakfast.

. . . democracy in action with the campers voting to sleep on the hard ground, out in the cold night, and the leaders voting to sleep on the semi-soft, semi-comfortable cots in the semi-cold wagons. Guess which way the vote went: Sleeping on the hard ground, out in the cold night.

. . . attempts at liberation coming to a screeching halt as the girls opted to sleep in the very morning that the boys had to rise at 6 a.m. to cut wood for the turkey pit.

. . . love-hate relationships, breaking out, then gone.

. . . sympathy, then empathy, as one after another had to visit the first-aid wagon and the hospital.

. . . challenges on the challenge course as our unit cheered one another over those impossible skill tests.

. . . a time of exhilaration when one camper who was very uncoordinated made it across the rope and over the tires, screaming and yelling "I did it! I did it!"

. . . a time of quietness as we sat around the campfire for evening devotions. And a time of personal growth and faith-sharing experiences.

For me, counseling has been another experience in faith—faith that God would give me the enthusiasm for something I was not really excited about doing. Faith that other counselors would be sensitive to my inexperience and provide help and encouragement. Faith that a group of independent teenagers would feel my desire to communicate hope and love and respond to my needs as I tried to respond to theirs.

You know, God has not failed me yet. Through prayer and faith in Him, I can view my week at camp as a worthwhile growing experience. □

Dare to love

by J. Wayne Judd

"I was a stranger and you took me in."

He was camping in a nearby state park; hang-gliding from the cliffs of a shadowing mountain. Several days of rain had grounded the kites and soaked the camping equipment. In the dampness he had contracted pneumonia and was admitted to the local hospital, a stranger without relative or friend.

After some days he had improved to the point of being discharged, though the attending physician had wanted him to remain closeby for observation. Because of a ministry created in behalf of strangers and travelers by the hospital and a local congregation, the doctor's wish had been granted. The man fully recovered. Church members found lodging for him and promised to be continually available in the event of further need.

He had remained in the community and since then has been baptized into the fellowship of the church. There he serves, helping where he can and sharing his faith through personal and corporate witness. When he was well enough he took only a part-time job so that he might be of greater service to others, and volunteered his services as an instructor at the YWCA.

"I'm concerned that life be grounded in Christ and not the things of this world," he shares. "This is a vocational matter." His questions ring with conviction. "Do we as Christians take the yoke of Christ seriously in our service to others? Who is it to include? How far do we go?"

"I was a stranger and you took me in."

This incident is one of numerous experiences shared by one congregation involved in a ministry with its roots in the parable of Matthew 25:31-46. It began with a tragedy that occurred on a nearby interstate highway. One college student had been killed in an automobile accident and her companions were stranded in a land of strangers, hundreds of miles from home.

A mother had empathized to the point of asking, "Suppose that happened to my daughter?" She took the concern to her church board. They too felt the need and delegated a committee to explore with the hospital staff the possibility of church involvement in ministry to persons caught in such circumstances.

Hospital representatives were immediately enthusiastic. From lengthy discussions the two groups developed an "on call" ministry whereby church members could work jointly with emergency room personnel. Theirs would be a ministry of "nonprofessional" caring extending beyond medical treatment. Upon receiving such stranded persons the emergency room clerk would call a "contact" person who in turn would alert particular church members simply to go and be with the person, to try to sense the immediate need and further steps that might be helpful.

Establishing a network of volunteers throughout the congregation was done by issuing a call on Sunday morning. A host of volunteers responded, all offering meals, lodging, transportation—however they could help, whatever the need.

Since that time this ministry has continued and numerous strangers are being received and helped, especially tourists and vacationers. Hospital personnel affirm the usefulness of the ministry and vigorously request that it be continued.

Ministry of this nature is rooted deeply in the biblical heritage of receiving, welcoming, sustaining, and protecting the stranger or sojourner. Certainly it was fixed firmly in the mind of Christ and was listed as an essential part of his service.

Neither is it a stranger to Brethren. Many Brethren Service programs have this same character. In earlier years the concern was also acknowledged. The Tunker House, a restored Brethren home in Broadway, Va., contains what was called a "tramp" room for receiving strangers and travelers. Indeed the Matthew parable has been a favorite in which Brethren have grounded many such efforts of love.

"I was a stranger and you took me in" offers a format for vital ministries for congregations, as does the entire parable. For within the passage is the admonition to move beyond perfunctory religion to establish ministries of open and simple kindness. In their own way, such ministries contribute to the larger vision of becoming one human family.

The saving factor in the parable is reserved for those who extend their fellowship to those who are unknown to them. Its point is that we in like manner should lay our hands on the attitudes of caution and comfort that so often isolate people from each other and prevent love from being effective. Thus, in a day when the stranger is suspect (when was it ever different?), people who believe that love can cut through suspicion are called to respond to Christ by coming forward to receive the stranger.

Strangely enough, if the parable is believable, the presence of the stranger often indicates the presence of Christ; for through him we may be freed from the doubt that binds us, because we have dared to love. Therefore the face of Christ is seen by us in the face of those whom we know not. This is the manner in which Christ appears to us, and it is in such ministry that we shall meet him, for that is where he said he would be.

The words of Albert Schweitzer, the great humanitarian, ring with relevance:

"He comes to us as One unknown, without a name, as of old, by the lakeside, he came to those men who knew him not. He speaks to us the same word: 'Follow thou me,' and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who He is." ☐

turning points

Licensing/Ordination

Kirk Franklin, licensed Feb. 27, 1977, Robinson, Western Pennsylvania

Linda R. Grossnickle, licensed Feb. 6, 1977, Glade Valley, Mid-Atlantic

K. Dwight Hargett, ordained Jan. 30, 1977, Pleasant Dale, South/Central Indiana

Francis Hendricks Jr., licensed March 20, 1977, York Center, Illinois/Wisconsin

Jean Marie Lichty Hendricks, licensed March 20, 1977, York Center, Illinois/Wisconsin

Donald Hubbell, licensed March 13, 1977, Frederick, Mid-Atlantic

Myers P. Kimmel, licensed April 3, 1977, Tyrone, Middle Pennsylvania

Arnold Lein, ordained March 27, 1977, Falfurrias, Southern Plains

Curtiss Dean Mouk, licensed Feb. 27, 1977, Trinity, Southern Ohio

Clifford Benton Rogers, licensed March 13, 1977, Frederick, Mid-Atlantic

Greer R. Sheets, ordained Feb. 20, 1977, Peak Creek, Southeastern

John Eston Vandevander, licensed April 3, 1977, Pocahontas, Shenandoah

Pastoral placements

James S. Flora, from Long Beach, Pacific Southwest, to Frederick, Mid-Atlantic

John F. Groth, from Tucson, Pacific Southwest, to Yellow Creek, Northern Indiana

Jonathan Hunter, from Bethany Seminary, Illinois/Wisconsin, to Glade Valley, Mid-Atlantic

Jeffrey H. Johnson, from Lone Star-Washington, Western Plains, to Buffalo, Southern Pennsylvania

William Kidwell, from Dayton, Mack Memorial, Southern Ohio, to New Carlisle, Southern Ohio

J. Wilburn Lewallen, from district executive, Northern Indiana, to Sidney, Trinity, Southern Ohio

Olden D. Mitchell, from Ft. Wayne, Lincolnshire, Northern Indiana, to Dayton, Mack Memorial, Southern Ohio

Roy C. Myers, from Augwick, Middle Pennsylvania, to Raven Run, Middle Pennsylvania

Harry Paterson, from other denomination, to Fairview, Fairchance, Western Pennsylvania

Donald E. Roberts, from Bethany Seminary, Illinois/Wisconsin, to Nettle Creek, South/Central Indiana

Glen H. Sage, from Eden, Virlina, to Crab Orchard, Virlina

John Schmidt, from Pleasant Plains, Southern Plains, to Cando, Northern Plains

Robert Sifrit, from Waka, Texas, Southern Plains, to Salem Community, Western Plains

Glen F. Taylor, from Richland, Atlantic Northeast, to Trinity, Detroit, Michigan

Mark Van Bibber, to Union Chapel, Western Pennsylvania

Edward C. Zook, from secular, to Pleasant Hill, Shenandoah

Wedding anniversaries

Mr. and Mrs. John Adams, Lima, Ohio, 62

Mr. and Mrs. Russell Hartman, Auburn, Ind., 50

Mr. and Mrs. Vine Lord, Cando, N. Dak., 50

Mr. and Mrs. Omer B. Maphis, Sebring, Fla., 59

Mr. and Mrs. Harry McCullough, Winter Park, Fla., 54

Mr. and Mrs. Clyde Newcomer, Phoenix, Ariz., 50

Mr. and Mrs. Elam Stauffer, Mount Joy, Pa., 50

Mr. and Mrs. Harvey Stump, Plymouth, Fla., 70

Mr. and Mrs. Russell Stutsman, Winter Park, Fla., 60

Mr. and Mrs. Edgar Tumer, Mt. Solon, Va., 50

Mr. and Mrs. Rowland Whitehair, Terra Alta, W. Va., 50

Deaths

Albright, Alvernice, 70, Altoona, Pa., Feb. 6, 1977

Beard, Fannie Young, 95, Boonsboro, Md., Feb. 13, 1977

Besecker, Rodney, 43, Chambersburg, Pa., Feb. 3, 1977

Blattenberger, Mary Ann, 35, Martinsburg, Pa., Dec. 16, 1976

Blocher, Evelyn, 75, Akron, Ohio, Feb. 8, 1977

Brush, Alice, 75, Johnstown, Pa., Jan. 10, 1977

Chandler, John, 64, Flint, Mich., Jan. 21, 1977

Coulter, Leona, 74, Huntingdon, Pa., Dec. 4, 1976

Crafton, Bertha Mae, 67, Milford, Ind., Jan. 5, 1977

Darkwood, Lodema Newcomer, 62, Nappanee, Ind., Feb. 21, 1977

Dausman, John, 71, Nappanee, Ind., Feb. 21, 1977

Davis, Helen Snyder, 72, Lansdale, Pa., Jan. 23, 1977

Denlinger, Robert T., 53, Tipp City, Ohio, Feb. 23, 1977

Dickensheets, Charles E., 66, Cross Keys, Pa., Feb. 22, 1977

Forney, Olive E., 80, Silver-Spring, Md., Feb. 17, 1977

Frantz, Harper, 81, La Verne, Calif., Feb. 2, 1977

Freeman, William, 67, Johnstown, Pa., Nov. 28, 1976

Goshorn, Evelyn, 77, Sebring, Fla., Jan. 30, 1977

Hartman, Nellie, 69, Chambersburg, Pa., Dec. 14, 1976

Henard, Cornie, 87, Limestone, Tenn., Dec. 31, 1976

Hileman, Carl, 67, Bean Station, Tenn., Dec. 27, 1976

Hill, Walter, 87, Shady Valley, Tenn., Dec. 29, 1976

Hochstetler, Dean C., 54, Orrville, Ohio, Jan. 30, 1977

Iffert, Daniel, 75, Nappanee, Ind., Jan. 1, 1977

Jones, Mary, 80, Roanoke, Va., Jan. 30, 1977

Joseph, Irene, 78, Lima, Ohio, Jan. 21, 1977

Kitts, Peggy, 81, Roanoke, Va., Feb. 7, 1977

Land, Mary, 84, La Verne, Calif., Jan. 16, 1977

Lapp, Howard, Grants Pass, Ore., Feb. 3, 1977

Loucks, Harold, 67, Wakarusa, Ind., Jan. 31, 1977

McKee, Doris, 64, Council Bluffs, Iowa, Dec. 14, 1976

Meador, Wreford, 67, Roanoke, Va., Sept. 29, 1976

Miller, Sara, 89, Nappanee, Ind., Feb. 6, 1977

Munger, Helen, 56, Roanoke, Va., Feb. 15, 1977

Neff, Lavon Holtsinger, 61, New Paris, Ind., Dec. 25, 1976

Overholt, Eva, 92, West Allis, Wis., Jan. 25, 1977

Price, Melvin, 78, La Verne, Calif., Feb. 7, 1977

Reinecker, Howard, McPherson, Kans., Feb. 5, 1977

Rhodes, Mrs. Pinkie Hollen, 90, Bridgewater, Va., Feb. 4, 1977

Richter, Jerome, 62, Polo, Ill., Oct. 21, 1976

Saul, Annie, 82, Roanoke, Va., Jan. 1, 1977

Shaffer, Omar D., 69, Aurora, W. Va., Jan. 31, 1977

Shank, Laura Belle, 81, Dayton, Ohio, Mar. 17, 1977

Sharon, Edgar, 74, Hyattsville, Md., Jan. 5, 1977

Sheneman, Amanda, 101, North Liberty, Ind., Jan. 19, 1977

Shilling, Raymond, 77, Roanoke, Va., Aug. 10, 1976

Shuman, Richard, 57, Marion, Pa., Oct. 27, 1976

Snodgrass, Bertha, 96, Des Moines, Iowa, Dec. 6, 1976

Stauffer, Bertha, 87, Polo, Ill., Feb. 6, 1977

Stebbins, Cecil, Miamisburg, Ohio, Jan. 15, 1977

Stern, Clare, 75, Martinsburg, Pa., Dec. 16, 1976

Stouffer, G. A. W., 87, Chambersburg, Pa., Feb. 17, 1977

Strickler, Robert, 61, Westernport, Md., Feb. 10, 1977

Sutler, Wilson P., 75, Staunton, Va., Feb. 1, 1977

Swihart, G. Ralph, 74, Goshen, Ind., Jan. 22, 1977

Taylor, Howard, 56, Hershey, Pa., Mar. 27, 1977

Thomas, Helen Oellig, 81, Commodore, Pa., Apr. 20, 1976

Traxler, Harold R., 50, Cerro Gordo, Ill., Apr. 5, 1977

Whetstone, Lester R., 81, Woodbury, Pa., Feb. 8, 1977

Wimmer, Agnes, 97, Roanoke, Va., Dec. 24, 1976

Wine, Mark, 55, Broadway, Va., Jan. 21, 1977

Yoder, Merlin D., 71, La Verne, Calif., Nov. 24, 1976

Yordy, Jessie M., 90, Roanoke, Ill., Mar. 1, 1977

Zeigler, John F., 57, Orrville, Ohio, Dec. 21, 1976

Zimmerman, Earl, 55, Bluffton, Ind., Mar. 10, 1977

On 'rinky-dink religion,' adult baptism, gun

Gene Hipskind

Rinky-dink items no honor to God

Thank you, Murray Wagner, for sharing your "illness" with us over the "Rinky-dink Religion." I have not seen the program you were talking about, but I have seen ministers and churches grab onto the latest fad in order to attract young people (and even older people). How different this style is from that of Jesus, who, when people asked for a sign to entertain them, refused to do any spectacle.

My experience in wondering if I'm "abnormal" comes when I walk into a Christian bookstore. I become very nauseated when I see all the cheap plastic toys for children and adults. I once took two alka seltzers and actually spent time looking at the items that had scripture verses printed on them. Then I walked to another store and looked at similar items. These items without scripture verses were of much better quality.

I became sad and ill in knowing that we only put scripture on poorly made toys and items that usually last a couple of weeks. The truths of God must not be worth putting on the better-made stuff (at least, that's what the companies that make "religious" items seem to be saying). Or is it possible that the manufacturers are really reflecting their own god—money?

Of course there is the whole other issue of whether these items filling the shelves of the Christian bookstore are really good for us and our children, or are they really junk sold in the name of Christ? Many times I wonder if we Christians would be doing the world a service by following Jesus' footsteps into the temple of the Christian bookstores and overturning the tables of the money changers who sell rinky-dink items in the name of our Lord and Savior.

But then I pray: "Lord, forgive me. I am chicken. If I follow you that close, the church would accuse me of being anti-God, anti-Bible, and even anti-American."

Murray, I'm glad you "feel some better." I don't. Even the "plop, plop, fiz, fiz" doesn't help any more. The only relief I find is to be associated with the caring community of Christians who know that real faith entails doing what the Lord requires: "But to do justice, and to love kindness, and to walk humbly with your God." ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Margaret Brown

'Joy in the Lord—Yes, I've got it'

How very sad my husband and I were to read the article, "Rinky-dink Religion," in the January MESSENGER. It is the very heritage of the Church of the Brethren from its origin when Mack and the others resisted the state church in trying to follow the scriptures as they interpreted them. To be so imbred with one's own feelings and ideas that it turns into a sickness is sad, and is certainly not from our denomination's teachings, nor from the teachings of Christ.

Lifting our hands in prayer is scriptural. We are also told to praise the Lord with timbrel and dance. To say that those who choose to make a joyful noise unto the Lord are offensive would be treading on hallowed ground.

Certainly we have the glory-seekers and the money hungry as every profession does. But every full-time pastor in the pulpit also earns daily bread by the gospel. To make a blanket statement concerning those preaching and singing for the Lord who are even more in the limelight will necessitate throwing all pastors, seminary professors, and Christian magazine editors in the same category. So if we doubt and question the more famous we also need to place these others on the firing line.

We live in an area where, via cablevision, we are fortunate to be able to watch "The 700 Club" out of Virginia Beach, Va. The caricature of Mr. Wagner's in his article so resembles Pat Robertson, the host and president of the Christian Broadcasting Network's "700 Club," that I'm sure he must be the one referred to in the article in the MESSENGER. The only problem is that the pictures are where the resemblance ends.

I wonder if Mr. Wagner has read Pat's book *Shout It From the Housetop.* Not many pastors and seminary professors had it as difficult as Robertson and his wife did but they believed and had faith that the Lord supplied their needs and caused their vision of a Christian radio station to become a reality. Ben Kinshlow, "the Ed McMahon" of CBN, was a thief and a hater of all white people. He is now such a beautiful spirit-filled Christian full of the enthusiasm and joy of the Lord that it nearly borders on libel to even compare him with the Johnny Carson sidekick.

I've never noticed the white plastic shoes Wagner refers to but I would hope most of us are beyond judging people by such petty frivolities. My husband has a pair of white shoes too and I always liked them. I didn't know his Christianity or his intentions went by the wayside when he wore them.

Concerning the "pig" sounds and noise of clanging milk cans heard in the music on the "700 Club," recent examples of far-out sounds were "Jesus Loves Me," "Fill My Cup, Lord," "Because He Lives," and other such hard rock numbers. If it were as simple as Wagner says just to pen a few lines to some music and have the church use it, I would be famous now. I submitted some music I wrote already used by two churches, but Elgin didn't feel it was good enough. Praise the Lord anyway. I don't care if they're published because I'm not in the sharing business for money. One Christmas I heard the junior and senior choirs, with both organ and piano accompanying them, sing this lullaby which the Lord literally gave me and I couldn't have been more thrilled then if it were on a record album done by the Mormon Tabernacle choir.

As for the "lifeline," the telephone counseling provided by the "700 Club," I happen to believe that "where two or more are gathered together in my name, there I am also." If you have no fellowship, or are a brand new Christian and have no one to seek counsel from, I wouldn't dare believe that God would not honor his very word, which is promised to us and on which I stand firm.

I agree that some of the trappings of for-

ontrol laws

mal religion become a real bore at times. But if we are that distracted by what kind of pictures are hanging on the wall maybe we aren't focusing our attention on Jesus as a living person in our worship but rather on the frills of being churched. The same holds true if we need them to feel close to the Lord. I've found that Christ is in the Catholic church with the statues and the crucifixes the same as he is in our mission church in Kentucky where there is no carpet on the floors and no organ in the sanctuary. Anywhere that you look for Christ only in the externals, when he is not alive in your heart, he will be pretty hard to find.

The saddest part of all for me about Wagner's article is the possibility that more of our seminary professors would be so "ill," since this same disorder Wagner complains of is what is allowing our churches to lie dormant. I shudder to think of a never-ending supply of clinical, somber preachers who will be upset by the ever-growing joy of the Lord throughout the lay people in our denomination as well as the living presence of God in all other denominations.

Joy in the Lord, Yes I've got it.
Afraid to tell it, I'd love to shout it.
A fool for him, I rather doubt it.
The letter I'm writing, I'll hear about it.
But then I'm spirit-filled, and it's not an overdose,
I can't get enough. ☐

Fred C. Dilling

Baptism a start, not a milestone

I'm writing in response to the article "When to the Water?" by Ken Bomberger in the April Messenger.

I believe this article is in error of the biblical intent and instruction for us. The fact that Jesus was baptized at 30 years of age was probably more reflective of the culture and his place in history than his example of adulthood. His personal and *only* explanation at the time of his baptism was to "conform with all that God requires" (Matt. 3:15). Who can say at what age God's requirements are known? Who can say how young we may have the desire to respond to God's requirements?

I challenge the article concerning adult (old enough for draft, to marry, to drive, to vote) baptism in two areas:

1) Stressing age or maturity for baptism is not scriptural. Repent, believe, and be baptized is the New Testament overview concerning salvation. There are many references teaching that salvation comes by believing, and baptism follows immediately. The accounts of Acts 8 and 9 are typical. To delay baptism and salvation and believing until you're of age is too nearly saying be damned until you're 18.

I hear baptism being equated with many good ideas such as church membership, servanthood, adulthood, spiritual attainment, ministry, and completion of indoctrination classes. Biblical baptism surely must be equated *only* with repentance and belief in Jesus and anything and everything beyond that point I question.

John the Baptist, to whom they flocked for baptism, preached a simple theology, "Repent for the kingdom of heaven is at hand," and then be baptized for the forgiveness of sins. Is not that message relevant today? Is that kingdom at hand at the age of 10, 21, 40, 65 (Matt. 3:1-2 and Mark 1:2-5)? Is it true that American youth are ignorant of their sins until they learn to drive?

In the great commission Christ commanded (a) to baptize all people, and (b) to teach his commandments. We get our procedures reversed using baptism as a diploma of completion for instruction classes, or for membership into a certain fellowship or faith or sect. Again I remind you the biblical examples place baptism with believing as a first step, not as a milestone someplace down the Christian road. Baptism does not denote perfection, but instead direction or intent, a God-required act for repentance and belief.

2) My next area of challenge is logic. In looking at my Christian friends I quickly learn that a very large percent of them believed and were baptized prior to marriage and some even as preteens. Pollsters report 80-plus percent of American Christians so decide prior to age 21.

It is my observation that the Brethren Church came to my generation with more unity and strength than we are leaving for the next generation. Delayed baptism and believing was not a part of my heritage as

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it now is for my children. If delayed baptism has its merits, I hope soon to see it in the vigor of the fellowships.

Lincoln freed the slaves as a fully matured adult, but it was a traumatic boyhood experience that determined in his heart and mind that slavery should be abolished. Likewise I'm sure that some of my early experiences within the faith helped me find direction for some of life's later challenges.

I have never been sure of Solomon's full meaning of the famous proverb, "Remember now thy creator in the days of thy youth while the evil days come not." I am quite sure, however, that he did not mean delay the making of your relationship with your God until you are an adult. Probably the evils of the world close around us tighter as we become older.

On the basis of logic I must conclude that to delay repentance, belief and baptism may make the choices more obscure and the kingdom more remote. Furthermore, how does a pastor extend an invitation to believe only to adults?

In conclusion:

Q. "When to the water?' A. "When you believe and repent."

Q. "Where and when in life does a person repent and believe?" A. "Don't play God."

Remember: To repent, believe, be baptized is the start of a journey and not a milestone. Procrastination in starting a long, long journey does not insure its completion. ☐

Galen T. Lehman

Gun control laws urgently needed

In the March MESSENGER, Don Snyder challenged an article written by Ken Brown, titled "God, guns and guts: incongruous triad." He accuses Ken of being "so obviously one-sided and unfair." It appears to me that Brother Don is guilty of the same fault, and was guilty of evading Ken's concern as well as oversimplifying the case regarding gun control. This is such an emotion-laden issue that it is hard to consider the problem objectively.

It has become an emotional problem for me since a 14-year-old boy drew a pistol and shot both of his parents who were sitting in the family room of their country home near North Manchester. The father died, and the mother still lies at the point of death. All this because of a family argument, and the availability of a handgun, used in a moment of frustration and anger. Think what a blighted future is in store for the guilty boy. I doubt if Christ would expect us to sit idly by, simply observing that it is too bad, but doing nothing about it. Such tragedies are duplicated thousands of times during the year.

Let's look at the record. Every 13 seconds a handgun is sold in the USA, and 69 people are shot to death every day, 25,000 every year. 10,000 people commit suicide with guns each year. There are more gun deaths in the USA, than in all of the other free nations combined. Those nations have strict gun control laws that are enforced. Handguns are the prevailing weapon used for holdups, robberies, and rapes. Who can measure the tragedies, suffering and grief caused by the use of handguns?

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weapon. Handguns make murder and suicide quick, convenient and reasonably sure. Let's not allow ourselves to be sidetracked by the argument that "guns do not kill, people do." The fact remains that every year over 12,000 people are slain with handguns, who would still be alive if no handguns were available.

Many respectable people have handguns in their homes, feeling they will provide protection. The murder incident mentioned above is a case in point. All too often it has proven dangerous and tragic, and defeats the good end that they have in mind. If someone would offer to pay me to keep a gun in my home or car I would absolutely refuse to do so. I feel far more secure without a gun around. I have the assurance that nobody will get hold of a gun at the Lehmans, and use it in an irresponsible or tragic manner.

How *could* a gun in my home provide protection? The criminal has the advantage of surprise and attempts at resistence all too often turn robbery into murder. If you discover on answering a knock at the door that there is a person pointing a gun at you, and demanding your money, are you likely to say, "Just wait a moment while I get *my* gun, and then we will talk things over"? Note that in Atlanta, Ga., research revealed that only 15 percent of the handgun homicides involved robbery or rape.

Persons under the influence of drugs or liquor all too often act dangerously and irresponsibly. With a handgun available, some are prone to acts of violence. Tough laws dealing with offenders have proven to be of little value, because their actions are prompted by frustration, sudden emotions, fear and hatred. Tragic actions result, because they act on the spur of the moment, without weighing the consequences.

Much misunderstanding has taken place because people have not distinguished between dealing with handguns versus rifles and shotguns. Proposed legislation has not endeavored to curb the use and possession of shotguns and rifles. Those weapons are difficult to conceal, and unwieldy to use for homicide purposes. Persons who use them for sports would be free to follow their hobby.

Why isn't strong action taken to diminish the number and use of handguns? Last year handgun control legislation vital to the safety of millions of Americans came before the House Judiciary Committee. The committee approved legislation which would have banned the manufacture of a large percent of concealable handguns. Strangely enough the committee reversed itself one week later. Why? Because that week the National Rifle Association slammed its computerized pressure tactics into gear. Congressional offices, newspapers, tv stations and even the NRA's own members were bombarded with misleading and distorted information. The sad results was a switch of four votes by committee members who succumbed to the unbelievable pressure artificially generated by the NRA. The bill was lost.

Don Snyder makes the observation: "I doubt that the maker or the seller of the gun is much interested in its end use." Exactly so! That is the problem! As long as they can make a nice profit, they will fight to the bitter end to maintain and protect their profit margin, regardless of its social consequences. The manufacture and sale of guns and ammunition is a lucrative business. These sources provide generous advertising revenue for the *American Rifleman,* which is the trade journal of the National Rifle Association (NRA). A war chest of millions of dollars is maintained by the NRA to help ward off any threat to their handsome profits. It is the same attitude that makes it so difficult to combat evils like prostitution, gambling, drug traffic, organized crime, graft in high places, political corruption, and pornography.

Some people oppose gun control because it infringes on their personal liberties. They fail to recognize that some 80 percent of our laws places some limitations on what we can do. When our nation faced an epidemic of airplane hijacking, our government set up a system of examining all luggage and even frisking persons before they could board a commercial plane. Overnight hijacking stopped. A poll revealed that nearly 100 percent of our people approved of this practice, in spite of the delays and infringement on personal liberties. Who wants to live in a country where there are no traffic restrictions, zoning laws, criminal or property laws, or even tax laws?

I am not gullible enough to think that we would automatically wipe out homicides and other crimes overnight by strict handgun control. However our Brethren theology and heritage challenges us to actively work for a strict gun control law and provision for strong enforcement. ☐

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WANTED—Articles for special issue of "Brethren Life and Thought" on peace, Jan. 1978 edition. Statements of vision as well as reports of what Brethren are presently doing for peace welcomed. Verse, book reviews also welcomed. Notify guest editors Mary Jo Bowman and Al Deeter, Manchester College, North Manchester, IN 46962 immediately. Manuscripts needed by Aug. 1.

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in straw and story

Christmas Resources for Home and Church, by Joyce Miller. With this new resource book in hand it will no longer be necessary to consult a whole library of resource books just to plan for home and church celebrations during the Christmas season. Here are many new ideas (for worship centers, crafts, foods, music, plays, decorations) as well as program resources for Advent and Christmas Eve, reflecting international celebrations for families and churches. Delightfully illustrated by the author. Many recent Christmas features (music, drama, poetry, crafts) created by Brethren are included.

$7.95 plus 55¢ p&h.

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RETIREMENT PLANNING

Mr. Jones will retire in two years. He doesn't have a will, doesn't know what his pension will be, hasn't considered what living at half his present income will mean, has no hobbies and few recreational interests, and has never shared with his wife how much they have in savings. In short Mr. Jones has done nothing to prepare for retirement and probably will have a serious adjustment when it comes.

Retirement planning is not something one does the day after leaving the job for the last time, it is something that should begin as early as 20 years before. Adequate financial planning should begin earlier. Even children are doing retirement planning as they develop positive or negative attitudes about aging and being old.

Having a positive attitude about being old and being retired is the single most important aspect of retirement planning.

"'Retirement is opportunity,' said Dr. Andrus. What glory lies in those words! We have proved that retirement can be a beginning, not an end. New doors can be opened. New vistas can be revealed. New trails can be forged. New heights can be reached. Retirement can be the first time in our lives when we can find true opportunities for service, for involvement, for concern. With the sudden precious gift of time and freedom from routine at the peak of our maturity, we can explore new avenues of endeavor that were barred from us earlier because of the daily demands of the work-oriented world."

These challenging words from Foster J. Pratt, quoted in the book, *Your Retirement,* convey a spirit necessary for a meaningful retirement. Following are books that give helpful guidance for planning for the latter fourth of life.

Your Retirement
HERBERT ASKWITH
A REWARD BOOK
THE COMPLETE GUIDE TO RETIREMENT
by Thomas Collins

Mechanics of Retirement

Your Retirement, by Herbert Askwarth, a 150-page paperback, $2.95, from Hart Publishing Co. In the first chapter the author states that the book is for persons who are planning well in advance "five to twenty years" and for those who are in retirement and need to take "late-in-the-day corrective measures." The author deals with financial issues of retirement, but the strength of this book is the emphasis on a meaningful use of time in retirement. Time can be spent in continuing to earn money, in sports and hobbies, and in community activity. There is a chapter on each of these topics.

Your Retirement is very readable. Most chapters contain a list of additional books, organizations and pamphlets.

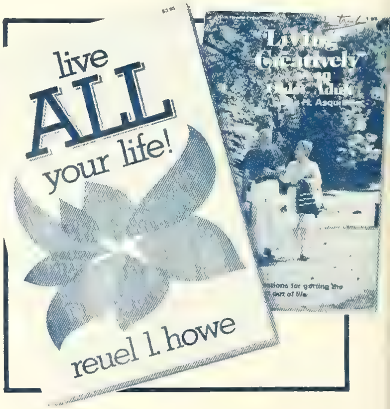
The Complete Guide to Retirement, by Thomas Collins, a 214-page paperback, $2.95, from Prentice Hall, is very easy to read and contains a comprehensive list of topics necessary for responsible retirement planning. Some chapter titles include "Handling Your Finances," "Choose a Place to Live," "Your Health in Retirement," and "Using Your Leisure."

This book is especially strong on the financial issues of retirement, and although some of the statistics are out of date (it was written in 1970), the book is still helpful in giving a feel for the items that need to be considered in financial planning.

The main weakness of the above two books is the assumption of the authors that it is the *man* who is facing retirement and who will come home to his wife. While this is true for many families, there are an increasing number of women who retire. The information in the two books will benefit both women and men doing retirement planning.

Although these two books do address emotional and attitude concerns about retirement, their strength is more toward the mechanics of retirement; i.e., financial, legal, hobbies, housing, etc.

The following books are primarily concerned with attitudes about aging.



Attitudes on Aging

Perhaps the biggest block to adequate retirement planning is the belief that "I will never be old." The fear of the aging and the inability to imagine being old keeps younger people from serious retirement planning. Having a positive view of older people and of one's own aging is the central point of these books.

Live All Your Life, by Reuel L. Howe, a 168-page paperback, $3.95, from Word, is for young and middle-aged people who have negative attitudes about aging. Dr. Howe says, "To make old age a success, start young." The point of this book is that preparation and planning of one's life in the latter years should begin when one is younger. Dr. Howe examines some of the ideas many have about aging and old age that aren't true. One subtitle is, "Junking Incorrect Beliefs About Aging." He provides a way to help people to "love being older." A very easy-to-read book and one that is recommended for an intergenerational discussion group.

Living Creatively as an Older Adult, by Glenn H. Asquith, 178-page paperback, $1.95, from Herald Press, is for older persons in their retirement years. Writing at the age of 70, Asquith speaks as an older person with older persons about being a creative, fulfilled person as an older adult. Chapter titles include, "Spiritual Strength," "Physical Stamina," "Money," "Friends and Neighbors," and "A Healthy Mind." The book is exceptionally easy to read, practical, and very wise.

The author doesn't talk down to his readers as in some books for older persons, but talks with older persons about having a satisfying life.

A bi-monthly magazine, *Dynamic Maturity,* is for persons from 50 to 64, and is published by Action for Independent Maturity (AIM). Membership in AIM is $3.00 a year and includes a subscription to the magazine. *Dynamic Maturity* provides help for persons after the child-raising years and before retirement. It is especially helpful as one prepares for retirement. Write AIM Membership Department, P.O. Box 199, Long Beach, CA 90801.

All of the books discussed can be ordered from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120.

—Ralph L. Detrick

Dynamic Maturity
Trials and rewards of a school volunteer

Introducing an Old-Fashioned Idea
A Serialized Novel

The History, Adventures, and Pilgrimage of John Engelsinger of Brotherstone Road

[In 18 Illustrated Monthly Installments]

by James H. Lehman

An eccentric old man moves down from New York City to Lancaster County, Pennsylvania in or about 1960 and meets John Engelsinger, a young man of sixteen. *John Engelsinger* is the tale of their meeting, their friendship, and John's growth into manhood.

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And enjoy this story as it unfolds month by month. The author, James H. Lehman, has also written *The Old Brethren,* an anecdotal account of the Brethren in the mid 1800's. Annalee Hultgren, the illustrator, is a working artist and professor of art in Chicago. A subscription costs $15.00 and will bring to you a new installment each month for 18 months, beginning in August, 1977. Subscribe now. But if you are unsure, take advantage of this . . .

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To subscribe to *John Engelsinger* or to receive a free copy of the first installment, please mark the appropriate box below and mail the form to: **BROTHERSTONE PUBLISHERS,** 450 Hoxie Avenue, Elgin, Illinois 60120.

☐ Yes, I would like to subscribe to *John Engelsinger.* Enclosed find my check or money order for $15.00 payable to Brotherstone Publishers.

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If this is backward,

by Merle Good

LANCASTER, Pa.—I write from a part of unmelted America, where one can stand in the shade of a maple on the edge of an open field of growing crops and breathe clean air, and hear neither plane nor truck for the better part of a morning. Things are different here.

The soil is respected and friendships are for life. People know their neighbors and few lock their houses at night. The clock (a hand-carved grandfather's) has more minutes per day than more modern ones seem to.

Most of which explains why the people here are backward. A lot of us are, especially the Old Order Amish and the conservative Mennonites. So backward, in fact, that we've become the object of curiosity. Four million people come to Lancaster every year to eat the good food, breathe the fresh air, and marvel at our backwardness.

By now you know I'm going to ask it. It is a fair question, isn't it? Not for argument's sake, but for truth's sake. A question no American can afford to ignore anymore: If this is backward, what is forward?

Before you laugh, permit me to be more specific. Let's take education as an example. Most of our Old Order groups have been suspicious of progressive education. "Eight grades is enough learning to supplement anyone's education" might be a typical sentiment. Persons involved in modern education will view such a comment as naive or cynical. But let's look closer.

Take your average ten-year-old and compare him with an average ten-year-old Amish child. The Amish child in the one-room school receives less personal atten-

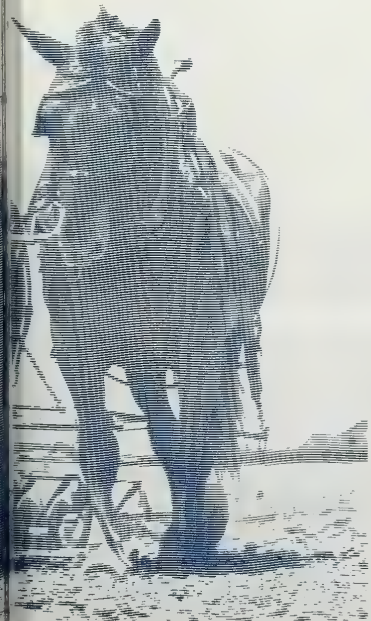
"Has modern America brought you so much more health and happiness than I've experienced here among our backwardness?"

what is forward?

tion but more group experience than the "progressive" school normally gives. The Amish child is less "sophisticated" in math and science but is quite "advanced" in language arts, being trilingual (the Pennsylvania Dutch dialect is the primary spoken language; at school, the child learns to read, write and speak English, and to read and write German).

But the comparison goes much further. The average Amish child knows how to work the soil, how to bake and can and butcher, how to make his or her own clothes, how to plan and bargain, how to get along with others, how to help neighbors, how to sacrifice one's wishes for the group's needs, how to paint and saw and nail, how to lay concrete block, how to read the weather, how to maintain credit, how to laugh and cry and invent one's own toys and games.

But we were discussing education, you say. So we were, in the truest sense.



Please understand, I do not wish to romanticize the Old Order way of life. It has its difficulties and restrictions. This is why so many of my generation are rejecting the Old Order for a more "progressive" world view. And let's be honest—very few Americans are giving up the modern way of life to join the Old Order groups.

So I'm not trying to act as though it's heaven on earth. It's not. But it's certainly not the hell most modern city dwellers presume it to be. Which brings us back to the original question: If this is backward, what is forward?

Speaking as one of the younger generation who grew up in the Old Order world view among "conservative" Lancaster Mennonites and who has explored the modern world of late, I must first confess that I'm now inclined to choose "backward" over "modern." Modern progress, as I've witnessed and experienced it, has some basic flaws. I admit that my primitive perception (I mean that honestly) may have prevented me from understanding the modern appeal, just as the basic assumptions of many moderns prevent them from experiencing the richness of backwardness.

I realize that this tension is not unique to our people. The Irish face it. Blacks who are now searching out roots can't escape it. Every village in the world feels it. Assimilation in the guise of freedom. Destruction of the tongues and eyes and tastes of the tribal community. Bite, gulp, dissolve. Gone modern.

I believe the modern age estranges the individual part of people from the group part of themselves. This brings bondage, not freedom.

Progress has done extreme violence to the delicate chemistry within each of us. First, individualism became exalted. The ideas meant well: Use education and technology to lead people out of ignorance and dependence to total freedom. But commitment fell out of favor, so much so that it is common these days for the average American to describe commitment as the undesirable opposite of progress. One needs to apologize for being happy, for being married, for having children, for belonging to a people, for practicing a faith or ideal that demands some sacrifice of the individual. The modern goal is to be unattached, unencumbered, unrooted and unhappy (with an explanation).

But modern progress not only mutilated the individual part of ourselves; in its attempts to rectify the chemistry within many of us, it has developed social programs and government bureaucracies to help us heal the belonging part of ourselves. But who loves belonging to a government program? Have the health, education and welfare programs of our society really given us a fulfilling sense of group, of a caring, sharing community?

I do not wish to oversimplify. The issues are complex. But we face a new day: The world's resources are no longer limitless and the next generation may need to learn how to grow food and make clothes and take care of others. So the backwardness question takes a different shape. The modern era has permitted education and technology to strip most persons of basic skills. And for a double dose, progress shamed people out of their true communities and gave them back impersonal, bumbling and unfriendly bureaucracies and government programs in the name of compassion.

I do not wish to point a finger. I'm merely responding to those millions of stares and cameras pointed in our direction. I ask a question: Has modern America brought you so much more health and happiness than I've experienced here among our backwardness?

I've long ago made peace with being looked down upon. The irony for me is why so few seem to envy our condition. But then backwardness has been getting a bad press for a long time!

In a word, belonging to a disciplined people who know and care for the individuals within their group is hard to beat. Call it by any name you wish. I call it happiness. ☐

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editorial

Something small and beautiful

When it comes to development on the international scene, some long-held notions are fast being abandoned. One is that development for the poor can be brought about from above. Another is that industrialization or even education will produce telling economic and social change. And a third is that rapid economic growth will erase poverty.

In each instance the truth has been discovered to lie elsewhere. Development resources imported from outside a group may only create economic dependency. Technical expertise or education from abroad may do nothing to challenge long-standing systems of land ownership or to spur a more just use of resources or to enlist the participation of people in decision-making. And an emphasis on economic growth may result in the production of non-essentials which benefits investors but does little to lift the status of the poor.

In the view of E. F. Schumacher *(Small Is Beautiful)* and other global economists, much of our current technology is too big, too complex, too capital conscious, too violent, and too organized to be responsive to human need. The alternative Schumacher advocates, for the USA as well as developing countries, is for a more intermediate technology managed on a smaller scale, decentralized in rural areas and small towns. His goal is not simply a change of hardware and software but a restyling of the social order.

The value cherished most by Schumacher and other economic reformers is self-reliance—the ability for persons to stand on their own feet and not be forced to live at the expense of others. It is drawing farmers and laborers into the process of production, applying their skills to meeting the needs of their particular society. It is individuals and groups moving up from destitution, moving in a way that develops people as well as things.

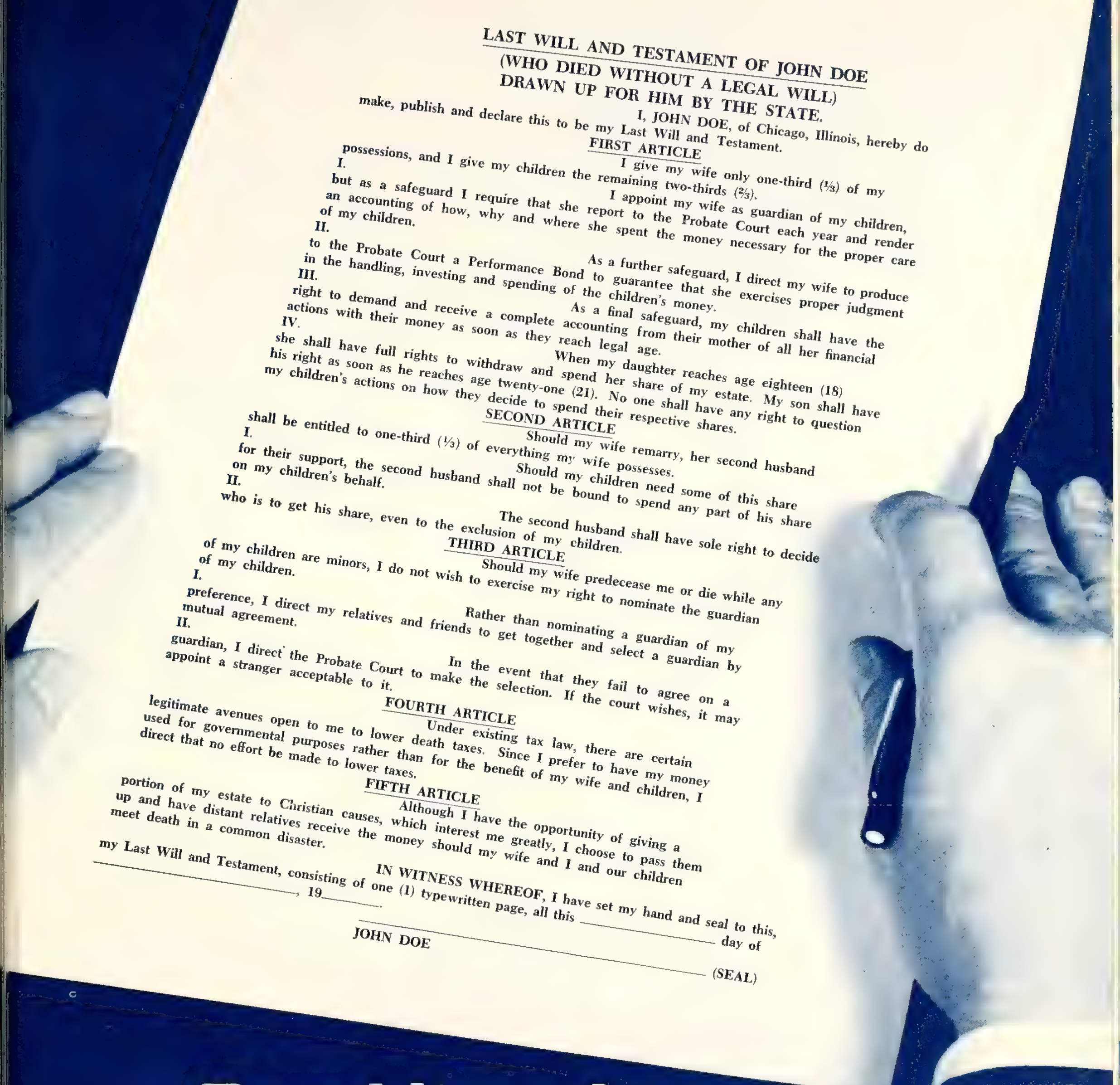
In several ways and places Brethren have been among the forerunners in the use of modest but progressive technology and in championing the spirit of self-reliance. Consider some of the more major enterprises:

- In India, for nearly three decades now the Rural Service Center has been training village workers to develop extension programs in health and agriculture.
- In Nigeria, the Lafiya program of the 70s has become a showcase venture of indigenously-managed preventive health education, eliciting the acclaim of the World Council of Churches Christian Medical Commission and the United Nations World Health Organization.
- In the USA, the SHARE approach to bolstering minority projects entails some financial assistance, but the greater contribution is in the mobilization of resources and projection of goals by minority groups in their own behalf.
- In Eastern Europe, the Polish-Brethren Agricultural Exchange described in this issue is revolutionary on two fronts: horticulture, in terms of scientific advancement, and reconciliation, in terms of cross-cultural understanding.

With each of these programs, neither funds nor personnel are imposed from the outside. Each effort is styled around the unique needs of the persons involved, persons mobilized to deal with their own problems.

When it comes to demonstrating the use of appropriate technology, to encouraging self-reliance, to simplifying life not just to make a living but to make the living worthwhile, the Brethren have some ideas and experiences to share.

They are indeed practitioners of something small and beautiful.—H.E.R.



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I. I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

II. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

III. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

IV. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

I. Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

II. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

I. Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

II. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ____________ day of ____________, 19______.

____________________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "A Record of the Personal Affairs of . . . ."

Please send me, without cost:
☐ "Making Your Will"
☐ "A Record of the Personal Affairs of . . . "
name ______________________________
address ______________________________
city ________________ state __________ zip ________

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A Church of the Brethren

Conference on the Holy Spirit

An inspirational, informative, and positive Christian experience awaits you August 18-21 at Bowling Green, Ohio. The event: A Church of the Brethren Conference on the Holy Spirit.

Convening on the campus of Bowling Green State University, the conference features as major speakers from the Church of the Brethren R. Russell Bixler, Pittsburgh, Pa., Chalmer E. Faw, Quinter, Kansas, Anna B. Mow, Roanoke, Va., Robert W. Neff, Oak Brook, Ill., and W. Hartman Rice, Columbia City, Ind.

Guest speakers will be Dick Mills, evangelist affiliated with the Melodyland Christian Center, and J. Rodman Williams, president of Melodyland School of Theology, Anaheim, Calif.

Classes will be led by the Farr Family, J. Richard Greene, Mary Ann Hylton, Kenneth C. Martin, Eldon Morehouse, Hal Sonafrank, Kenneth Swank, and more than 16 others, on such topics as family life, spiritual authority, art, the kingdom of God, dangers of the occult and deliverance, inner healing, and the priesthood of all believers.

The overall theme is "A Teaching Ministry . . . 'Let us Press on to Maturity'" (Hebrews 6:1a, NASB).

The Conference will extend from Thursday evening through Sunday noon. Class sessions will be on Friday and Saturday.

The conference is the second planned nationally by concerned laity and clergy.

Bowling Green University is 23 miles south of Toledo, Ohio, just off I-75. Air conditioned facilities for lodging and meals are available. Child care (nursery through age 10) will be provided during general sessions and classes.

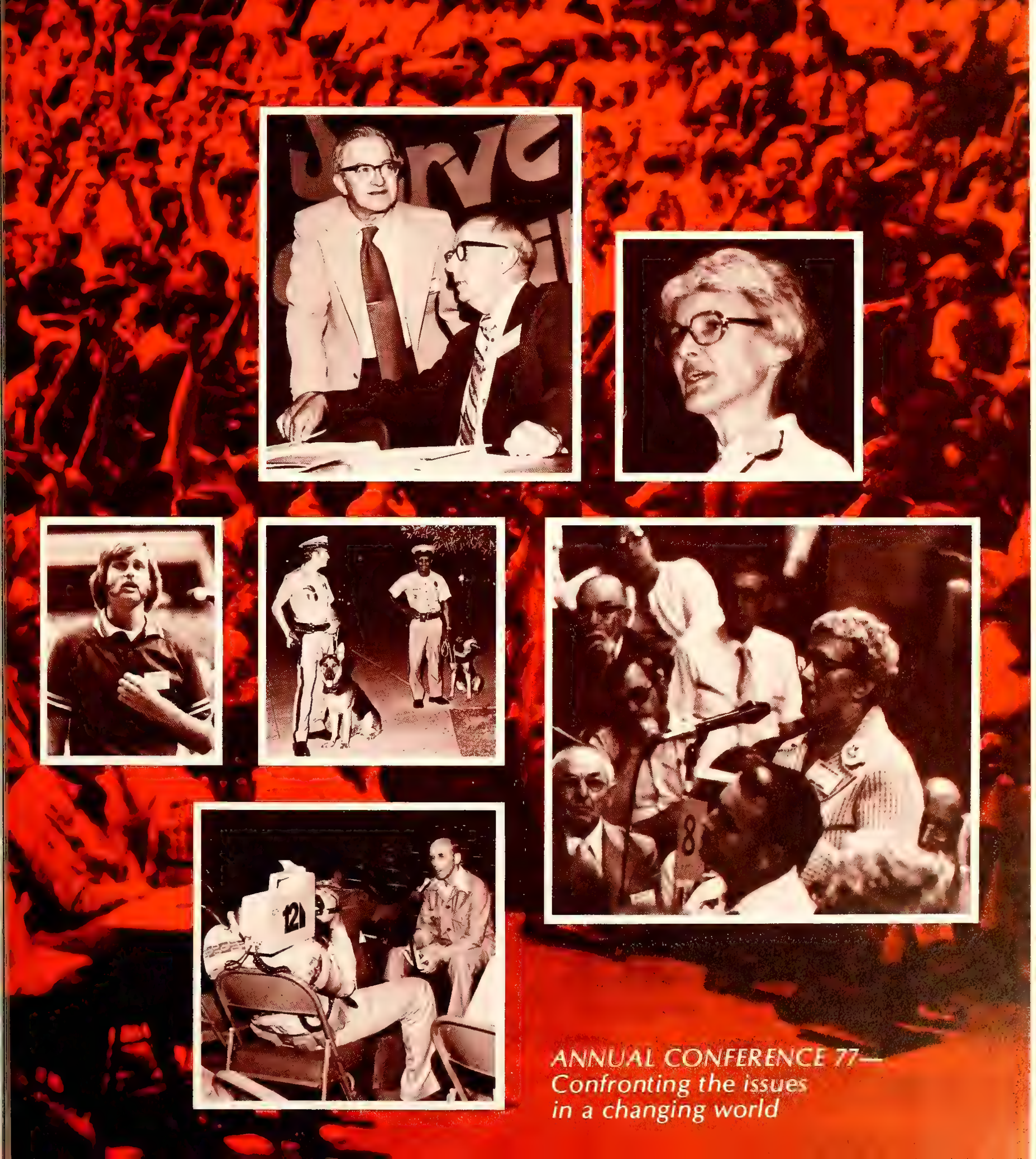
For registration forms or additional information write R. Eugene Miller, P.O. Box 761, Altoona, PA 16603. Or telephone 814 695-0110.

Aug. 18-21, Bowling Green, O.

Major speakers at the Conference on the Holy Spirit, from the left: Russell Bixler, Chalmer Faw, Dick Mills, Anna Mow, Robert Neff, Hartman Rice, Rodman Williams

messenger

CHURCH OF THE BRETHREN AUGUST 1977



ANNUAL CONFERENCE 77—
Confronting the issues
in a changing world

contents

8 **Zacchaeus: Saint for the Middle-aged.** Evelyn M. Frantz, in a Bible study of Luke 19:1-10, holds up Zacchaeus as proof that any age is right for finding a new, fulfilling way of life.

10 **Re-invention: Reaching Out and In.** Robert E. Faus tells how Kenneth Hartman helps church leaders discover they aren't Superman, that we really need each other to be whole.

13 **Confronting the Issues in a Changing World.** In a 16-page special report, the MESSENGER staff joins with a team of Brotherhood writers to present a summary of the issues and activities of the 191st recorded Annual Conference.

29 **What the Church Means to Me.** William Kidwell, in a concluding sermon before changing pastorates, tells a personal story that puts it well for all Brethren—just what it is that being Brethren does for us.

38 **The Scribbling Didn't Matter Anymore.** Evamae Barton Crist tells the ups and downs of hosting a Vietnamese family.

In Touch introduces Virginia Saenz, Falfurrias, Tex.; Kay Tolle, Tacoma Park, Md.; and M. S. Frantz, Nampa, Ida. (2) . . . Outlook reports on Lamar Gibble in Vietnam, Don Bolles press award, Catholic saint, I. W. Moomaw, New Call to Peacemaking, personnel changes, camp safety, White House visits, Rubens anniversary (start on 4) . . . Underlines (7) . . . "Sonnet," by Frank Ramirez (31) . . . Here I Stand, statements by Millard Wilson, Richard M. Owens, Dean Kindy, Arlene Sheller, Wilbur J. Snyder, E. Paul Weaver, and Ruth Schmidt (start on 32) . . . Resources, "Justice and Peace," by Charles L. Boyer (36) . . . Turning Points (37) . . . Editorial, "Please Don't Let This Harvest Pass" (40)

Cover: Issues and personalities at Annual Conference. Clockwise from top: Moderator Charles Bieber counsels with moderator-elect Ira Peters; Washington representative Ruby Rhoades expresses her concern for the world's oppressed; Leona List, Pottstown, Pa., pleads with churches for compassion in divorce cases; The presence of tv crews was evidence that the Brethren were wrestling with issues that confront society as a whole; Bob Bartel, Long Beach, Calif., urges the Bethany Seminary community to read the Bible. Center: Richmond police with dogs both soothed and upset the conferencegoers; while reassuring on dark walks to hotels, they symbolized for some the complex factors in questions on law and order, justice and non-violence.

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letters

CULTIVATING CONCERN FOR OTHERS

A teenage girl said, "Mother, when can you and I have a talk about something I don't understand?" Mother said, "We'll find time for it, but right now I am busy." A few days later mother said, "Now let's have the talk you wanted." Daughter said, "I have the answer I need. I found someone who wasn't busy." She had counseled with her uncle who was a very excellent choice as a counselor. But the mother did not learn whose counsel had been available.

The point of this illustration refers to the April Messenger article, "When to the Water?"

As leisure increases and urban living offers multiple choices for free time activities, living the Christian life becomes increasingly difficult for adult Christians as well as for youth. To me, the article says, "Tell our youth not to begin the Christian life till you understand what it's all about."

The writer's point is that the Christian life is "concern for others." To me, teenage Christians should be included in our "others."

Do we not have anything better to say to youth than "Do not start living for Christ till you understand all about it"?

Rather than tell youth, "You are too young to begin," we need to lift up a variety of models who will inspire youth and adults to steadfast endeavor. Youth are eager to grow up. The mission of the church is to supply models for their achievement.

GALEN BARKDOLL

Constantine, Mich.

FEED US WITH WISDOM

Thank you for editing such a fine magazine as the MESSENGER. I read it from cover to cover each month.

I was especially interested in the article "When to the Water?" I am grateful to Kenneth Bomberger for the piece; I feel the same way about baptism and church membership.

May God bless the staff of the MESSENGER and continue to "feed" us with His wisdom through you.

JAN FISCUS

Conrad, Ia.

VIVE LES DIFFERENCES!

Ruby Rhoades, in the December MESSENGER, declares, "MESSENGER is more than just another magazine. It is a letter from home." Well said. She mentions that different opinions are expressed. A striking example of this is found in the March Letters. *(Also see letters above.—Ed.)*

Retha Eby says, "Don't cover up good art." Mrs. J. Melvin Koser says of the same cover picture: "Wrap him in swaddling clothes." Retha Eby suggests that the mailing label be placed on the *back* cover.

Now it *is* on the back cover (May) and no doubt some one will ask: "Why is that label slapped on my face or the faces of parents or grandparents?" (1924 photo). The answer may be: "Where, oh where shall we put it?"

Nevertheless, the May issue is very good;

April and March also. The article "Fruit of the Spirit, Fruit of the Earth" (March), is literally "out of this world!" Almost too good to be true.

And "Ministry on the Campground" (March), is also in that line. Keep up the good work.

Hope the 30,000 and more, was attained.

FLORENCE L. BRESHEARS
Omak, Wash.

ALLELUIA!

The MESSENGER gift card with Ken Morse's beautiful poem, "Listen to the Sunrise," was used in the devotions at our circle meeting this month. What an appropriate message!

One of these days the wish that "your sunrise will break into alleluias" will come true and for the first time I shall be able to sing the Hallelujah Chorus as I have heard it sung. This is a happy thought.

If I were a writer I'd like to tell you what the MESSENGER means to me. I am beginning to understand what it meant to my mother back in 1901 when we waited for the MESSENGER and *The Missionary Visitor*. On the homestead we hadn't much reading material except these periodicals and the Bible. Rather choice material at that.

As for the MESSENGER today, it is most interesting, inspiring, and informative, and I thank you for it.

MAUD M. DARLING
Portland, Ore.

MESSENGER INTERESTING, DIFFERENT

In the 1924 Annual Conference photo used on the back cover of the May MESSENGER, the first person I see is my father, Rev. John Cassady. There are many other faces there who were friends of my parents. I know my father and mother would enjoy MESSENGER today if they were here—it is so interesting and different in many ways from years ago.

HELEN CASSADY BERKEBILE
Washington, D.C.

HOW ARE WE SAVED?

At the end of Ervin L. Huston's article, "Are You Saved" (May) the writer said he was saved but he never really said what this means or how one gets saved. To be saved means asking Jesus Christ to forgive your sins and to come in your heart to live.

Why do we need to be saved? Romans 3:23 says that " . . . all have sinned and fall short of the glory of God . . . " For the wages of sin are death but the gift of God is eternal life through Jesus Christ our Lord.

We also are assured of salvation by Romans 10:13, which says, "For, 'everyone who calls upon the name of the Lord will be saved.' "

Jesus Christ died on the cross for me and you so that no one has to die or go to hell. I was really surprised that the article did not explain how one is to be saved. If it had, many readers might have asked the Lord into their hearts.

VICKIE PENNINGTON
Elkhart, Ind.

THERE IS LIFE AND A LOT OF LOVE

I am about to complete a term of pastoral service with the Douglas Park Church of the Brethren in Chicago. The church extended a call to me to continue here but I had already received acceptance for chaplaincy training at the University of Chicago Hospitals. I wish also to open the opportunity for ministry as a pastor in my own Evangelical Covenant Church.

The sojourn among these city Brethren has certainly changed my life. They may not wear simple clothes or little white prayer coverings other than at love feast time, but they taught me patience, the peaceful life, and a commitment to their heritage which helped strengthen my commitment to my own church.

We took 13 teenagers to a district youth rally and put Douglas Park on the map again. We had an exchange with North Manchester, Ind., Brethren youth here in the city and hope to go camping there sometime.

There is life here and a lot of love. Please don't let the Brethren elsewhere forget the city Brethren. They need your affirmation for carrying on a difficult ministry.

SHERRON HUGHES-TREMPER
Chicago, Ill.

WORTHY OF FORGIVENESS

To answer Landis Hornberger (Letters, May), the Bible does *not* support capital punishment! Christ continually speaks of *love, forgiveness,* and *redemption.* Many laws of Moses' time were replaced by these virtues. Yes, Christ still speaks against murderers; they will be judged (Matt. 5:21) and yes, Paul says that murderers are worthy of death (Rom. 1:32). But in neither place is such a sinner condemned to death by a "legally established government" as is done in our present system of capital punishment.

Rather, Christ says, "I was . . . in prison and you visited me" (Matt. 25:36 TEV), not "and you came to kill me." Surely in Christ's eyes even the "heartless" murderer is worthy of forgiveness!

SUSAN SWEIGARD SHENK
Bloomington, Ind.

ALREADY WHERE THE ACTION IS

Re: Hal Sonafrank's "Here I Stand" item in May on "Let's Use Every Tool We Can for Ministry":

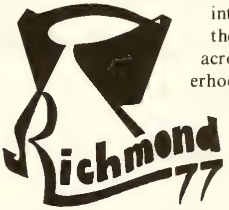
Brother Murray L. Wagner does not need to use Bible comics or any such devices as you suggest in your article as a tool for ministry (especially in the ghetto.) His active participation and presence in his home church provides him ample opportunity to do all that you suggest.

As a member of a ghetto church he is perhaps more aware of what rinky-dink religion is all about than some who may be more removed from its influence and impact. I would affirm that Brother Murray need not go where the action is; he's already out there on the firing line.

MELVIN GRAY
Chicago, Ill.

page one

Conferencegoers have little conception of the months of planning and work that go into having a successful Annual Conference. By the end of May the General Offices are in a flurry of preparations, which intensifies rapidly in the remaining weeks. A few days before Conference, staffers fly off to the appointed city, followed below by a New Windsor "semi," bringing "a little bit of Elgin" with it—Brethren books, SERRV sales items, exhibits, office equipment. Miraculously, everything falls into place and the throng from across the Brotherhood enjoys another three-ring "big meeting" and goes back home again, leaving the Elgin staff to fold its tents and return to winter quarters.



MESSENGER'S staff is a part of this milieu—helping with press coverage, meeting outside media, hosting an annual dinner, and (most important for you) covering the Conference for the magazine.

To do that by ourselves would be wellnigh impossible. We are grateful each year for the gifted writers we recruit to cover the big event. Helping us this year has been a notable team of reporters, identified following each of their contributions throughout the text of the Annual Conference report.

Other writers for August:

Evelyn M. Frantz, free-lance writer from Harrisburg, Pa.; Robert E. Faus, pastor of the York Center (Ill.) congregation; William Kidwell, pastor of the New Carlisle (Ohio) congregation; and Evamae Barton Crist, homemaker and writer from Hallam, Pa.

Californian Frank Ramirez is a student at Bethany Theological Seminary. In Touch writers are Louis Phelps and Howard H. Keim, retired ministers, from Nampa, Idaho, and Metamora, Ill., respectively; and Norman F. Reber, post-30 BVSer on our communications team.

Here I Stand statement contributors for August are Richard M. Owens, Westminster, Md.; Millard Wilson, Lansing, Mich.; Wilbur J. Snyder, Fort Wayne, Ind.; E. Paul Weaver, Nappanee, Ind.; Ruth Schmidt, Polo, Ill.; Dean Kindy, Creston, Ohio; and Arlene Sheller, Eldora, Iowa.—THE EDITORS

Virginia Saenz: Mother to a congregation

A charming Spanish lady, widowed in 1964, has been mother to the Falfurrias, Tex., congregation of the Church of the Brethren during the past decade when there was no resident pastor. Her name is Virginia Saenz. She has eight children of her own plus 22 grandchildren and one great-grandchild.

Virginia was born into the Roman Catholic church. She united with the Church of the Brethren in 1952. During the time of BVS activities in Falfurrias, 1948-1968, she was a friend to dozens of young people while they were far from home. The delightful hospitality of her modest home and her delicious Spanish cooking have been enjoyed by dozens of visitors to Falfurrias.

Currently, Virginia is president of the Dorcas women's aid society of the church. She is also a church school teacher for the Spanish-speaking adults. She often tells stories to the children in the worship service.

About a year ago Virginia started taking piano lessons so that she could play the hymns of the church which she loves. The Falfurrias church has provided hymnals in the Spanish language as well as in the English. Hymns are chosen which appear in both of these hymnals so that members of the congregation can sing in the language of their choice. The choice, presently, seems to be about equally divided between Spanish and English.

She is especially happy now since her daughter Jeanie and her son-in-law Arnold Lein and their four children are living in the parsonage. Arnold was one of the BVS youth at Falfurrias in the fifties, when he fell in love with Jeanie. Arnold has farmed and done carpentry work in Wisconsin. He was called to the Falfurrias pastorate in 1976, and was ordained March 27, 1977.

On that occasion the district executive, James Abe, who officiated, requested that Virginia participate along with Goby and Leona Vagras and Stanley Bittinger, in the laying on of hands. Arnold and his wife Jeanie knelt before the altar while Virginia led the congregation in a fervent prayer of consecration in the Spanish language.

Virginia's enthusiasm for the church and her warm, earnest prayers are an inspiration to all who know her.—HOWARD H. KEIM

intouch

Kay Tolle: Runaways call

Kay Tolle enjoys the independence and challenge of her free-wheeling social work assignment in LINK, a government-funded division of Family Services of Montgomery County, Md., a United Way agency. Involved in community contacts and observing office hours, Kay is also on 24-hour call. She spends an evening every week at the county police station, and she is available one weekend every six weeks to deal with erupting family crises when young adolescents (up to age 18) run away or threaten to do so.

Such family upheavals can happen any hour of the day or night. As Kay says, "you can't schedule crises." And, as her division title suggests, "Someone must provide the link of community concern for such families, to preserve or restore relationships and thus avoid potential court cases under which runaways would not be regarded as status offenders but rather as juvenile delinquents. When parents and teen-agers can't be "linked" right away, Kay tries to get the parents' permission to let them live in a crisis home for a five-day cooling off period.

"What kind of family is less likely to have its youth run away?" I asked Kay. "Families that have a stable parent figure, regardless of whether it's two parents or one, are less likely to have their youth desire to run away." Also families that have good communication, that use their community resources and have the feeling of belonging to the community. Kay

Tolle-free

regards her work as short-term family therapy.

Among the factors in the runaway problem, Kay notes, are parental conflicts which tend to ignore the needs of the family's youth; growing pains which include the desire to be independent; growing up in a fast-changing culture; and the rootlessness of many modern families with no extended family of nearby relatives for runaways to turn to. To fill this need, churches and other groups have helped LINK enlist some 15 selectively screened crisis home families to provide temporary residence if needed.

"What disturbs you most about the runaway problem?" I asked Kay.

"It's the double standard of justice for juveniles as opposed to adults. While there are inequities for adults, they're compounded for juveniles. They are often made to take the consequences of their behavior, but yet they are told they're not competent to decide where they should live, who they should see, or what they should do. They are made to feel they have certain choices, but many times they are not given any real choices," Kay observes.

Kay hails from Indiana where her parents, Wilmer and Jeannette Tolle, are members of the Crest Manor church near South Bend.—NORMAN F. REBER

M. S. Frantz: A manuscript bold and legible

Everyone knows that MS is an abbreviation for "manuscript." These are also the initials that distinguish Maurice S. Frantz. People who know M.S. see the quality of that document written in bold and legible strokes. His 90 years of vibrant life are clearly a journal of exceptional service.

Sixty-eight of those years have been in public ministry as he served parishes in Colorado, Kansas, California, Idaho, and Oregon. Footnotes to that saga include 65 revival meetings, nine interim pastorates, and innumerable interchurch functions as speaker, moderator, five years as a member of the General Mission Board, 13 years a trustee of La Verne College, and many years pastor emeritus of the Nampa, Idaho, Church of the Brethren.

Here, in semi-retirement, he was honored by having his church's Christian Education plant dedicated with his name affixed to the doors and etched in its purpose. The congregation unanimously ascribed to this statement: "His devotion to God and duty, his high standard of moral integrity, his dignity in the pulpit, his uplifting and unifying influence, his unfailing answer to our times of need made him one of our finest pastors, good teachers, and true friends."

In this, his 90th year, his family honored him, even as many a parish had done for three generations. All of his eight children, with their families, verified their deep obligation to him while reflecting again on the goodness and forbearance of their mother who passed away many years before.

At age 22, in Rocky Ford, Colo., M.S. established his credo for the years ahead: "Thou shalt love the Lord, thy God, with all thy heart, soul, and mind." His very first sermon based on this commandment became flesh in Maurice Frantz and is apparent to all who pass his way.

When the economy became threadbare, M.S. brought out the house painter's ladder and brushes with a determination to give his children schooling and essential gear. His own schooling had provided enrichment he could never forget.

One of the unforgettable preachers of the plains, the Rockies, and the Pacific coast, M.S. still lavishly praises his Lord and his mentors of the past who assured him: "You can do it." And he *did* it, saying: "I became the electric wire that transmitted God's power to others."

M.S. still yearns to see a grander illumination in hearts and minds throughout Christ's church. In spite of diminished energy, he took the platform on his 90th birthday to extol "The Glory of the Christian Religion."

The manuscript is a long one, well documented by many lives invigorated at the deepest level.
—LOUIS PHELPS

Lamar Gibble meets with Vietnam's Xuan Thuy

Lamar Gibble (right) with Vietnam's Xuan Thuy: Happiness over a new US policy toward a country "seriously at the tasks of reconstruction and healing the wounds of war."

Lamar Gibble, World Ministries' peace and international affairs consultant, was among five persons from the Christian Peace Conference who recently visited Vietnam to confer with religious and political leaders there. Gibble is secretary/treasurer of CAREE (Christians Associated for Relationships with Eastern Europe), a US ecumenical group which relates to the Prague-based Christian Peace Conference. The Christian Peace Conference (CPC) is an international ecumenical group founded in 1958 to pursue peace and social justice (see MESSENGER, July 1976, page 8).

The purpose of the CPC Vietnam visit was to meet with religious leaders in that country to discuss the role of religion in the new Vietnam, to discuss with political and religious leaders the role of the churches in working for peace and future relations with CPC and the related Asian Christian Peace Conference, to witness first hand post-1975 changes in Vietnam, and to inquire about the needs for post-war rebuilding.

The eight-day visit was highlighted by a surprise hour-long meeting in Ho Chi Minh City with Xuan Thuy, Secretary of the Central Committee of Vietnam's ruling Communist Party. In an exchange with Xuan Thuy, Gibble—the only American in the group—remarked that all peace-loving people of the United States were in accord with the Secretary's optimism over President Jimmy Carter's new policy toward Vietnam and with Xuan Thuy's hopes for US involvement in post-war reconstruction in Vietnam.

Commenting on his extraordinary visit, Gibble said, "I returned to the US much impressed by what I saw, heard, and felt in Vietnam." Downplaying concern over possible religious repression, the peace consultant added, "It would appear that if the Vietnamese government is to achieve its goals of reconstruction and industrial development, it will need the support of the religious people and I doubt very seriously that we will witness in Vietnam an era of religious repression like that under Stalin in the USSR or early on after the revolution in China.

"Generally," Gibble concluded, "while there is still evidence of the scars of war in both North and South, one gains a feeling of a country finally at peace, seriously at the tasks of reconstruction and healing the wounds of war, and proud of the progress made in the two years since 'the peace has been secured.'"

Area meetings to open call to peacemaking

"This is the right time, the right idea, and the right arena for a special peacemaking effort."

This is the conviction of Robert Rumsey, Plainfield, Ind., coordinator of the New Call to Peacemaking emphasis being launched this fall by the historic peace churches in 13 area or regional settings.

Through the New Call, representatives of the Friends, the Mennonites, and the Church of the Brethren aim to get the peace message of the gospel before every congregation and every individual member of the participating churches.

The special two-year thrust will climax in October 5-8, 1978, with a peace study/action conference at the American Baptist Assembly, Green Lake, Wis. More than 200 delegates are expected to attend.

As resources for the series of conferences, three major task forces are working to develop study documents. The task groups and Brethren participants are: The Biblical and Theological Basis for Peacemaking, Dale Brown and Estella Horning; Christian Peacemaking as Life-style, T. Wayne Rieman and Art Gish; and Building the Institutions of Peace, Robert Johansen and Ruby Rhoades.

Packets of study materials already have been produced for use by congregations in preparing for the joint study and action.

Among the 15 members of the central planning committee are S. Loren Bowman, Charles L. Boyer, Earle W. Fike, Jr., H. Lamar Gibble, and Joel K. Thompson from the Church of the Brethren.

Press award honors murdered reporter

Investigative reporter Don Bolles has been awarded, posthumously, the Elijah Parish Lovejoy Freedom of the Press Award.

Given by *A.D.*, magazine of the United Presbyterian Church and United Church of Christ, the award commemorates a Presbyterian minister-editor killed in 1837 trying to protect his paper from attacks by those opposed to his abolitionist position.

Don Bolles, 47, died last June in Phoenix, Ariz., of injuries he suffered when a bomb planted in his car exploded. He had been investigating connections between organized crime and Arizona politicians.

Bolles' death precipitated an unusual journalistic effort on the part of 36 reporters from 27 news organizations, calling themselves IRE (Investigative Reporters and Editors Association), who went to Arizona last September to carry on the Bolles investigation of high-level corruption in the state. Since that time, the results of their investigation have been appearing in a 23-part series in newspapers across the country.

Bolles' father, the late Donald C. Bolles, was public relations director for the Federal Council of Churches and the National Council of Churches from 1948 until 1959.

Presented by *A.D.* editor J. Martin Bailey, the award was accepted on the Bolles family's behalf by pastor Culver Nelson of the Church of the Beatitudes in Phoenix, which the family attends.

Catholic saint with a Brethren mother?

If the current cause of sainthood for Mother Katharine Drexel succeeds, the Roman Catholic Church will have a saint with a Brethren mother. The lengthy procedure of canonization of the Philadelphia heiress has been aided by the recent appointment of Msgr. James McGrath of the Archdiocese of Philadelphia as vice-postulator for her cause.

Mother Katharine Drexel

Born in 1858 in Philadelphia, Katharine was the daughter of wealthy banker Francis A. Drexel, a Roman Catholic, and Hannah Jane Langstroth, a member of the Church of the Brethren. Katharine's mother died just over a month after the birth of her daughter. She was interred in the Brethren burying ground at the Germantown church in Philadelphia. In 1946 Hannah's remains were removed to the Blessed Sacrament Cemetery.

Katharine grew up in her father's Roman Catholic faith, inherited great wealth, and established schools in the South for blacks and in the West for native Americans before founding the Sisters of the Blessed Sacrament for Indians and Colored People. She devoted all of her personal fortune and her life to this work. Katharine died in 1955 at age 96.

Two join in calls at White House

Brethren Geraldine Zigler Glick and Timothy Speicher were members of delegations which had appointments with White House staff.

Gerry Glick, Broadway, Va., and six other members of Church Women United (CWU) met with Midge Costanza, public liaison for President Carter, to present a People's Platform statement.

Developed last fall, this statement was the result of CWU forums across the country which discussed issues and concerns within communities and how people were effected by these issues locally, statewide, nationally, and globally.

Local concerns were compiled into state platforms, from which a national People's Platform was developed by Glick and others on a task force. The delegation presented this document to the White House with the conclusion that "these are the concerns women all over the United States are interested in and want the government to respond to."

Glick expressed appreciation that the White House liaison office showed a "real openness to discussing just about anything." The delegation was impressed when their scheduled 20-minute meeting lasted an hour and a half.

Tim Speicher, a BVS staff assistant in the Church of the Brethren Washington Office, was one of a six-member delegation from the Interreligious Coalition on Health Care which met with Bob Havely, assistant director of the President's Domestic Policy Council, regarding national health insurance and health care policy.

Speicher said they found the hour-and-fifteen-minute-session to be supportive for both sides. "We felt very positive that we could initially agree on the basic issues. Of course, the more detailed our questions, the more general Havely's answers became since his office is just now forming the process by which the public, government, and health related professions and businesses will address these questions."

Speicher also expressed appreciation for President Carter's sensitivity to hear all sides of issues. Yet such optimism, the BVSer reflected, creates an overwhelming temptation in the Capital to sit back and "wait to see what Carter proposes."

Speicher said an analogy which has been used when discussing the role of the religious community in the new administration is that on many issues "we find ourselves switched from linebacker to runningback, and that requires more effort, not less. We cannot assume good things will come from this administration. We still need to witness to the principles and reforms we advocate for national policy."

Moomaw 'Peacemaker of the Year'

Farm consultant I. W. Moomaw was presented the Brethren Peace Fellowship's "Peacemaker of the Year" award at its 11th annual dinner meeting in Elizabethtown, Pa. It was the fifth time the group has made such a designation.

Moomaw is currently in a volunteer assignment with the Brethren Washington Office as a consultant on farm issues. Prior to his "retirement" in 1962, the former India missionary (1923-1942) and author of books on hunger had served since 1946 with Agricultural Missions, Inc., and the Rural Missions Cooperating Committee. His last eight years with those organizations were served as their executive secretary.

The Peacemaker of the Year award was based on Moomaw's contribution to fighting world hunger and his service as a churchman. Further, his citation read, "He has lived the things that make for peace."

Staff changes noted across Brotherhood

Lyle Lichtenberger

Gwen Bobb

Gene Roop

Gerry Plunkett

Appointments to two new positions with the General Board, the leaving of a Board staff member, filling of two vacancies at Bethany Theological Seminary, and selection of two associate secretaries for Atlantic Northeast District were announced recently.

Lyle Lichtenberger fills a new position in the Parish Ministries Commission in areas of church extension, ministry support, and group life emphases. Lichtenberger brings to his new job extensive experience as pastor of congregations in Pennsylvania, Florida, and Illinois. He has been pastor of the Aurora, Ill., church since 1965. A native of Indiana, Lichtenberger has received degrees from Ashland College and Bethany Seminary. He is pursuing studies for a doctorate at San Francisco Theological Seminary.

Gwendolyn F. Bobb, former administrative assistant in the General Services Commission, has been appointed to the newly-created post of coordinator of historical resources, with responsibility for management of historical records and documents. Her activities will relate to the Brethren Historical Library, to records management, and to public relations in the area of history. Ms. Bobb first came to the Board's staff in 1959. A native of North Dakota, she spent her early life in St. Paul, Minn.

May 27 marked the end of three and a half years of service as World Ministries' director of volunteer personnel development for Willard Dulabaum. During his tenure with the Board the number of BVSers (18-30 age), at a low point following the end of the military draft, increased by two-thirds. Dulabaum served as an innovative bridge person in organizing BVS explorative weekends, discipleship and Brethren Revival Fellowship training units, and in planning for the first BVS Spanish language training unit in Puerto Rico. A graduate of Manchester College and Bethany Seminary, Dulabaum had 12 years experience in parish and campus ministry previous to his service with the General Board.

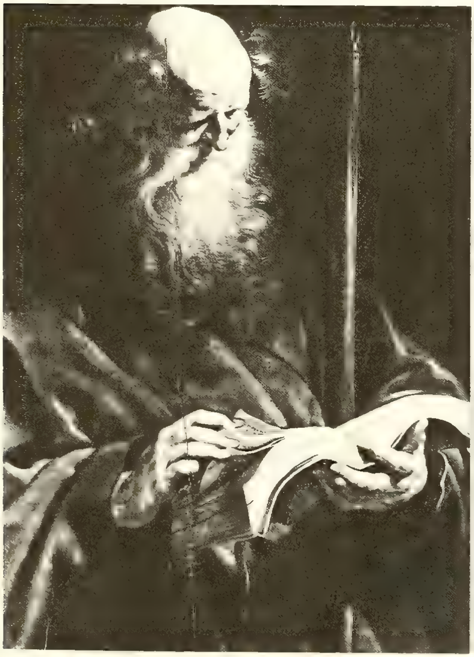
Two Bethany Seminary vacancies will be filled this summer. Eugene F. Roop, formerly professor of Old Testament at Earlham School of Religion, moves to the position of associate professor of biblical studies at Bethany, the chair vacated by Robert W. Neff, who becomes the general secretary of the General Board staff next January 1.

Roop has written numerous articles in professional and church publications and held positions in the Church of the Brethren and the wider Christian fellowship. He has served as moderator of the Richmond, Ind., Church of the Brethren. Roop is a graduate of Manchester College and Bethany Theological Seminary, and also holds a doctorate from Claremont Graduate School.

The other seminary vacancy, registrar and administrative assistant to the president and the dean, was filled with the appointment of Geraldine Plunkett to succeed Carole Loats, who, with her family, is moving to Colorado. Ms. Plunkett comes to her new assignment with wide experience as a free-lance writer, elementary teacher, church school volunteer, district director of children's work, and administrative assistant in the former Foreign Mission Commission. The past 14 years of her career have been spent as senior editor for Scott, Foresman and Co., Publishers, in Glenview, Ill.

In September, Atlantic Northeast District adds a third staff person to launch an expanded outreach ministry. David J. Markey, a native Pennsylvanian from the Maiden Creek and Reading congregations, comes to the post of associate district executive with a strong background of pastoral experience. Markey will give leadership in evangelism, church extension, needs of the small church, BVS/PVS, peace, and disaster relief.

Also in September, Jay E. Gibble



Rubens 400th anniversary

Painter of many biblical episodes and portraits, Peter Paul Rubens (1577-1640) was the greatest Flemish painter of the 1600s. For years he was court painter in Antwerp for the Flemish royalty.

The most important baroque artist of northern Europe, Rubens produced paintings noted for their vast scale, brilliant colors, and emotional intensity.

To commemorate the 400th anniversary of his birth, Rubens exhibitions are being held in America and Europe in 1977. (Left: Rubens' portrait of the apostle Thomas.)

Dave Markey

Jay Gibble

becomes an associate district executive in the same district, succeeding Henry Rist, in nurture ministries. Gibble is from the Conewago congregation in Pennsylvania and has had varied experience in youth and education ministries. Among other duties Gibble will serve as a resource person for the district nurture commission.

Church camp safety: a federal concern?

Wary of the impact of proposed federal youth camp safety regulations on church-operated camps, Congressman John B. Anderson (R-Ill.) has praised the Carter Administration on the "cautious and prudent approach" it is taking toward legislative proposals.

The congressman noted that a Department of Health, Education, and Welfare official this spring urged a House subcommittee to defer action on pending youth camp safety bills until 1978.

The government would then make a decision on the "appropriate federal role in youth camp safety in the context of the overall health and safety strategy of the Carter Administration," Rep. Anderson noted.

The HEW official, C. Grant Spaeth, revealed to the House subcommittee the results of an HEW survey of youth camps in Washington state, Pennsylvania, and Florida which confirm that "youngsters are far safer in camps than in their own communities."

Mr. Anderson commented: "This would not seem to indicate a need for massive and direct federal intervention into an area which has traditionally and constitutionally been reserved to the states under their police powers."

The Illinois lawmaker is author of an alternative to various federal enforcement bills called "Camp Safety Incentive Act," which has 14 co-sponsors. That measure would provide a one-time, three-year grant program for states to establish their own youth camp safety programs.

underlines

EVCOM ... is a training program in evangelism and communication being sponsored cooperatively by 13 church bodies and the Lilly Foundation. Brethren participating in preparatory planning for the Southwest Evcom Workshop in Los Angeles next January 27-29 were *R. Truman Northup* and *Darrell Goings*. Helping lay plans for the Southeast Workshop in Atlanta next April 7-8 were *Sylvus Flora* and *Bert G. Richardson*.

DAN WEST BIOGRAPHY ... Anecdotes and reflections on the late *Dan West* are sought from friends, neighbors, work campers, summer campers, peace caravaners, church leaders, and others by *Glee Yoder*, 9406 E. 15th St., Wichita, KS 67206.

IN NEW ASSIGNMENTS ... Named editorial assistant at the Brethren Publishing Company, Ashland, Ohio, is *Richard Winfield*, for nine years a teacher at Kulp Bible School in Nigeria. . . . *Harold S. Martin*, York, Pa., became the staff person employed by the Brethren Revival Fellowship this summer. He will represent the fellowship in various capacities and continue to edit the BRF Witness newsletter. . . . Camp program coordinator for West Marva's Camp Hope and Camp Galilee is *Robert Mielecki* of Keyser, W. Va.

Among workers recently positioned at the New Windsor, Md., Service Center are *S. Wayne Black*, Myersville, Md., and *Randall Gibson*, Fort Collins, Colo., both with the SERRV international gift shop program, and *Wendell D. Dibrell*, director of the new domestic disaster response program of Church World Service.

CAMPUS BRIEFS ... A major capital funds campaign is being projected by Manchester College to complete the $3,500,000 remaining in the $8,500,000 Focus on the Seventies development goal. . . . Manchester College's *David B. Yeatter* will retire as treasurer and business manager in December. At that time *E. Eugene Fahs*, assistant to the president and director of graduate studies, will become the chief business officer of the college.

Elizabethtown College presented honorary degrees to two church leaders, retiring president *Morley J. Mays*, Doctor of Law, and Southern Pennsylvania district executive *J. Stanley Earhart*, Doctor of Divinity.

Ruth Snell was organist for the dedication in May of McPherson College's 26-rank, 3-manual Moller pipe organ moved from Bethany College, Lindsborg, Kansas, and rebuilt by *E. Dean Reynolds* and *Larry Kitzel*.

Bridgewater College dean *Dale V. Ulrich* has been named president-elect of the Virginia Academy of Science.

PEOPLE YOU KNOW ... *John C. Ellis*, Western Pennsylvania district executive, was recognized for 50 years in Christian ministry at the district's evangelism rally in Johnstown. Some 3,500 Brethren participated. . . . Illinois/Wisconsin executive *Carl E. Myers* joined the Brethren studying at Mansfield College, Oxford University in England this summer. He and his wife *Doreen* also traveled in Scandinavia.

In memoriam: *Harlan Smith*, 83, missionary in China from 1920 to 1941, died May 18 at North Manchester, Ind.

ZACCHAEUS: Saint for the middle-aged

Read Luke 19:1-10

Zacchaeus "was a chief tax collector, and rich." How would he have gotten into such a hated occupation—funneling money to the Roman Empire? Did he plan for it? Work for it? Or did he just drift into it?

Poverty could have been a factor. There probably weren't too many opportunities in Jericho for a boy from a poor family. Of all the people who walked the dusty streets, the tax collectors in their fine clothes might have caught Zacchaeus' longing eye. Maybe they didn't call him "Shorty"—as his schoolmales always had—when he ran errands for them and they observed his cleverness. Their wealth might have seemed a likely way to achieve the position and power he'd never known.

In any case, Zacchaeus quickly learned just how much he could demand, how much he could take beyond what he was obligated to turn over to the local Roman officials. By the time we see him in the New Testament it was his turn to walk the streets, pretending not to notice the contempt in the eyes and voices of the townspeople.

That pretense was important, because the hollow shell of his image was all he had—besides money. For even after so many years of struggling to the top, Zacchaeus had at last been forced to recognize that he hadn't achieved what he really wanted. All of his money couldn't buy him self-respect, admiration in the eyes of his children, or warm regard when he went to the synagogue. His wealth couldn't wipe out the contempt he felt from Romans and Jews alike.

By this time Zacchaeus was forced to ask the grim questions that persons in middle life still struggle with: have I given my life to the wrong goal? Is the price I've paid for my success too high? What if I never achieve my goal of "making it" in the company, building my business, changing the world? Can I settle for less? How long shall I continue the effort?

Why did Zacchaeus want to see Jesus? It must have been more than idle curiosity. Had the rumors he'd heard of Jesus stirred again smoldering dreams long buried under a load of self-contempt? What caused such excitement that he ran—short, fat, breathless, his robes awry—to clamber up to a partially obscured perch in the sycamore tree? Was he forgetting that his carefully-nurtured, hard-bought image was in jeopardy? Or was it suddenly not worth the constant effort to keep up a façade?

It's hard to decide if Zacchaeus was more comic or more pathetic as he huddled among the branches, stretching to get a better view of the man in the center of the crowd. But his confusion and excitement were compounded a hundred times when Jesus suddenly stopped and invited himself to dinner. Stuttering, stumbling, sliding out of the tree, Zacchaeus must have made a ridiculous appearance as he was torn between wanting to run ahead and make preparations and—at the same time—wait to walk with Jesus as would befit a proper host welcoming an honored guest.

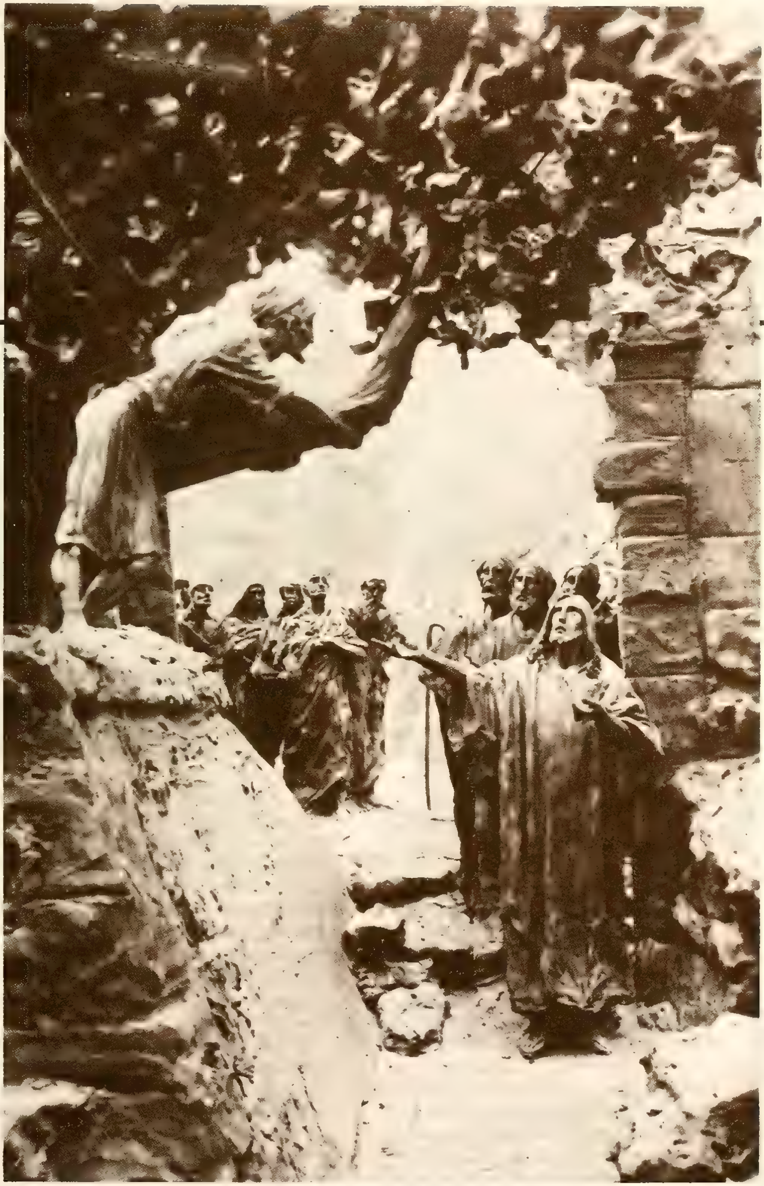
At least it looked ridiculous to the Pharisees. They sneered in disgust as the little group left, then quickly remembered that they had, after all, more important things to do than listen to a dusty, itinerant preacher who didn't even recognize a traitor to his people when he saw one.

It had never occurred to Zacchaeus to invite Jesus to his house. His own bitter experience told him all too well that no respectable Jewish religious leader would have anything to do with him. On the other hand, none of the townspeople had invited Jesus to dinner either. The Pharisees couldn't take a chance, in case Jesus turned out to be only another eccentric, and not a true prophet. And the poorer people of the town either couldn't afford an unexpected meal for guests or felt too unworthy to invite someone they so much admired to their homes.

We aren't told how Jesus led Zacchaeus to examine himself. Perhaps he didn't say anything. Probably his own integrity, his own purity, above all—his acceptance of Zacchaeus as a person of worth, were so apparent that a sermon wasn't needed. This acceptance crystallized Zacchaeus' inner turmoil into resolve.

In any case, "Zacchaeus stood." We stand for benedictions, at weddings, to hear judgment pronounced, at other significant times in our lives. Drawing himself up to his full

No age is too late for a fresh



"Jesus Visiteth a Publican," by Mastroj

height, well aware of the import of the moment, Zacchaeus stood to make his pronouncement. There is nothing of either comedy or pathos now. We can have only respect and admiration for a person stating aloud such an epochal resolution.

We also aren't told what happened afterward: Did Zacchaeus carry out his new resolve? Was he actually able to part with the money he'd spent a lifetime acquiring? Did he develop a new value system, including riches that money can't buy? Did he gain the respect of friends and neighbors, after their shock wore off? Did he ever see Jesus again? Or did he—in the light of the next day after Jesus had left town—decide that he had been foolish and impulsive and that the midday sun was best avoided? Did he conclude—like the rich young ruler—that the price of his gesture was entirely too high?

We want to believe that Zacchaeus kept his promise and found a new, fulfilling way of life. We know that it can be done, that it has occurred, and we want to believe it can happen to us—at any time. For the good news of the Zacchaeus story is that no time is too late: that middle age, with its disappointments and grinding frustrations, its heavy responsibilities and lessened anticipations, is as acceptable to God as are the innocence and openness of childhood, the promise and uncertainty of youth, or the resignation and faith of old age; that whenever a person stands to say, "Behold, Lord, from now on . . . " it is a day of salvation and rejoicing. ☐

beginning / by Evelyn M. Frantz

Re-invention:
Reaching out and in

Counselor Kenneth Hartman helps others discover for themselves that Superman expectations of church leaders makes for wrecks of them as human beings.

by Robert E. Faus
Photos by Glenn Mitchell

Kenneth Hartman does not normally go around sporting a Superman shirt ripped through the big S and secured with diaper pins, the shirt of the wounded Superman. But he very well might, for such apparel reveals not only the humor but the message and ministry that are uniquely his.

Kenneth Hartman's life contains elements familiar to many Brethren. He was raised in a modest small-town community in the interior valley of northern California, grew up in the Live Oak congregation, went to Ashland College in Ohio, was graduated from Bethany Theological Seminary, there met and then married Grace Keeny from the community around the Codorus congregation in Southern Pennsylvania, fathered a son Stefan and a daughter Dawn, pastored Church of the Brethren congregations at Maple Grove in Northern Ohio, Lafayette in South/Central Indiana, and Eversole and Emmanuel in Southern Ohio, and became one of the first Brethren to serve in ecumenical campus ministry at Ohio State University.

But behind this litany of familiar information for blue-chip Brethren something else was happening to Ken. *Within* Ken might be more accurate. As he continued to minister he was becoming increasingly more aware of his own condition, emotional and spiritual, which he now describes as sick.

Ken struggled with feelings of inferiority and diminished self-worth. Unable to express his fears—fear of new situations and demands—Ken turned these feelings more and more on himself. The irrational within him became disappointment, hurt, anger, and rage. His education had not prepared him to deal openly with feelings about himself and his work.

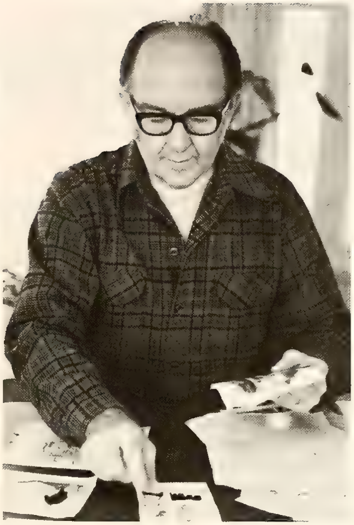
He was a pastor, after all! And pastors are supposed to have all of that under control. They are to be superbeings, independent, self-reliant, pulled up by their own bootstraps, able to respond when called upon with superhuman power. That was the common myth. And Ken accepted it. But he also became more and more miserable as he tried to contain all that was happening to him inside.

All the while, other things were occurring in Ken's life. He found himself in a number of continuing education opportunities that spoke to his condition: two

peace workshops with Dan West; a clinical pastoral education course at Miami Valley Hospital in Dayton and at Boston State Hospital in Massachusetts; three years of supervised counseling at First Community Congregational Church in Columbus; pastoral counseling with private and group supervision, and participation with Recovery, Inc., a self-help group for the emotionally and spiritually needy.

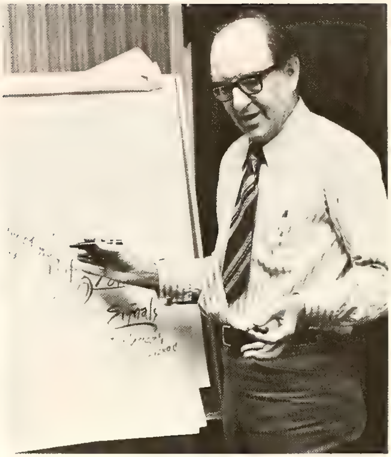
He also found strength in his ongoing relationship with the people of the District of Southern Ohio, as moderator, board member, and participant in many activities with other Brethren. Campus ministry opened up for him a whole new world. And other people had a good deal of influence on him. He names William Beahm and Galen Lehman whom he had come to know and respect. He read Hobart Mowrer and Sidney Jourard. He discovered the power in prayer. And Grace continued to care for him even through some uncertain times. There were countless other people, among whom was Father Gerrard Egan, a clinical psychologist of Loyola University, who introduced Ken to effective ways of helping and being helped.

Gradually, Ken was able to see that the best in humanistic psychology had been there in the Scriptures all along. His prayer could become a part of his life and ministry: "Since I have no love of my own, help me to accept your love for them." Feeling would follow belief and action, and



God would be with him.

There is no date to which Ken can refer for the turnaround, but he did find his life "re-invented," a word he still often uses. For him re-invention meant accepting God's acceptance of him, affirming the life and the gifts God had given him, learning to claim his values, feelings and behavior as his own, and finding meaning in himself, his ministry, and the community of people who nurtured him. He was discovering the truth of a gut reality that for so many



Far left and left: Ken, among other hobbies, collects rocks and cartoons. Some of his cartoons are his own creations. Above: A flip chart is essential to communication, whether Ken is in the classroom or talking shop with a colleague. Below left: Partner Pat Campion brings to the counseling team a woman's perspective. Below: In his counseling Ken draws on insights and learnings gained from his happy marriage to Grace Keeny.

remains no more than a glib cliche or pious dogma: the Word became flesh and dwelt among us.

A prayer that Ken wrote in the midst of his spiritual rediscovery powerfully tells how the gospel, his ministry, and his needs came together.

O God
Help me to look up to no one,
  intimidating myself,
    crushing
    silencing
  or making myself feel small,
    stupid and unattractive
  by comparison to my
    alleged inferiority.

Help me to look down on no one,
  trying to intimidate,
    crush
    silence
  or make them feel small,
    stupid and unattractive
  by comparison to my
    alleged superiority.
      Amen.

Six years ago, Kenneth Hartman accepted a staff position with the Mid-West Career Development Center in Columbus. After a short internship he moved to Chicago to open a branch office. MCDC is one of a network of 16 such centers across the country which make up the Career Development Council. The Church of the Brethren is one of 11 sponsoring denominations along with six observer denominations. It is the aim of this program to provide special career counseling services to ministers, church educators, missionaries, and others involved in professional church leadership positions.

Underlying the work of the counseling centers are several important assumptions: ministry is best understood if it consciously grows out of the whole of the person's life; ministry begins with an awareness of one's own identity and a clear understanding of one's gifts, strengths, and weaknesses; and career goals are not only important but necessary if one is to be free for one's best service.

The centers give assistance to the individual for analyzing meaningful abilities, clarifying personality characteristics, developing personal profiles, and planning for the future. This process can be accomplished in a group setting in which peers become important resources, or in individual consultations with spouses hopefully included (about half of them are). At the Mid-West Career Development Center, over 3,000 persons have been helped through individual and group consultations.

The process, whether group or individual, involves three important steps. First, at home before the consultation a person completes an autobiographical questionnaire, a survey of significant achievements and peak experiences, and a series of vocational, psychological, and personality inventories which, along with a physical examination, represent the relevant data of the person's own story. Then the person weighs the meaning of that information in the context of a caring but thorough relationship with a group of peers or a consultant.

Second, the individual spends at least a total of two-and-a-half days in the active process which has within it six to eight hours with a career counselor, an hour with a clinical psychologist, and some private time for research, reading, writing, or using self-help tools.

Finally, the person is encouraged to keep contact with the center to give some indication of how things are going.

But that sounds so formal and factual when in reality the program strives to be the very opposite. There is in it a genuine respect for the person's own story and life, a spirit of caring and concern, and an honest desire to help integrate the values, faith, needs, ministry, and future plans of the individual, yet by using and not ignoring the hard data.

While Ken Hartman does not want to overgeneralize about the people he sees, he does offer these observations:

—Most of the individuals are between the ages of 20 and 60 with a large number in their 30s and 40s. A number of them are seminarians who are there at the urging of their judicatories as a part of their preparation for ministry.

—The majority are intelligent, creative persons less interested in changing careers (although that does happen) than in making more meaningful their present ministry.

—Many of them seek to develop a style of ministry that fits their own needs and gifts and to have a sense of self-management in the use of their time.

Essentially those who come for career counseling wish to learn to confront creatively themselves and others, to place priorities on the impossible list of needs they encounter in their ministry, and to say yes or no to what they are able or unable to do. As Ken says, "While so often ministry requires sacrifice, it can be a living sacrifice and not a burnt-out offering.

Toward this end, in Ken's career counseling the Superman image of the minister or other church leader is ripped apart. As a consultant he helps others see what he himself has discovered: That the Superman expectation makes for a wreck as a human being; the reality is that we really need one another to be whole.

Ken's gifts of course are not all contained in what he does at the Mid-West Career Development Center. He has a fascination with comics, including a collection of cartoons, some of which he has drawn himself. He is something of a rockhound and a good photographer. He grinds his own cereal. He splits walnuts and repacks and seals them with special surprises to give to others.

All the while, Ken relives his own continuing re-invention as he participates in the re-invention of others. With Grace's permission, he freely shares of their own insights and learnings in marriage in a way that welcomes others to be in touch with their own stories. His life's story becomes an extremely important gift to them.

And he has found in Pat Campion, his partner at the center for three years, a very compatible counseling style. She brings to the team certain analytical, perceptual, and reflective gifts, a woman's perspective, and ecumenical diversity with her Roman Catholic identity.

Ken finds that giving of himself, rather than draining him of energy, actually enriches his life. He grows as he helps others grow. And they, when they come to know him, share his cartoons and photographs, learn of his faith in God and his love for the church, hear of the pain and joy of his experiences, sense in him a mind and a spirit that is ever reaching out and in, feel the warmth of his presence, discover they are with someone who has been where they are.

That is a beautiful and enabling discovery! ☐

RICHMOND ANNUAL CONFERENCE

Confronting the issues in a changing world

Whether planned performance, divinely inspired interjection, or fortuitous happening, Marc Heckler's "prophetic proclamation" in the Wednesday evening worship seemed highly symbolic of what the Church of the Brethren needed at its 191st Annual Conference.

The world was changing—the Conference theme proclaimed it, the business queries reflected it, and debate thereon acknowledged it. As always the changing world affected people differently: Some were not eager to face it; others were impatient to catch up with it; and some even seemed to hope to reverse it.

Needed was a voice to cry out against old prejudices, injustices, and inequities, to sharpen consciences dulled by the comfort and ease of old ways, to reject those ways and proclaim the new.

No such single voice was raised at Richmond—aside from young Heckler's poignant rendering of passages from the Old Testament and the Sermon on the Mount. How well the Brethren raised a *corporate* voice in a changing world may be measured in the following summary of the Conference week.—K. T.

Reports by MESSENGER staff and writers
Photographs by Edward J. Buzinski

Richmond 77

General Sessions give inspiration to serve

Annual Conference means inspiration for many Brethren. High points of inspiration often occur in business, Insight Sessions, and other small group experiences. Major mass inspirational occasions, however, are the evening and Sunday morning services.

Two features characterized these services this year: variety and visual media. Symbols, art, recorded messages, and projected images enhanced the spoken word. Inasmuch as we learn and retain more by what we see than by what we hear, much of Conference's inspiration will have permanent value.

The conference theme, "To Serve in a Changing World," was set in large styrofoam letters and the other parts of the symbol projected above on a giant screen. This depicted the flow of "living water" from the foot tub in many directions and to many needs of the Brethren and the world.

A large youth choir from the Western Pennsylvania District and moderator Charles Bieber got Conference off on a high note Tuesday evening. The moderator, in his folksy, biblical way, with many references to his missionary experience in Nigeria, insisted that "to serve a changing world requires commitment to a servant Christ, calls us to be the servant church and depends on a 'servant you and a servant me.'"

Retiring general secretary, Loren Bowman, on Wednesday evening, presented an appropriate prophetic valedictory; his theme, "Serving Amidst the Surprises of Creation." This "Quiet Man," as he was presented to the conference earlier in the day, within a biblical and philosophical context, explained that "from the time of Abram to the vision of the exile on the Isle of Patmos, God's call was to move on to new frontiers, to shape new lands, to achieve new levels of justice, righteousness, forgiveness, and understanding."

Then he added, "There is no evidence that God has rescinded that call!" Everyone may not have fully comprehended the implications of this plea; those who did will wrestle with them for a long time.

Dramatic and unforgettable was the "prophet" (Marc Heckler) who appeared under a spotlight to recite provocative passages from the Old Testament and the Sermon on the Mount.

New Yorkers meet: Phil Carlos Archbold, Brooklyn congregation (left), chats with Andy Young after Saturday's session. Right: Andy Murray and the children lead Friday worship.

"How could such a beautiful and gracious woman be such an awe-ful and disturbing messenger?" was one reaction to Ruby Frantz Rhoades' "Personal Response to a Changing World," Thursday evening. Captivatingly, she told of her spiritual pilgrimage as a missionary to Ecuador and now as WMC Washington representative and her ministry in political action.

"I believe," she said, "that I am serving and following Christ in this decision as faithfully as in the decision to be a foreign missionary over 30 years ago. It is one and the same calling." Her vivid reporting on the use of torture in some nations and the threat of nuclear war and her fervent plea for action will haunt the sensitive among the Brethren for a long time.

The Brethren enjoy singing and choral music. Congregational singing is always a highlight. With music coordinated by Jimmy Ross, this year was no exception. The response to the Friday evening's concert given by the more-than-300 singers in the combined Festival Chorus, Adult Choir, and Childrens' choirs, plus Andy and Terry Murray, was enthusiastic.

It was a celebration of joy and the 200 children participating made it a family party of inspiration and happiness. Andy and Terry have a way with children—children of all ages! Perhaps the most moving moments came when the Murrays and the children sang, "Little John Kline," "Sister Anna," and "Amazing Grace." Touching also was Andy's "roses song" to the Biebers who that day celebrated their 33rd wedding anniversary.

The most anticipated speaker was Andrew J. Young, US Ambassador to the United Nations, Saturday evening. "Will he really get here or will some international crisis prevent him?" was the oft-asked question. A United Church of Christ minister, who in the 1950s attended Camp Mack and worked in Brethren Service in Austria, Andy paid tribute to the influence of the Brethren upon his thinking, attitudes toward service and nonviolence, and his style of life as a Christian. In his frequently-applauded address and "talk on," he stressed our responsibilities as Christians and Americans toward the destitute of the world. When asked about his personal faith as he attempts to express it as a diplomat, he elaborated upon "an action component of the gospel."

The conference concluded appropriately Sunday morning with pastor Duane Ramsey of Washington, D.C., challenging the Brethren to put the "Miracle to Work." Aided by his quiet, simple, illustrative eloquence, the congregation got the message.

"Each of us," explained the preacher, "lives between two miracles: the miracle of birth and the miracle of death. In between are the miracles of God's redeeming, fulfilling love, which makes possible the conversion of life as it is to what it can be according to God's design." Ultimately, this is not a "call to survival, but to service and faithfulness."

With this inspiration and the excitement of the consecration of new leadership—moderator Ira Peters and moderator-elect Warren Groff—the Brethren left Richmond for all parts of the Brotherhood in America and abroad, to permit God to work his miracle in and through them.—Harold Z. Bomberger, *Mt. Gretna, Pa. district executive, Atlantic Northeast.*

Amending Equality paper spurs debate on floor

The 1977 report on Equality for Women in the Church of the Brethren ended by being somewhat mutilated in the name of participatory democracy. The process of mutilation was begun when Standing Committee recommended the deletion of the first three of eleven recommendations for action proposed in the paper. All three were aimed toward a more equitable representation of both men and women on the General Board and other boards, committees, and delegations.

Standing Committee believed the first three recommendations would require a change in church polity, thereby requiring a two-thirds vote from the delegate body in accepting the paper as a whole. Feeling that this might hamper its passage, Standing Committee proposed a substitute amendment of three parts, the intent of which was to achieve the desired ends without requiring the necessary two-thirds vote of the delegate body.

The amendment proposed by Standing Committee was defeated at the conclusion of a lively discussion in the fourth business session of the Conference. A motion was then made and passed to consider the two sections of the paper as separate entities. Subsequent discussion was limited to the two "parts" rather than the report in its entire form. The less controversial part of the report—eight recommendations calling for more awareness of women and for their full participation at all levels of church activity—passed by an almost unanimous vote with very little discussion. Further debate on the three points of controversy resulted in their defeat.

Discussion at the Tuesday evening committee hearing and in the two business sessions centered primarily on the first three recommendations. It was significant—and encouraging—to note that the discussions did not reflect a feeling of "us men" against "those women" or vice versa. In fact, the most emphatic statements in support of the total paper came from a large number of men. "Men of quality have nothing to fear from women of quality," declared Wayne F. Buckle, a member of the Study Committee. As a postscript he added: "Brothers and sisters, we have women of quality in the Church of the Brethren. Let us not be afraid to use what they have to offer."

Similar sentiments were echoed frequently by both men and women. Softspoken Patricia K. Helman stated: "For many years I have supported men in leadership roles. I have voted for my brothers graciously, accepted their leadership, listened to their preaching and teaching—some of it very good and some of it very bad. I have taken risks on their ability and expertise. Is it too much to ask on the eve of the 21st century that you take a risk on *our* gifts, on *our* expertise?"

Several delegates, both men and women, emphasized that women need to go through a learning process, need to learn to take risks, need to learn not to downgrade themselves by emphasizing their dependency roles in order to continue society's myth concerning the need for male dominance. As one man said so succinctly: "Proper stewardship of our abilities is not only a problem for the women but for the whole church. When we fail to use their abilities and talents we are not only failing our women, we are failing our church."

There were other brothers, however, and a number of sisters as well, who defended the dominance of the male role and offered scriptural authority in support of their statements.

Much emphasis was placed on the need for freeing both men and women from cultural mores that prevented the full use of their talents in the name of service to the Christ. Wendell Flory pointed to this need when he stated: "I do not feel the women of our church are making their request in a spirit of arrogance. What I hear is an agonizing cry for freedom. As I talk with them and pray with them they do not feel they have freedom. I do not have my own freedom if they do not have theirs."

The amount of heat generated by the first three recommendations unfortunately obscured the light that could have been cast by a thorough discussion and study of recommendations four through eleven. It is hoped that all delegates and others will carefully study and take to heart the suggestions in that section of the paper. If these eight suggestions which the delegates so readily accepted are taken seriously and implemented over the next decade, many changes will take place which are long overdue. After all the centuries of so-called "male dominance," the state of the world isn't exactly something to brag about. Perhaps the time *is* now!—Dorothy Garst Murray, *Roanoke, Va. writer, lecturer; Cloverdale congregation.*

No meetings for Board in non-ERA states

The General Board voted at Richmond to hold its next several meetings only in states where the Equal Rights Amendment has been ratified. The action affects meetings through March, 1979, or until ERA becomes a part of the Constitution, whichever is earlier. Three more states need to ratify the amendment before the March, 1979, deadline.

The General Board meets three times yearly. Normally two of these meetings are held at the General Offices in Elgin, Ill., and the third immediately preceding Annual Conference, which will meet in 1978 in Indianapolis, Ind. (a state where ERA was ratified earlier this year). Illinois has not ratified ERA and is considered unlikely to do so in 1977.

The action was prompted by a May 6 resolution by the National Council of Churches of Christ supporting ERA and announcing its intention to hold national meetings of the NCC and its several units only in states which have ratified ERA. The NCC recommended its action to all member denominations.

The General Board action was voted after debate over the effectiveness of such witnessing and the possible backlash from congregations opposed to ERA. One member compared the stand on ERA to that taken against the Vietnam War, which, while not universally popular in the denomination, lent support to young Brethren men facing military conscription.

The fall meeting of the General Board will be held at the Brethren Service Center in New Windsor, Md., October 21-24. Locations for its 1978 and February 1979 meetings have not been decided.—K.T.

Richmond 77

Divorce not condoned, but compassion urged

A call to the Christian community to surround persons with redemptive love and nurture set the tone for the report recommending the denomination's attitude toward marriage and divorce. Presenting a two-year study which explored both biblical and sociological views of marriage, a committee of five, chaired by Beth Glick-Rieman, person awareness coordinator, urged both individuals and congregations to see marriage, divorce, and remarriage as acts that take place within the boundaries of a covenant community, in which context individuals and families are responsible to and for each other.

Building upon the foundation of the 1964 Annual Conference position on Divorce and Remarriage, which the committee affirmed and affixed as an appendix to its report, the newer statement broadens the church's appreciation of the theological view of marriage, lists factors which can contribute to marital brokenness, presents guidelines for congregations and districts to undergird and strengthen both the concept and practice of marriage among their constituencies, and encourages the Christian community to strive for Christ-like compassion in all relationships.

Emphasizing the theological view of marriage as the central focus of the report, the committee lifted up the concept of covenant to define the relationship of two persons who share the marriage union, with fulfillment and fidelity in marriage depending on far more than sexual expression or convenient companionship.

Marriages are subject to potential pitfalls in spite of the very best intentions the couple may have brought to the union. In a no-nonsense section of the paper, the committee lists various factors that contribute toward marital breakdown, including the myth of "believing that two people who marry 'just naturally live together happily.'" Creativity in marriage requires continuous growth and commitment.

Brokenness in marital relationships is a reality within the human community. The report recognizes that some couples, "after a thorough exploration of factors involved in their relationship . . . may decide that the most responsible action for them is to separate rather than to continue to live in a broken and increasingly destructive relationship." The church must be present in all stages of the decision, having created the atmosphere in which husband and wife can share their tension before it results in alienation, providing for effective counseling, and surrounding the distressed couple with love and concern regardless of the ultimate conclusion.

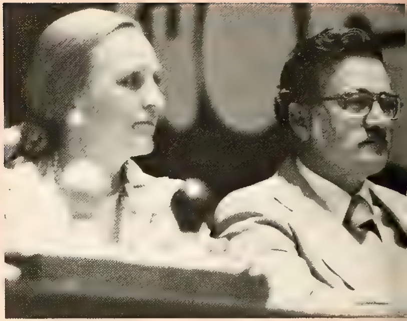
"Divorce as a tragedy is not to be judged," the paper emphasizes, "but is to be seen with sorrow and compassion. . . . Congregations are encouraged to discover ways in which the church can support, sustain, and redeem the brokenness of the people involved," seeking to be a fellowship in which persons who have experienced such pain and trauma can find forgiveness and renewal.

Is this compassionate approach indicative that the Church of the Brethren condones the dissolution of marriage as a responsible alternative to covenant-keeping at any cost? Objection to the report was voiced at both the hearing and during the floor discussion by scattered individuals contending that the church *was* giving credence and license to divorce, which is biblically forbidden.

The committee, however, responded that while the position of Christ-like compassion does not sanction divorce, neither does it alienate persons. "If you would ask the theoretical question, 'Is divorce right?' " commented Bob Neff, a committee member and general secretary-elect of the General Board, "we'd say 'no.' But in every instance when people were in pain and sin, Jesus offered comfort and forgiveness."

Other emotionally-charged comments cited instances of alienation from their congregational fellowships as a result of marital failures within their own families. One delegate repeated conversational barbs she experienced at her church following the dissolution of her 35-year marriage in which "we (she and her husband) had two entirely different sets of values with the only thing in common being our last name."

A special section of the paper is devoted to the unique problems personal marital crises present for pastoral families, upon whom the congregation places demands for exemplary life. The committee urged that brokenness in the pastor's marriage be treated with the same consideration and compassion given other members of the faith community. Congregations should also grant pastors and spouses time and financial support to receive marriage enrichment training and experience without raising suspicion about the health of their marriage.



Consideration of the report on the conference floor took two hours before receiving overwhelming support. In addition to Glick-Rieman and Neff, other members of the committee were Helen Evans, John Gibble, and Steve Reid.—Fred W. Swartz, *Harrisburg, Pa. Pastor of the Harrisburg First congregation.*

Home the place to teach children moral values

"We cannot use the public schools to teach the religion we want our children to learn." With this statement one committee member indicated the thrust of the paper on the "Teaching of Ethics and Morals in the Public Schools."

The 1977 report of the committee, which was adopted by Annual Conference, supports the US Supreme Court's decisions in 1962 and 1963 prohibiting schools from engaging in religious practices. The report also reaffirms the 1964 resolution of the Church of the Brethren Annual Conference which gave support to the separation of church and state called for by the First Amendment. This resolution called attention to the fact that our forebears had experienced persecution because of their religious practices. It also noted, "Faith is more likely to be transmitted from a dedicated teacher to students by contagion and example than by formal exercises."

Teaching about religion is legally permissible under the Supreme Court's decision. The committee supports the development and inclusion in school curricula of biblical and religious studies. Historically it has been the role of the public schools to teach moral values. That this is the present mandate to public schools has been affirmed by several national educational organizations.

Once and future officers—Left: Phyllis Kingery learns her new job from secretary Bill Eberly. Above: Moderator Bieber and his successor, Ira Peters. Right: Twice a moderator, Stauffer Curry is willing as well to serve Conference as a messenger.

"The primary responsibility for the development of moral values in children must be given to the home. . . . Second to the home, the churches and religious groups bear major responsibility for the teaching of morals and ethics," the committee states. However, since the home is sometimes a negative influence on children, every effort must continue to be made to impart moral principles through the schools.

Brethren are encouraged to become involved in encouraging the teaching of morals and ethics in the public schools. Noting that control over schools remains largely a local responsibility, the report suggests steps which may be taken by local church members. These include exploring the issues in a church school study unit and the examination of the local school community to find out what is being done and what *may* be done. The committee report includes a list of suggestions in setting up and conducting a meeting with school officials.

There are specific options available to public schools for teaching ethical values, for example, the "values clarification" method. There are also options available for the teaching about religion. Many schools now include courses on the Bible as literature and courses on world religions. Some localities also give religious instruction during released time from public schools.

Members of the study committee were Jeffrey Copp, Chairperson, John B. Grimley, Ron Spire, Martha Smeltzer West, and John F. Young.—HOWARD A. MILLER, *Columbia, Md. Pastor of Oakland Mills Uniting church.*

Addition to 1976 paper deals with discipline

In order to reconcile "difficult situations" within a congregation or between a congregation and district, Conference delegates recommended that district boards appoint a Committee on Discipleship and Reconciliation. This five-member, continuing committee is to respond quickly and helpfully to problems of congregational or ministerial discipline when called upon by certain district committees or the district executive.

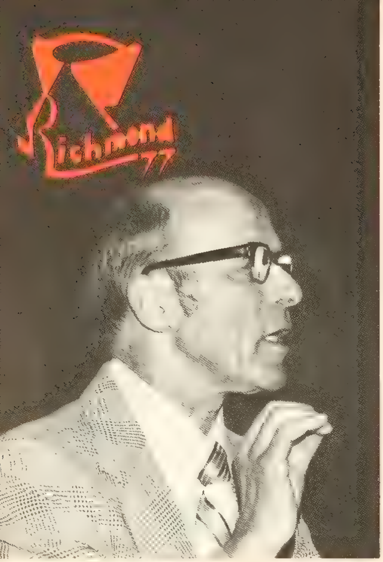
The need for such a committee has emerged with the discontinuance of the district elders body—a 1967 Annual Conference action. During the ensuing decade, many districts have dealt with discipline problems through their district board, executive committee, or commission on ministry. However, these committees have not been selected for their experience and expertise in dealing with discipline problems, Moreover the turnover on some committees, especially the executive committee of the district board, has been rapid. As a result their effectiveness in reconciliation efforts have, as stated in the introductory section of the paper, been "uneven . . . across the Brotherhood."

Although not specifically described, there was an implication that problems in some areas which might have been resolved through prompt and careful attention from the district grew beyond the point of resolution before they received that attention. Apparently these disturbing experiences led to the proposal and adoption of the Conference recommendation. Without reinstating the elders body, the delegates sought appointment of a district committee with the stature and wisdom of the elders in dealing with such problems.

The committee of five shall be appointed by the district board for five-year terms. It will be responsible for working with individuals and congregations where there is controversy. The committee will report to the district board and must not implement recommendations without board action.

The paper was presented to Annual Conference by the General Board through the Parish Ministries Commission, recommended as an addition to the 1976 Discipleship and Reconciliation paper.

In a related item of new business, a query from Southern Missouri and Arkansas to considering reinstating the office of Elder was returned by the delegates, who also rejected a Standing Committee recommendation to permit congregations to use the term "elder" in place of "ordained minister."—GUY E. WAMPLER JR., *Fort Wayne, Ind. Pastor of the Beacon Heights congregation; member of the General Board.*



Conference for general secretary Loren Bowman (left) was a valediction. Others in transition included Joel Thompson (above, left) and Galen Ogden, present and past GSC heads.

General Board reports on past and future

For the second year in a row the General Board's report was made more meaningful by segments of it being presented in audio-visual form. "The Story in Person" characterized the report, lifting up some of the human and wider-ranging dimensions of an information-laden paper.

A warm portrayal of retiring general secretary Loren Bowman illuminated aspects of sensitivity and spirituality not always visible to Brethren in the pew. Likewise, the ministry of Shantilal Bhagat, rooted in three generations of Asian Christians, brought into clear focus the larger picture of Brethren world ministries on six continents.

Another audio-visual segment, presented by Stewart Hoover, consultant for media education/advocacy, focused sharply on the impact of television on American society, whether for good or ill. Television Awareness Training (TAT), available to congregations and individuals, is recommended for heightening awareness of this pervasive social force.

Board chairperson Clyde Shallenberger also called attention to major staff changes: in addition to Robert W. Neff's appointment as general secretary, effective Jan. 1, Joel K. Thompson became executive secretary of General Services in April after the retirement of Galen B. Ogden.

"General Board is faithfully carrying out the desires of Annual Conference, serving the needs of the local church, and effectively using the denomination's $3,000,000 annual budget." Thus Jim Poling of Parish Ministries affirmed the Board's work.

Board members reflected particularly on the dual spirit of *openness* and *diversity* prevailing among themselves, a spirit which they covet extending to the total staff and membership of the church.

In spite of continuing efforts to streamline staff and program, through pain of constant change, the Board's program nonetheless *leads* and *shapes* and *challenges,* as well as follows the desires of, the constituent church. More than simply expanding publishing and producing curriculum, the Board is moving on evangelism and social justice, at home as well as in "world ministries."

Unfolded were bold new plans for a two-year "Christian Witness to Salvation and Justice," an outgrowth of the February, 1976, query of the general secretary, "Is the usual enough?"

The three focus areas of the witness are "Salaam/Shalom," "Stewardship of Creation," and "Building of Community." Cutting across these will be specific programs captioned "Biblical Search and Proclamation," with direct witness on selected issues under "Advocacy Ministries."

Under the first of these programs, Bentley Peters, Parish Ministries consultant for ministry, will give one-half time to developing plans for weekend involvements of congregational representatives to "search the Scriptures together and to design ways to witness to salvation/justice in their local communities." Also an experimental "radio pulpit ministry" is projected with Parish Ministries executive Earle Fike as coordinator, on a one-third time basis.

Under "Advocacy Ministries," Howard E. Royer, editor of MESSENGER and *Agenda,* will give full-time to moving within the church and nation as an advocate ("ombudsman") for specific issues around the theme of salvation and justice. Shantilal Bhagat, Asia representative, will serve full-time as a Brethren representative to the United Nations to witness on issues such as hunger, human rights, disarmament, law of the seas, and economic justice.

These new Board thrusts are seen as the Brethren responding more faithfully to the call of Christ to continue his ministry in the world.

In other areas of the report, delegates questioned the preoccupation of the Board and Annual Conference with the Equal Rights Amendment (ERA), a concern reflected by prolonged debate in Richmond. Controversial issues such as abortion and gun control continue to trouble some brothers and sisters. Board representatives held unflinchingly to their bold objectives, supported by the mandates of previous Annual Conferences.

Ina Ruth Addington, retiring chairperson of the General Services Commission, summarized firmly: "We are involved in a smorgasbord of programs, but that does not mean Brethren can pick and choose— if we are to promote health and growth, we must *eat it* all!"

Nine years of reconstruction under Loren Bowman's leadership has not brought the church to the security or stability that many seek, but rather to the continuing bold edge of the real world in which it lives. The delegates' answer to the General Board's leadership, as they look to the future with Bob Neff as executive, is a reserved, but firm, "Yes! Lead on. We follow."—ALAN KIEFFABER, *Lombard, Ill. Church Relations Director, Bethany Theological Seminary.*

Review and Evaluation: an 'effective pattern'

"It seemed to me that the committee did not really face the hard facts. As a whole the report of Review and Evaluation was far too mild in some of its recommendations."

"I think that the committee was dealing with some of the wrong issues."

"A great work. Given the task they had, I am impressed with the high quality of their work."

Comments like these were given in response to the question, "What did you think about the report of the Review and Evaluation Committee?" The question was put to a number of persons—delegates and non-delegates—soon after the report was accepted.

The committee (Wayne F. Geisert, William R. Faw, James S. Flora, Anna B. Mow, and Raymond R. Peters) made a serious attempt to listen to concerns of the Brotherhood at large as well as those of the General Board and Elgin staff members over a two-year period as it prepared its 1977 report.

The basic tone of the report was described during the Tuesday evening hearing as affirmative and reconciling. The bulk of the written report was taken up with comments about the functions of the General Board, its commissions, and its staff. In this section of the report, the committee raised a number of concerns related to activities of those bodies while quite strongly affirming the current directions and performance and assessing the post-1968 commission structure as an effective pattern that should be continued.

The real weight of the report was found not in this section but in the content of the suggestions and recommendations pointing toward the future.

Outside of several in-house, or structural, concerns, the recommendations focused on two commissions: Parish Ministries and World Ministries. The most dramatic recommendations were addressed to WMC, the report challenging that commission to consider both structural and program changes. Structurally, the committee's report pointed out that while WMC's administrative staff is very efficient at maintaining its organization, its style of administration has some overseas nationals, field staff, and commission members feeling left out in the policy and decision-making process. In the hearing on Tuesday night at Conference, one brother contrasted the WMC style of administration with methods rooted more in biblical models and Brethren tradition. The report recommended that serious attention be given to this area of concern.

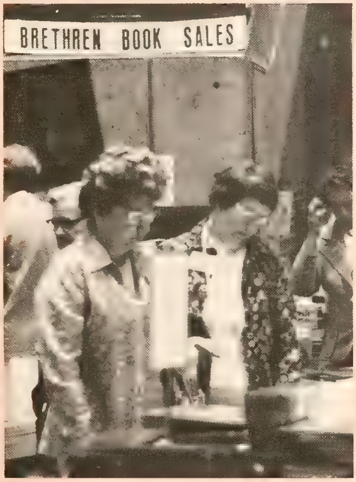
Recommended program changes related to WMC in effect called for serious efforts of consideration to be given to more aggressive *Brethren* programs of world missions. Made in light of recent Annual Conference priorities, this call has been countered by WMC staff, bringing attention to the 1955 Annual Conference mandate for indigenization of overseas missions.

The primary concern of the committee for the Parish Ministries Commission focused on a felt need for spiritual and church renewal. PMC was also called upon to evaluate its current consultant styles in light of Brethren biblical assumptions, and, in curriculum production, to continue to place emphasis on the promotion and marketing of Brethren materials.

When brought before the delegate body as a whole, the report received little negative reaction and was passed with a supportive vote after two amendments. One amendment dealt with the strengthening of a ministry to the Spanish-speaking communities while the other recommended increased efforts toward the denomination becoming a more visibly multi-racial fellowship.

An unsuccessful amendment called for more exacting work methods for future review and evaluation committees.

The Conference action affirmed the work of the General Board and its staff while recommending actions which may strengthen the denominational witness at home and abroad.—John David Bowman, *Bethel, Pa. Pastor of the Little Swatara congregation.*



"Rev and Ev" called for the Brethren trademark, whether in educational materials (left) or in mission work. Flossie and Ralph Royer (latter in Tuareg garb) from Niger and Celia and Owen Shankster from Nigeria were evidence we still have our missionaries "over there."

Richmond 77

Reports combine to give state of Brotherhood

The term "report" evokes the image of dull enumeration of facts, figures, and past action, all of doubtful significance. Belying this, however Annual Conference reports often carry news of exciting new programs, personnel changes, or crises being faced by Brethren institutions. Combined, the 11 reports heard at Conference constitute a virtual "state of the Brotherhood" message. Significant highlights are here lifted from several of these:

- *Bethany Theological Seminary.* Responding to leadership needs in churches of 100 or less members, Bethany and the Parish Ministries Commission have kicked off a program for training part-time, self-supported pastors. Rick Gardner, editor of biblical resources and adjunct faculty member at Bethany, administers this "Education for Shared Ministry" program. The first training seminar begins this month, with 12 churches selected from the Southeastern and Western Plains districts.

The four-year transition to direct congregational financed support of Bethany, due to be completed in 1978, is proceeding on schedule. Gifts of $587,247 were received in 1976.

- *Brethren representatives to the World Council of Churches.* Reported by Loren Bowman and Wanda Will Button to be "alive and growing," WCC is launching new programs to search for a just, participatory, and sustainable society; to combat militarism and to achieve disarmament; and to study ways to achieve a new international economic order.

A considerable portion of the WCC report was given to attempting to dispel fear among some that communism is a dominant influence in the Council. A quotation from Mennonite John Howard Yoder was helpful in that regard.

- *Brethren representatives to the National Council of Churches.* Reflecting on the NCC's Governing Board's 1976 meeting in Atlanta, the Brethren delegates cited items such as the 30th anniversary of Church World Service; a major energy study chaired by Joel K. Thompson; and a policy statement on evangelism calling for a greater emphasis on "naming the Name of Jesus Christ as Lord and Savior," and encouraging church members to greater Christian discipleship.

ALL IN GOD'S FAMILY

Author Fred Swartz autographs his book for Conference customers. All in God's Family *is an effort to help Brethren see sisterhood/brotherhood in more than sectarian terms.*

- *Committee on Interchurch Relations.* Continuing its appeal for Brethren to manifest a unity in Christ which transcends differences and regards brotherhood/sisterhood no longer in sectarian terms, the CIR lifted up at Conference tangible evidence of its activity in the form of a new study guide for Brethren, titled *All in God's Family: Brethren and the Quest for Christian Unity,* written by Fred

Insights . . . or, please pass the latkes

It was nine o'clock in the evening as the restaurant door was gently closed in the face of a conference-weary sister who had hoped to enter. "Aw, rats!" she complained, "The really interesting Insight Sessions are always full." I shared her disappointment because I was also standing outside the door wishing I were inside. Within, the restaurant and cafeteria were closed for the day, but a crowd of Brethren were eagerly awaiting an evangelism drama from the pointy pen of Murray Wagner Jr., "Latkes and Potato Pancakes."

I looked at the disappointed woman and we shrugged in mutual consternation at the brother who scheduled such a popular Insight Session in a space that was obviously inadequate—since I was not able to fit inside. Then I opened my Conference Booklet to pick out a second choice among the remaining ten Insight Sessions.

Insight Sessions have become a standard feature of the Annual Conference in this decade. It is a 75-minute program at the end of the day on Wednesday, Thursday, and Saturday, and at the beginning of Sunday, offering a mélange of opportunities for insight and growth. Forty-one different choices were offered this year. As I looked over the list for Wednesday night, a brilliant thought struck me. Why not try a marathon dash in and out, from one session to another, and gain insight from them all?

Andrea Warnke, BVSer and one of seven sisters from the Church of the Brethren who participated in the Peace People's Movement in Ireland, had put together a slide presentation of their visit. I began there. Each of the participants in the mission shared some of her experience and its meaning in the continued search for peace in Northern Ireland, but I raced on.

In a session on health care as an ethical dilemma for Christians, I listened to Bentley Peters tell that he had to go to Canada to receive a drug for his back problem because American health care practitioners had not yet endorsed the drug. The physician on the panel, Dr. Joseph Schechter, raised the uneasy question, "Does that mean that everyone ought to have the right to prescribe for their own ailments whatever remedy they think best?" I couldn't answer that because I was racing on to other insights.

Gifts of the culture of rural Appalachia was one presentation. They had also been presented at Insight Sessions in 1976 and 1975. Paul Kinsel moderated a meeting on the quest for Christian unity introducing a video tape of a class studying Fred Swartz's new elective study unit on church unity.

Only six sessions to go. I was getting frantic because time and endurance were fast disappearing. I tried to decide where to go next. They all looked inviting. World ministries

W. Swartz and co-sponsored by the Parish Ministries Commission.

- *Committee on Health and Welfare.* A five-year report was given, recounting the progress made since the Committee was constituted in 1972. The leadership of executive secretary Raymond R. Peters, who retires August 31, was lauded. Harvey S. Kline succeeds Peters, while continuing as administrator of The Brethren Home at New Oxford, Pa.
- *Pension Plan.* Accounts of $16,097,922, interest of five percent credited to accounts, and enrollment of 38 new members were reported. Monthly benefits to 130 members and 85 surviving spouses were increased this year through the Supplemental Benefit Fund. Ministerial and Missionary Service Fund grants were made to 67 long-time workers; the General Board appropriation to this fund in 1977 is $80,000, up $20,000 over 1976. Former Pension Plan executive secretary Galen B. Ogden was succeeded by Joel K. Thompson in April.—K.T.

Concerns, future actions: new business briefs

In actions not reported elsewhere in this wrap-up, Annual Conference

—endorsed the present way that editorial guidelines are developed by the Parish Ministries Commission, guidelines that show respect for the integrity of both writer and publisher (answer to query on editorial policy).

—sensed that many Brethren are still struggling with the implications of the simple life, good stewardship practices, and responsibilities as world citizens, and so directed the General Board to develop aids in the struggle (answer to queries on wealth and possessions and Christian life-style and taxation). The Board also is to seek ways how the costs of Annual Conference might be reduced.

—confirmed Bethany Seminary Board's action in increasing its member-at-large category by one person, to a total of four, that person to be a woman.

—adopted a revised description of Church of the Brethren polity and procedure for the *Licensed and Ordained Ministry,* involving provision for annual review of the license; the addition of two years of academic work as a new educational requirement for ordination; and a call for specific knowledge of and commitment to the Church of the Brethren as a requirement for ordination. An addition to polity was the creation of the category of "lay speaker."

—ordered the appointing of a committee of five (see page 27 for how the committee will be chosen) to prepare a paper on the historical Pietist-Anabaptist and Brethren understandings of the Bible's inspiration and authority and report to the 1978 Annual Conference, The committee is charged to give guidance on "how we can hold each other in love and fellowship when there exists a diversity of attitudes among us on the matter of biblical inspiration and authority."—K.T.

peace-making program, credit unions, a speaker on nuclear energy and the environment. Then I got stuck.

I made the mistake of getting close enough to the Virginia Room of the John Marshall Hotel to hear the clean and brilliant music of Nevin Fisher's piano. The "Gypsy Rhondo" from Haydn's "Trio in G" grabbed me as I sank wearily into my seat. A sparkling rendition of "Finlandia" made me drop my briefcase and nestle down comfortably with my eyes half closed. I'd never make it now to the nuclear energy discussion or the one on agriculture and Christian ethical issues. But who cared? I was gaining insight faster than a goose gobbles peas. Strauss melodies, Chopin, Scarlatti. To cap it off, we heard two compositions by Professor Fisher, "American Bicentennial Concerto" and "Moonlight on the Shenandoah (or the Susquehanna or somewhere)."

By Thursday night I had smartened up some. No more marathons. No matter how agonizing it was to decide from among the eleven offerings of the evening, one would be enough. I can only absorb so much insight per square session. Grace Lefever offered a short course on natural nutrition. Her theme seemed to be that it is better for your health to eat your lawn than to mow it. Paul Brubaker, able spokesman for the Brethren Revival Fellowship, spoke to a large gathering on the perennial question of the BRF, "Are we a New Testament Church?"

There was a session on the challenge of being single, another pair of ethical dilemmas, and a workshop on creative dance in worship. I chose "Cuba: A Neighbor Undergoing Change." I wasn't disappointed. There was standing room only as Joe Eldridge, one of the most stimulating presenters of the whole week, reviewed recent Cuban history and shared the excitement of the Christians of Cuba struggling to understand themselves in an alien environment. The church found that many of its prayers for the poor and needy of their society were being answered by Castro's Marxist policies and they really weren't prepared to have the Lord answer prayer in quite that way. They are trying to learn to deal with that.

Saturday I joined the bulk of the conference at the "Andrew Young Talk-on." In answer to a question from the floor, Andy argued that whatever changes occur in the Third World situation are going to be affected by the multinational corporations. Then he surprised my cynicism by adding, "The churches with their responsibility for their investment portfolios have made the corporate world more sensitive to some of the problems of the rest of the world." That made me feel that the struggle we went through some years ago to examine our denominational investment policies was worth while after all. That was insight enough for one night. Now I need only to find out what a latke is.—Bob Bowman, *Ephrata, Pa. Pastor of the Ephrata congregation; former Nigeria missionary.*

Above: Murray Wagner Jr. talks "latkes and potato pancakes." Below: The Andy Young talk-on momentarily is a laugh-in.

Richmond 77
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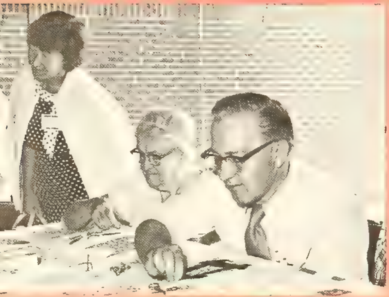
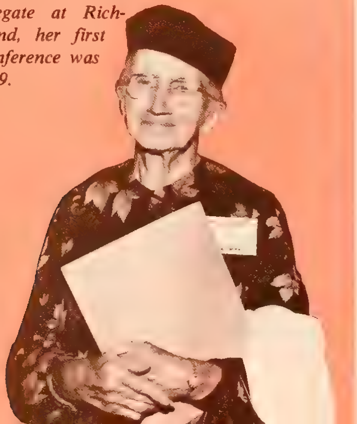


Conference sidelights—
Top: An alert photographer catches Bob Neff in a symbolic pose. Center: Moderator Bieber considers a fifth career. Above: For L. W. Shultz, his 62nd Conference. For Effie Clark, 90, the oldest delegate at Richmond, her first Conference was 1909.



Justice and nonviolence: no retreat from reality

"Is it not time for us in the church to examine ourselves and our faith and to work forthrightly for liberation, justice, and peace in ways that respect the life and potential of every person and the whole human family?"

With this question, the paper on "The Church's Responsibility for Justice and Nonviolence" brought before the Brethren the call to extend its biblical peace stance against war to other forms of violence.

The need for a clarifying statement on the church's position of nonviolence to society's injustices had been explored for two years by a study committee and adopted as a General Board statement last February.

The statement noted that while the Church of the Brethren has traditionally been clear in its objection to war, it has been less outspoken on more subtle forms of violence, such as overconsumption, abuse of power, denial of human rights, disregard for the universe, and the existence of military defenses.

In recognition of these structural forms of violence, the statement calls on Brethren members and the rest of the United States to show compassion and equal respect for all persons; to defend and respond to the rights and needs of the poor and disadvantaged; to cry out against persons or governments that misuse their power; to participate in social change as part of the church's mission.

The statement warns Brethren not to act in defense of the rich or in preservation of the powerful.

Providing the biblical basis on which justice and dignity can be secured nonviolently, this paper will now be encouraged for use in church school class discussions and as a basis for the church's witness in today's world.

In support of the document, Standing Committee's recommendation included the recognition that this statement is "very appropriate in light of the Annual Conference theme."

The essence of the statement was clarified by an amendment which inserted the term, "nonviolence," at various points throughout the paper to avoid out-of-context assumptions that Brethren might support violent activities.

Another amendment strengthened the language of the paper by calling for an immediate end of arms sales and of foreign military aid and training by the United States, and an immediate transfer of military budget funds to "life-giving programs."

The only action which required a counted vote came with the adoption of an amendment calling for a moratorium on the building of new nuclear power plants "until adequate safeguards have been implemented for plant safety, waste disposal, and security of potential weapon material." This replaced language which would have also called for the phasing out of existing nuclear plants.

A fourth accepted amendment, calling for opposition to Junior ROTC, was introduced with the observation that participants in the program are trained to use domestic items as weapons, including guitar strings and baseball bats.

The statement concludes that Brethren cannot retreat from the world.

"We must become aware of the rampant injustice and subtle, hidden violence in today's world, examine our own involvement, and identify with the oppressed and suffering.

"We must develop a theology of living here and now in the spirit of the kingdom."

In essence, we must serve in a changing and challenging world.—Tim Speicher, *Washington, D.C. BVS staff assistant in the Washington Office.*

'Law and Order' answer: Love in deed and truth

What determines the level of excitement or even passion that a particular item of business will evoke from those assembled in Conference in any given year? Does it catch up a political, social, or moral theme whose time is ripe or has it already been settled in history?

In 1975 America was riding the crest of an idea which had taken on the semblance of a national slogan: Law and Order. It became for many, "Law, order, and swift punishment for the criminal." Did the Brethren in 1977 back away from the vindictive aspect of the evolving national tone of a law and order theme?

The position prescribed in the accepted "Law and Order" paper is a good one. It defined order in terms of safe environment, a manner of living which will assure the possibility of the fulfillment of human needs and justice for all.

It speaks to the fear of violence and the disgusting aspects of lawlessness and terrorism and suggested that our desire for safety be informed by Christian understanding of the causes of disorder.

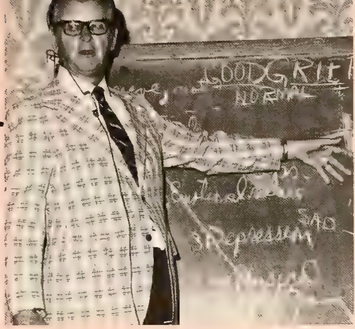
Criminal acts are not the root causes of disorder, rather they are symptomatic of the breakdown of community that occurs when poverty, hunger, and unemployment coexist with opulence, ostentatious wealth, and gluttony; when the employer makes massive profits while the employee can not provide an adequate standard of living for the family.

Other causes discussed are: profiteering from discrimination and prejudice, the feelings of alienation of those who think they have no part in decision making in the institutional structure, the breakdown of the family, and the brokenness of Christian community.

More police, more laws, more weapons or jails to inflict punishment will not make us safe from those who break the laws. Enough studies have been made to point this out. Jesus repudiated the policy of making the criminal pay swiftly for the crime when he said, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also . . . " (Matt. 5:38-39).

The paper speaks for itself: "From Annual Conference and General Board, statements on racial justice, the theological basis for personal ethics, economic problems and the church, obedience to God and civil disobedience, and criminal justice reform, it appears that we intellectually know what to do to encourage more loving relationships between persons and groups in our society. Spiritually, we are too weak to act prophetically to build these relationships. We must take seriously the admonition found in 1 John 3:18, ' . . . let us not love in word or speeches but in deed and in truth.'"—Doris Cline Egge, *Roanoke, Va. Guidance counselor, member of the General Board.*

Westberg: Sick people need someone to listen



"Don't underestimate your importance in helping your parishioners stay healthy as well as speeding their recovery from illness." This was the advice Dr. Granger Westberg gave Brethren pastors at the Pastors' Association meeting in Richmond. In three addresses entitled "The Church as a Health Agency," "Toward Understanding Stress," and "The Christian Way of Salvation," Dr. Westberg emphasized the importance of the church as a healing agency which has largely been ignored by the medical profession until recently. Today, he feels, there is a growing awareness among doctors that many of the sick people they see in their offices really need someone to talk to more than they need pills. Also, he pointed out that those who have found adequate support in the church will have less illnesses.

Dr. Westberg, a Luthern clergyman on the faculty of the University of Illinois, first became aware of the importance of "people" support while training seminary students for chaplaincy work. He concluded that patients become ill when they are unable to face the chronic stresses of life, or when they have suffered a loss of some kind. If these distressed persons can find some concerned person to talk to about these things, they may work them through without becoming sick as a way out.

According to Dr. Westberg, pastors can help their churches become more effective health agencies if they will plan settings in which members can share their concerns with each other and ventilate some of their negative feelings. These settings might be study and sharing groups meeting at church or in homes, as well as an informal fellowship and discussion period after morning worship. These meetings, he emphasized, can help participants nurture the most healthful attitude of all, "an attitude of gratitude."

Before adjourning, the pastors elected Guy Buch, pastor of the Winter Park Church in Florida as the new member of the executive committee. Ron Beachley, president of the association, announced that next year's association meeting at Indianapolis will feature Dr. Lloyd Ogilvie, pastor of the Presbyterian Church in Hollywood, Calif., as a resource person on preaching and worship.—Cecil L. Haycock, *Stuarts Draft, Va. Pastor of the White Hill congregation.*

Study committee elected to look at gun problem

In response to two queries presented asking the church to study the issue of the sale and control of handguns and violence and the use of firearms, Annual Conference voted to set up a committee of five to make a one-year study and write a report.

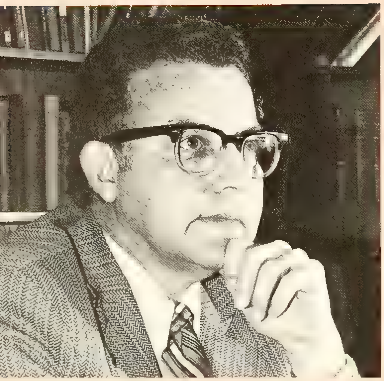
While recognizing that Annual Conference has spoken and continues to speak to the matter of violence in our society, Standing Committee agreed that the sale, control, and use of firearms was a specific issue relating to violence and the threat to human life on which Annual Conference should provide helpful direction to the congregations.

In presenting Standing Committee's recommendations, Fred Swartz noted the fact that two separate districts had simultaneously and independently passed queries to Conference. He also cited recent articles and letters in Messenger which indicated to the committee that there is a need for a study of the issue.

During debate on the queries, a few speakers questioned whether there was a better way to approach the subject of firearms and the violence associated with them. Contending that it is the person and not the firearms that commits violence, several speakers called for church members to do their homework and get to "the root of the problem" by education at home.

Another speaker encouraged members not to wait for the answer of the study committee and to take a more active role in their home communities responding to the problems of violence and the use of firearms.

The study committee will report its findings at the 1978 Annual Conference. Elected were: Robert Blake, pastor of the Pleasant Hill (Ohio) congregation and former member of the police force; Esther Eichelberger from the York Center (Ill.) congregation; Nathan Heffley, from the Enid (Okla.) congregation and chaplain at the Federal Prison Camp in Montgomery, Ala.; Peter Kaltenbaugh, pastor of the Rummel (Pa.) congregation and a hunter and police force counselor; and C. Wayne Zunkel, pastor of the Glendale-Panorama City (Calif.) congregation, editor of the Brethren Peace Fellowship Newsletter and a former member of the General Board.—Larry Cripe, *New Paris, Ind. Writer for a weekly farm newspaper; member of the Yellow Creek congregation.*



Warren Groff, moderator for Seattle meet.

Groff moderator-elect; others elected, named

Warren F. Groff, Lombard, Ill., will serve as moderator of the 1979 Annual Conference in Seattle, Wash. The 52-year-old president of Bethany Theological Seminary was elected in a run-off ballot over Curtis W. Dubble, pastor of the York, First (Pa.) congregation. Appearing on the first ballot was Leona Z. Row, retired school teacher and administrator from Washington, D.C.

Other elections and appointments:

Annual Conference secretary: Phyllis Ann Kingery, public school teacher, Omaha, Neb. (1982).

General Board, district representatives: C. Wendell Bohrer (Western Pa.); Dale W. Detwiler (Middle Pa.) (re-elected); Nancy Rosenberger Faus (Ill. and Wis.) (re-elected); Robert Mays (Ore.-Wash.); and Terry Slaubaugh (Shenandoah).

General Board, at large representatives: Karen Spohr Carter, Daleville, Va.; Vernard Eller, La Verne, Calif.; Wayne F. Geisert, Bridgewater, Va.; and Guy E. Wampler Jr., Fort Wayne, Ind.

Annual Conference Central Committee: Elaine Mock Sollenberger, Everett, Pa. (1980).

Committee on Inter-church Relations: Harold B. Statler, York, Pa. (1982), Bette Jo Buckingham, Prairie City, Ia. (named by Bethany Board) (1980).

Bethany Theological Seminary Board: Floyd E. Bantz, Roaring Spring, Pa. (clergy) (1982); Paul Keller, North Manchester, Ind. (colleges) (1982); Rutter Armey, Fresno, Calif. (at large) (1982).

Committee on Health and Welfare: Hazel M. Peters, Elgin, Ill. (named by committee) (1982).

Pastors' Association Officers: Guy R. Buch, Orlando, Fla. (named by Pastors' Association) (1980).

Committee to study sale, control, and use of firearms: Robert Blake, Pleasant Hill, Ohio; Esther Eichelberger, Lombard, Ill.; Nathan Heffley, Enid, Okla.; Peter Kaltenbaugh, Windber, Pa.; and C. Wayne Zunkel, Granada Hills, Calif.

General Board Reorganization: Clyde R. Shallenberger (1981) will continue to chair the Board; Phyllis Carter (1980) will continue to chair the World Ministries Commission.

Newly named to the Executive Committee are Wayne F. Geisert (1982), vice-chairperson; Monroe C. Good (1978) and T. Wayne Rieman (1980), members at large; Nancy Rosenberger Faus (1982) and Dale W. Detwiler (1982), new chairpersons for Parish Ministries Commission and General Services Commission, respectively.

With Detwiler on the General Services Commission are Anne Metzler Albright (1981), Doris Cline Egge (1980), Galen E. Fike (1978), Wayne F. Geisert (1982), Robert Mays (1979), Paul R. White (1981), and Glee Goughnour Yoder (1979).

With Faus on the Parish Ministries Commission are Dorris Murdock Blough (1978), C. Wendell Bohrer (1982), Vernard Eller (1979), Monroe C. Good (1978), Dan Petry (1978), Guy E. Wampler, Jr. (1982), and Earl K. Ziegler (1980).

With Carter on the World Ministries Commission are Dale Aukerman (1980), Karen Spohr Carter (1979), L. Wayne Fralin (1981), T. Wayne Rieman (1980), Terry Slaubaugh (1979), E. Paul Weaver (1978), and Mary Sue Helstern Rosenberger (1981).

Detwiler and Yoder are chairperson and vice-chairperson, respectively, of the Pension Board.

Of the seven persons who left the General Board in June, five were on the Executive Committee. They were Samuel H. Flora, Ina Ruth Addington, James N. Poling, Wanda Will Button, and Robert A. Byerly.

Joseph J. Schechter and Gene E. Wenger also terminated membership on the board in June.

The General Board will hold its October, 1977, meeting at the Brethren Service Center, New Windsor, Md., at the invitation of the Center's staff.—K.T.

Brethren youth in 1977 'excited and ignited'

Youth activities at Richmond were as diverse as the interests and talents of the participants themselves. Ranging from discussions with the moderator to evening coffee houses with Joe Detrick, the youth agenda provided a chance to share talents, voice opinions, and be in fellowship with young people from across the Brotherhood. The BVS Peace Team from New Windsor was responsible for the planning and now obvious success of the program.

An international folk dance led by a local dance group on Tuesday was the kick-off of a successful week. That evening at the Youth Drop-in Center at the John Marshall was punctuated by the screams and shouts of reunited friends. This phenomenon, now accepted by Conference "repeaters," left newcomers wondering. Introductions of friends, friends of friends, cousins of friends of friends, and friends of cousins of friends of friends were heard continuously and left one anticipating the screams and shouts being generated thereby for future Conferences.

The resilience and adaptability of young people was thoroughly tested when youth housing quarters overflowed. Eventually the drop-in center itself became a male dorm—replete with one shower facility! Adaptability and acceptance were further demonstrated when local youth (non-Brethren) joined the seemingly non-stop "four square" games outside the Coliseum.

Richmond area youth did an exceptional job of adapting the backstage area of the Coliseum into "St. Paul's Dungeon," taking advantage of its unpainted bleakness to create atmosphere. Flickering flambeaux along the walls enhanced the mood. Despite the prison motif, the activity of this coffee house was lively and free—given to fellowship, music, and spontaneous happenings.

But Brethren youth found they had more than just a chance for fun and time with friends. There was also time for worship and celebration, study and dialogue. Each morning meditation combined singing, Bible study, with personal meditation, reflection, and prayer for the best way to start the day. An hour each afternoon was scheduled for Bible study, and seminars at noon provided a chance to study human sexuality, family relationships, plan a dramatic presentation, or sit in dialogue with the moderator. The week ended with celebration—a Saturday night filled with music, sharing, and joy.

Annual Conference meant more to youth than just the activities planned for them. Conference business sessions drew youth attention and participation. The issues on the Conference agenda were discussed by youth with the same fervor and intensity found among the delegates. Youth who were among those delegates found their time taken up with business, but still managed to find time for play and friends.

The activities were designed to excite and ignite youth. They were challenged to grow, share, and participate. The theme of Conference, "To Serve in a Changing World," spoke to youth who are finding not only their world changing, but also themselves. For many, the theme spoke of a need to work with others, witness their faith, and struggle with the problems in their own lives and in the world in which they live. Youth attending Annual Conference 1977 were strengthened by the fellowship and support given by the church and hopefully will carry this home and share it with others.

Hopefully too, many of them will join others next August at Estes Park, Colo., for National Youth Conference 1978 when the theme, "Out of the Mountain—Power to Fly" will unite Brethren young people in a quadrennial gathering of their own.—David McFadden, *Elgin, Ill. Coordinator of National Youth Conference 1978.*

For youth, Conference activity ranged from coffee house happenings (left) to confering with officialdom. Below: Youth leaders talk with Messenger staffers about having more visibility for youth in the magazine.

Eight Bible classes form spiritual smorgasbord

A Japanese exchange student was recently asked what we have in America that they do not have in Japan. After due thought she replied, "Smorgasbords." Then with a twinkle, she added, "And I like them!"

Part of the challenge of a smorgasbord is to pick out and savor those dishes the diner knows she will enjoy, as well as to taste those dishes which are unfamiliar. The Bible classes at this Conference offered both these opportunities.

For those people who during this coming summer are anticipating using "A Guide for Biblical Studies" during the church school hour, Rick Gardner's approach to that study of Exodus, Joshua, and Judges was helpful and creative. Drawing an analogy between Kunta Kinte, the Israelites, and ourselves was a thought-provoking experience.

Running through the variety of Bible study electives were certain words which gave a unifying flavor to the whole. Words such as "serving," "service," "servant," "freedom," and "changing world" were repeated time and again. In developing the Conference theme, "To Serve in a Changing World," the Bible studies dealt with this theme in two paradoxical directions: willingly taking on the servant role, while at the same time trying to assuage the servitude of an enslaved world. Studies with titles such as "Serving the Oppressed in a Changing World," "Various Themes on Service," and many others shed light on this dilemma.

Many of the studies (as well as many items of unfinished and new business of the Conference) pointed up a similar thought: that the Brethren, having in the 1940s evolved from a separatist fellowship into the role of the suffering servant, are now evolving a new aspect of Christian experience—that of being a catalyst in the arena of social change. Dale Brown in his class, "Serving the Powers and Principalities" expressed this opportunity for Christians to become involved, not only in binding up the broken and bringing reconciliation, but in bringing renewal by the Spirit of God, working through the structure of society. He stated that he sees "the order in God's creation corrupted, not an order for corruption."

Steve Reid's "Serving the Oppressed in a Changing World" saw the biblical incidents of reading the Law by Moses, Joshua, Ezra, and Jesus as pivotal points symbolic of the spiritual *and* political changes about to be experienced by the people of God. Hartman Rice's "Various Themes of Service" (Eph. 2:8-10) all point toward the challenge, not only to heal up the wounds of society but to change society so that justice and peace may be an ever increasing reality "on earth."

While Revelation speaks about "the end" (Armon Snowden's "Signs of our Times"), it is the end of evil and the beginning of the Kingdom of God. The destruction of the present powers of self-centeredness and injustice, by the weight of their own evil, may be the only way for the Spirit of God to bring the new into being. Brethren are now "working together with God in the coming of the Kingdom of God."

Robert Byerly in "Meet Jeremiah" pointed up the parallelism between the Christian and Jeremiah in his call to serve, his prophetic concern, and the cost of servanthood.

"I don't know of anything people in America are more afraid of than servanthood," Anna Mow stated in her Friday morning study on "Paul on Women in the Church." People *are* afraid of servanthood. But to this fear, suggestions were made, insights were given, answers were found as the Word of God was spread out on the table for those who wanted to partake.

Two statements came out of Lauree Hersch Meyer's study on "Servants, Service, and Changing Worlds" which bring together the personal and social implications: "There is no freedom apart *from* Christ" and "Freedom *in* Christ is *wanting* to do what I must."—Mildred Hess Grimley, *Brookville, Ohio. Writer, teacher, former Nigeria missionary.*

Delegates override SC; Quota concern upheld

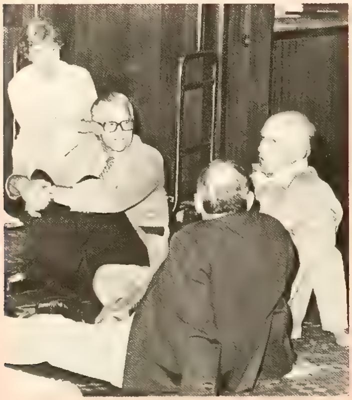
Although the Conference delegates were not ready to accept quotas as a way of assuring more proportionate representation of women on policy making boards and committees of the church, they were not ready to close dialogue on the issue.

A new query, similar to the 1976 query on Equality for Women in the Church of the Brethren, came from the Middle Atlantic District. After discussing the issue with District representatives, the Standing Committee recommended that the query be returned without any further Conference action.

Eloquent testimony from women with inspired unity of purpose aroused the traditional spirit of reconciliation among the delegates who voted overwhelmingly to reject the Standing Committee recommendation. Instead of a new study committee, however, the query was referred to the General Board with a request for specific recommendations for assuring more proportionate representation of women to be presented to the 1978 Conference.

An amendment requesting the inclusion of blue collar workers, farmers, and other lower income groups in decision-making positions of the church was also approved by the delegates.—Shirley Fulcher Wampler, *Mechanicsville, Va. Member of West Richmond (Va.) congregation.*

Evidence was not lacking to substantiate Ken Gibble's contention that Annual Conference is for Brethren a family reunion.



The 'Big Meeting': Renewing a relationship

Yes, Annual Conference *is,* more than anything else, a Brethren family reunion. Periodic efforts to hold the Big Meeting every other year instead of annually have failed mainly because we shrink from the thought of not seeing each other for two whole years!

This view of Annual Conference—as a means of strengthening the ties that bind us—has been commented upon frequently by Conferencegoers as well as by Messenger writers covering Conference in recent years. (Last year the summary article for Messenger was entitled "Celebrating the Church As Family.")

I believe this view is on target. Why else would 6,500 people have shown up for a week of doing church business when only 1,026 delegates officially had a vote in the proceedings?

Having acknowledged the Brethren need for renewal of relationships, however, I want to make an observation that may at first sound like heresy to Conference watchers. Namely—the best fun at Conference takes place precisely where the most serious work is being done: in the *business sessions.* This year's business sessions were a good case in point.

First, the fun. There simply is nothing more enjoyable than a good, old-fashioned parliamentary procedure mess. (Here it might be noted that the "fun" is quite evident to someone like myself sitting as an observer in the gallery. Much of it no doubt is lost on the officers struggling valiantly to unravel the twisted skeins of motions, amendments, and amendments-to-amendments.)

For a time, you see, the wheels of business procedure grind wearily and heavily to a standstill. Or, to change metaphors, the ship threatens to founder. The captain (moderator) consults his subordinate officers. The crew (delegates) buzzes in bewildered conversation. "What's going on?" "What are we voting on?" At one point in this year's proceedings, when confusion reigned, Captain Bieber said to the delegates, "Raise your hand if you don't understand where we are." Hands reached skyward in a rare display of unanimity. Said Bieber, "That's all right. I'm pretty well lost myself."

It's worth adding at this point that Bieber's handling of Conference business was done with exceptional poise and skill. His preparation for his task was evident throughout. Bieber is also the first moderator on record to be known as "the candy man," for his handing out of lollipops to the delegates in honor of his and his wife's wedding anniversary.

Another source of fun for the observer is the attempt to predict (guess) how the delegates will react to a given issue. Having been either a delegate or a gallery observer of Conference proceedings for most of the past decade, I theoretically should have been able to forecast how the delegate body at Richmond would vote on crucial issues. I can only report that I failed miserably.

Maybe that's why watching the business sessions is so enjoyable. It's simply impossible to know what is influencing the thinking of the delegates. But it is at least possible to make some observations about the behavior of this year's delegates.

First, they were incredibly faithful to their job. As a friend remarked, "Can you imagine any other group of people in the world sitting as patiently as this bunch?" They were never late; their attendance record must have come close to 100 percent. On Friday they kept at their work both morning and afternoon for solid two-and-a-half-hour sessions without so much as a two-minute break to stretch their limbs. (The "candy man" turned out to be Captain Bligh in sweet disguise.)

Secondly, the delegates were greatly concerned about fair play. On the "Equality for Women" issue, when they learned that Standing Committee had taken procedural steps of questionable validity, the delegates responded by voting down a Standing Committee

recommendation. Later on, though, they decisively voted to eliminate the call for a quota system for General Board elections, an action greatly similar to what Standing Committee had recommended in the first place!

Thirdly, the delegates were independent. They heard many speeches. Many were emotional speeches. Some of them bordered on the inane. (One person rose to proclaim that passage of the Equal Rights Amendment would open the floodgates to rampant homosexuality in our land.) Yet, the voting pattern of the delegates indicated they were influenced most often by rational, carefully prepared speeches, not by angry denunciation or impassioned pleas.

Listening to the speeches, though a bit tedious at times, is one of the most enjoyable aspects of being a gallery observer. Once again this year, it was great fun playing the "however" game—trying to guess when a speaker would get to that key word. As in: "I appreciate the fine work the committee has done in preparing this paper; *however* . . . "

A Richmond news reporter, who has covered church conferences of varied groups, expressed surprise at the great amount of time the Brethren give for speeches from the floor. "You really know how to fight," was his comment. There is some irony, of course, that delegates call each other "brother" and "sister" even when they are angrily opposed to one another's ideas. There may be more than a little hypocrisy at work here. Yet, our willingness to listen to one another's speeches in the decision-making process may be one of the best protections against schism. Any brother or sister may address the Conference. No one can claim to have no forum to express ideas. Sadly, there are a few people who find it necessary to speak on nearly every issue. This year one person found his own wisdom sufficiently abundant to share it with the delegate body on seven separate occasions.

Many of the issues debated by the delegates at Richmond were, to use a word heard frequently, "substantive." However, what emerged even more clearly than in recent years, was the division apparent in our ranks on the matter of biblical interpretation. Numerous speakers quoted the Scriptures, prompting one delegate to announce that by judicious selection of scripture passages, delegates could "defend any position they want to defend."

The most vehement speeches offered were by those who felt the church was turning away from the Bible. Invariably these persons were raising their objections to new policies or to a change in our church's stance on social issues. Few attempts were made by their opponents to answer their objections from the standpoint of biblical interpretation. One notable exception was the speech made by David Markey, as he defended the biblical section in the "Equality for Women" report.

How can these differences be reconciled? Or are they irreconcilable? The danger of ignoring them is real, especially in a time when many Brethren are tuning in to flashy television religious programs that disseminate an attitude towards the Bible not in keeping with traditional Brethren viewpoints.

In a recognition of this problem, Standing Committee brought to the delegates a recommendation for a study of the historical Pietist-Anabaptist and Brethren understandings of the Bible's inspiration and authority. This five-person committee will be appointed—one person by the Brethren Revival Fellowship, one by Bethany Seminary, and three by General Board. When the committee's work is finished, the results may very well be a watershed for our church. The implications for future Conferences will be indeed profound.

Differences over biblical interpretation notwithstanding, very likely the turn of the century will find us still making our annual journey to the Big Meeting. Family members have their differences and quarrels but those do not make them any less a family. The need for fellowship goes on. The Brethren family ties will continue to be tested and strengthened at Annual Conferences of the future. See you all at Indianapolis!—KEN GIBBLE, *Harrisburg, Pa. Pastor of the Ridgeway Community congregation.*

Charismatic study for Standing Committee

A statement seeking to address issues raised among churches over the charismatic movement was processed by Standing Committee and the General Board at Richmond, growing out of a study directed to the Board by the 1976 Standing Committee.

"Of all the renewal movements in our day, none has received more attention than the charismatic movement," states the paper. It has been "an occasion for both blessing and offense in the larger church."

The paper cites both the contributions and the problems resulting from the movement.

"Deepened and renewed commitments to Jesus as Savior and Lord of life" and a "rekindling of interest in the work of the Holy Spirit" head the list of positive contributions of the charismatic movement. Both charismatics and non-charismatics "experience the sin of broken relationships, manifested in pride, mistrust, divisiveness, and lack of love," the paper charges.

Extensive guidelines are lifted up for "all members" of the church and for pastors, districts, and the General Board. These stress the need for love as a bridge, acceptance of others, and above all keeping lines of communication open.

"Ephesians 4:3 calls on members of the church to 'do all you can to preserve the unity of the Spirit by the peace that binds you together'" (Jerusalem Bible), the statement concludes. "May the Spirit who is at work in the church already, in the lives of both charismatics and others, bless our mutual efforts to build up the church of Jesus Christ!"

Members of the study committee were Rick Gardner, Phyllis Ann Kingery, Joseph Mason, and R. Eugene Miller. In acting on the report Standing Committee recommended its circulation to the churches.—K.T.

BRETHREN GENEALOGISTS

Art at Richmond was for hands as well as eyes. Conferencegoers could try their hand at quilting, wield a chisel for Dean Egge, enjoy Sanger lithographs and woodcuts, and learn the art of movement in worship experiences.

Brethren artists score with participatory art

There were several hundred "artists in residence" at the Richmond Conference, including not only the professionals, like I. J. Sanger, Dean Egge, Mary Ann Hylton, and Joyce Miller, whose unique contributions could be distinguished easily, but many others who left their anonymous but no less significant signatures on creative projects like quilts and looms and styrofoam symbols.

First, a word about the professionals: The graphic work of Isaac J. Sanger was presented in a special exhibit of his woodcuts and lithographs, including some for which he has received national recognition: landscapes, old houses, Mexican churches—the subject matter was varied, the talent undeniable. Included were some of the heritage prints that the artist, a lifelong member of the Church of the Brethren, created for church bulletin covers.

The official artist in residence, Dean Egge of Roanoke, may have felt like one of the old masters who guided apprentices when, with quiet patience, he instructed and assisted the young hands that chipped away at the log of an osage orange tree that was developing into a sculptured figure. His wood figures seemed to spring naturally out of the medium in which he worked.

Who can estimate the number of stitches that careful quilters used throughout the week to bind together in four coverlets the varied offerings of 381 churches that contributed quilt blocks? Many of the designs depicted churches across the Brotherhood; others incorporated meaningful symbols.

A feature of the Association for the Arts exhibit was an eight by twelve foot loom placed against a window, inviting all kinds of creative activity as passers-by wove into it their contribution of yarn, branches, twigs, raffia, leather scraps, and acorn caps. Each person, including the ones who said, "I'm not artistic at all," had the satisfaction of helping to create a piece of art. Still others cut styrofoam pieces into such Christian symbols as the cross, the cup, a dove, or a butterfly.

But whatever the medium, whatever the talent, the result was always something individual that added color and meaning, helping to inspire new ways of serving God in a changing world.—K.M.

What the church means to me

MONROEVILLE CHURCHES
WELCOME YOU
Church of Christ
BETHEL UNITED PRESBYTERIAN
ROSE CREST LUTHERAN
CHURCH OF THE BRETHREN
METHODIST CHURCH

by William Kidwell

The Nurturing Community

"As Jesus was speaking in a crowded house his mother and brothers were outside, wanting to talk with him. When someone told him they were there, he remarked, 'Who is my mother? Who are my brothers?' He pointed to his disciples, 'Look!' he said, 'these are my mother and brothers'" (Matt. 12:46-49, LB).

These are my mother and brothers and sisters. The church, for me, is the family of God; a place of warmth and security where I have been nurtured and fed from the day of my birth.

The first memories of the church go back to the mid-1930s, to a little country church in the Red River Valley of Texas. It was there that my grandfather was a pastor-farmer for a quarter of a century. It was there that my father received his religious training and developed those fine character traits of honesty, integrity, and reliability. It was there that I sat on those hard benches and listened to hour-long sermons. It was there that my brother and I grew restless and began whispering in the pews and then received those long, hard stares from my father which meant, "Settle down, immediately!"

It was there that Brother Reuel Pritchett came from Tennessee for weeklong revival meetings. It was there that Desmond and Irene Bittinger came back from Nigeria with snake skins and told exciting stories about strange people in faraway places.

It was there that I memorized the 23rd Psalm and the Beatitudes and received a new Bible. It was there that I made the move down the center aisle on a Sunday evening and declared my intention before God, my family, and my friends that I, too, wanted to be baptized and received into the membership of the church. It was there that a life-long commitment to Christ and His church was made.

The years have come and gone—McPherson College, BVS, Bethany Seminary, Annual Conferences from Long Beach, California, to Ocean Grove, New Jersey. The church has become the very fabric of my being. Without the church I lose my identity; I am lost; I have no compass, no point of reference.

These are my mother and brothers and sisters. It is in the church, the family of God's people, that I feel secure and at home.

The Caring Community

"Brethren, if a man is overtaken in any trespass, you who are spiritual should restore him in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ" (Gal. 6:1-2).

For me the church is a place where I am accepted regardless of who I am or what has happened in my life. It is a place where I can give care and be cared for in turn. I speak not out of speculation; but out of a real, living experience in my church family. For this I will be eternally grateful.

What some of us have experienced personally is what the church has said it will give. Witness this paragraph from a statement on reconciliation adopted by the Brethren:

"As erring lay and set-apart ministers, conscious of our sins, humble, and penitent in our attitude, in need of God's grace and forgiveness, we act upon the authority of the covenant community and in the name of Christ who called this community into being and us into it. This tempers our attempts at reconciliation with patience and mercy and tends to make our actions loving and redemptive" (190th Church of the Brethren Annual Conference Minutes, page 203).

The Brethren have had a long history of responding to the needs of persons in time of personal trauma and crisis. Prisoners, refugees, the aged have all felt the kindly touch of Brethren hands. The late Nathan Leopold could not find superlatives sufficient to describe his affection for the Brethren. The aged in Southern Ohio have seen an unprecedented outpouring of hundreds of thousands of dollars by concerned Brethren to save their home.

"Bear one another's burdens and so fulfill the law of Christ." Today that commandment is being fulfilled in our midst.

"The church has become the very fabric of my being. Without the church I lose my identity; I am lost; I have no compass, no point of reference. These are my mother and brothers and sisters. It is in the church, God's family, that I feel secure and at home."

The Reconciling Community

"Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:17-18).

For me the church is a community where the broken can be healed. To heal the broken, to be ministers of reconciliation: that is our calling.

The place to begin is at home. Until there is a healing of brokenness in the local fellowship, until there is reconciliation among the people whom we know best there can be no effective outreach ministry of reconciliation in the wider community—the city, the nation, the world.

There needs to be more opportunity for face-to-face sharing of feelings in congregational life. Whether it be in retreat settings, small groups, whatever, there needs to be more sharing of feelings. "I feel good-happy-inspired-involved." If you've got a feeling, share it. Or maybe it is the other side of the coin. "I feel angry-confused-alone-upset." Don't keep people guessing; clue them in as to where you are.

When someone shares with you a personal feeling, try to listen; be sensitive to what the person is feeling and experiencing. Unwarranted and immature as some feelings may be, for the person the feelings are real.

What we need less in the church are judgmental statements and opinionated positions. "If this is the way 'they' are going to plan the budget, then I will withhold my giving." "If this is the kind of worship we are going to have, then I will stay home." These kinds of statements promote debate, arguments, divisiveness.

How much better to say, "Last Sunday I felt upset and I had difficulty worshiping," than to say, "Last Sunday was a disaster; I would have been ashamed for anyone to come and see that kind of thing going on in our church." The sharing of feelings rather than judgments.

For me the church is a community where there can be reconciliation among people of varied feelings, opinions, and backgrounds. A willingness to share feelings and to hear feelings in a spirit of Christian love is the place to begin.

Once we do that, then we can turn to working on reconciliation in the wider community; then we can devote our energies to being ambassadors for peace among the nations, the races, the sick and the poor, the downtrodden and the outcast. That, in my estimation, is what the church is all about.

The Teaching Community

"Hear, O Israel: the Lord our God is one Lord; and you shall love the Lord your God with all your heart and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children . . . " (Deut. 6:4-7).

For me the church is the institution on which I depend for Christian education and nurture for myself and my family. McPherson College has had a powerful and positive influence on my life. Today Manchester College is having a similar influence on my son. I am grateful the church is providing institutions of higher learning where my sons can have an intimate relationship with teachers of high moral integrity as they pursue their vocational and educational goals.

Woodland Altars is a beautiful camp setting in the hills of southeastern Ohio. I am grateful that the church is providing this place for Christian nurture and growth; a place to which not only Brethren young people, but literally hundreds of children from the inner city schools of Dayton go to touch and feel, to see and hear, to taste and smell the bounty of God's fresh, green earth.

Then there are the unsung heroes in local congregations who quietly go about providing the dedicated kind of leadership that makes possible church school classes, youth fellowships, basketball and softball teams, and the many splendid activities that make church a happy place to be.

At a recent Spiritual Life Retreat participants spoke of their early years in the church and the impact significant persons had had upon their lives. Names like Dan West and Anna Mow were mentioned, but also persons in local congregations. Who are the significant models for positive, Christian living today?

I depend on the church to support me, a parent, who is concerned about Christian nurture and education of my sons.

The Worshiping Community

"How lovely is thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God. Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at thy altars, O Lord of hosts, my King and my God; Blessed are those who dwell in thy house, ever singing thy praise" (Ps. 84:1-4).

The church, for me, is a place where the hungers of my inner being are fed. It is a place for worship where the great hymns of the church are sung, the Scriptures are read, and the prayers are prayed. It is at church on Sunday morning that I feel the movement of God's spirit among God's people—a kindred people gathered together each Sabbath day to kneel before the Lord our Maker.

One person described his experience at worship this way: "It was not an imposing church building. It was small and unattractive—a room with pictures of Jesus on the walls and limp curtains at the windows—a most uninspiring place. And this is where just what I was afraid was going to happen, happened. We got involved. For me it started with a sermon, a sermon on what is probably an ancient sermon theme, the subject of values.

"It became apparent that whether we realize it or not we have a God! It may not be the God of the Jews, it may be the god of success or motherhood or humanism or security or quite a few other things, but like it or not we have it and we devote our lives to it. Following this came a prayer which seemed to bring us all into the presence of a listening God. It made one long to believe that God did exist and could be so concerned with us. This was no great turning point, but for the first time in a good while, I was forced to re-examine my philosophy" (Robert Raines, *New Life in the Church).*

I will not deny myself of that kind of experience. I need the church. The church needs me.

Conclusion

"For this reason, because I have heard of your faith in the Lord Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers . . . " (Eph. 1:15-16).

I am not the Apostle Paul, but as Paul was pastor of the Church at Ephesus, so I am your pastor. As Paul left the Church at Ephesus for a new field of service, so I am leaving this congregation for a new field of service. As Paul expressed his love and affection for the good people at Ephesus, so I express my love and affection for you.

Because I know of your faith in the Lord Jesus and your love for one another, I will not cease giving thanks for you and remembering you in my prayers.

Adapted from William Kidwell's concluding sermon at Mack Memorial Church of the Brethren, Southern Ohio, Nov. 26, 1976.

Sonnet

By Frank Ramirez

The ark is beached; we do not choose to find
Its crumbling planks upon the mountain's face.
Allow us, Lord, to share the chalice lined
By joy of sorrows, as Ignatius' race.

The plain abandoned by the conflict past
Exists. What need to stand upon that dust?
Why visit Patmos when the first and last
Commands us *now* to act? Let gather rust

The harbored ships of war. We fill the cup
And follow what he said upon that hill.
As humble servant, love commands we sup.
The ancient truth he spoke commands us still.

All life surrendered, then returned in full;
We count the cost and then become his will.

About the "search for Noah's Ark," Bethany Seminarian Ramirez writes, "Odd that people seek for so-called 'proof' of the Scriptures when we, the inheritors of the covenant, are the proof they look for. One could spend a whole lifetime on Mt. Ararat searching for old timbers and never offer anyone a cup of cold water."

here I stand

On Greenville, death penalty, winsomeness, salar

Wilbur J. Snyder

A financial crisis strikes Brethren

Through the years Brethren have given aid to disaster victims both far and wide. Much of this has been through Church World Service. And then there has been other help through Brethren Volunteer Service, and having a great part in promoting Heifer Project International in its self-help programs. It is great to be a part of a group willing to help those in need. I am sure such help will continue and I want to be a part in sharing with brothers or sisters when disaster strikes.

Presently, many of our Brethren are not aware that we are faced with a disaster in the financial field. Through the years, from our older Brethren we have heard that a Brethren's word was sufficient for a note, or "his word is as good as his bond." As our economy has expanded we have issued bonds to build churches and retirement homes. Many Brethren and friends have loaned money to assist in these projects. It has been helpful for both the person loaning and the church or retirement home residents.

At our 1976 Annual Conference, Southern Ohio churches presented a need for financial assistance for the Brethren's Home at Greenville, Ohio. Serious consideration was given. A decision was made that there should be some action taken in the local area, hopeful that the matter could be corrected. In the September 1976 MESSENGER comment was made that the door was left ajar.

I have been in and out of the Home visiting residents. I have influenced my company to buy some bonds. I have followed or been kept informed by the trust office of the financial picture.

Over the past 18 months at Greenville there has been a tightening of the budget, long-term contracts are no longer made for a flat settlement, residents have been asked to contribute beyond their contracted agreement, Southern Ohio churches have been asked to help. They and other interested friends responded in 1976 with almost $800,000. Likewise, many of the residents have voluntarily increased their support. This action has resulted in the home being able to meet its operating costs, yet not enough to meet all bond interest payments or pay for matured bonds.

This then means that the bonds are in default. In the financial field, for bonds to be in default is a black eye for the Brethren. A stigma is confronted that destroys confidence in the eyes of the investing public. Will Brethren or friends, or investing institutions be willing to help in such projects in the future? No! This is a disaster . . . a crisis that must be corrected!

You are probably asking, "Why this financial crisis?" A good question. Let us look at some facts: There has been some misjudgments in planning. Operational costs of the home were expected to be $1,614,000 in 1975, three years after the last addition was completed. The operational costs reached $2,400,000. Such inflation was not anticipated. Room turnover rate was only half that expected. New building costs were more than expected. The government placed a price freeze on sale of life-care contracts that were at pre-inflation prices. Many residents came into the home at the request of the local churches at varying discounts off the standard price. (The churches are attempting to do their share in helping those in need.) Prior to 1975 charitable contributions from individuals and churches were less than projected.

As indicated earlier, the 58 Brethren churches in Southern Ohio and friends have done a remarkable job in helping in 1976 and so far in 1977. To overcome this problem, however, I believe it will take the help of other Brethren across the nation. Contributions of two million dollars will help the Greenville Home beyond five major $400,000 payments. Bond interest has been paid up to November 1, 1976. Defaulted interest payments of November 1, 1976, May 1, 1977 and matured bonds now exceed $2,200,000.

Let us together restore Brethren creditability by sending contributions to The Brethren's Home, 750 Chestnut Street, Greenville, OH 45331. The door is still ajar. I have confidence the need can be overcome. There will then be confidence to issue more bonds to build more churches and build more retirement homes for our elderly. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

E. Paul Weaver

To cry for death a denial of faith

It was a shock to read in MESSENGER a letter claiming that the Bible supports capital punishment (Letters, May). The writer found Bible verses to "prove" his point.

Let me suggest that readers look at the Bible again.

The first murder in human history was a particularly offensive kind of murder. Cain killed his own brother and not because of anything evil that the brother had done but because Abel had worshiped God in a way that pleased God. Note, please, that in the Genesis 4 account there were no humans around to act as judge, prosecutor, jury, or lawmaker. God was in full charge, we are told. In this horrible murder God issued a sentence explicitly forbidding capital punishment. Those who believe the Bible from cover to cover ought to start with Genesis 4 on capital punishment.

In the Bible story we turn next to Moses. This "murderer" (Read Ex. 2) was used by God to set the Children of Israel free from Pharaoh. He became a bulwark of the Hebrew-Christian faith.

Turn next to David and read 2 Samuel 11 to understand a very horrible murder by David. Read on and discover that God used him greatly in building the kingdom. This murderer gave to us many of the Psalms.

Does anyone today believe that it was God's will that Moses and David be executed for their murders?

In the New Testament turn to Acts 8:1 and note that Saul of Tarsus was consenting to the murder of Stephen. Saul was called to become an apostle and witness for the same Lord whom he was opposing.

Inherent in the Christian faith is the doctrine that God forgives sins and that evil humans can be redeemed and changed. For anyone in the name of Christ to cry out for capital punishment seems to me to be a

scales, true God

denial of this faith in a loving God.

May I add that I write not from an arm chair idealism. I have looked down the barrel of a gun held less than four inches from my brain. I still believe that Jesus Christ came to seek and to save the lost. That is what his life was all about. I cannot imagine Christ insisting upon a death penalty for a mugger in Harlem, an adulteress in Israel or a murderer in Yourtown.

Christ found something of worth in each and gave his life to develop that which he found. ☐

Arlene Sheller

Death penalty cheapens life

I was sorry to read how Landis Hornberger regarded capital punishment in his letter, "Bible Supports Death Penalty" (May). If I had to believe that the death penalty was the will of God and in harmony with the teachings of Jesus, I would have to renounce my Christian vows and devote my energy to other pursuits.

It's a well-known fact that almost anything one wishes to prove can be backed up with Bible verses. I could point to several scriptural passages that, to me, are convincing in opposition to capital punishment. But we need to search for the sum total intent of Jesus' teachings. My impression is that he taught his followers to love and care about every human being regardless of how sinful or unlovable the person might be.

Murder is indeed a serious crime and a tragedy for all concerned. Often it is as much a traumatic experience to the murderer as it is to the loved ones left behind. It has been established through studies that most murders occur within a family or a circle of close friends and are the result of an angry impulse without forethought. I've been told by a thoughtful prison inmate that a person guilty of murder usually wishes it had been the other way around and the murderer had been the one killed. He added that such criminals are among the least harmful and least likely to repeat their crime. Statistics bear this out.

Punishment is not for revenge, but to lessen crime and to reform the criminal. What if Nathan Leopold had been executed as the angry public demanded? We would all be the poorer. Death prevents repentance or redemption. The death penalty is mere retaliation.

It has not been found that capital punishment has a deterrent effect. I am concerned about what the death penalty does to the society that condones it. Nothing is accomplished by taking one more life, adding one more victim. Life is further cheapened; society descends to the level of the violence that it rejects in criminal behavior. Pierre E. Trudeau spoke thus, opposing capital punishment: "Are we, as a society, so lacking in respect for ourselves, so lacking in hope for human betterment, so socially bankrupt that we are ready to accept state vengeance as our penal philosophy?"

I know that we have a staggering crime rate in America and no easy solution is in sight. But I believe that if we were as anxious to find preventive measures and constructive ways to deal with offenders as we are to deal out punishment, we would be much further ahead. In a just society we need not only to protect people from those who are unable to cope with life in a rational and non-violent manner, but also to protect them from an angry society that has created them.

A Michigan Catholic conference declared: "It is clear that the root causes of crime lie within society itself and their effect will not be eliminated by an act of retribution." One of the sad truths about capital punishment is that a greatly disproportionate number of those condemned to death are the poor and the disadvantaged. The rich and the powerful can buy their way out. Capital punishment has been called the "privilege of the poor." What kind of justice is that?

Ironically, it was last year in our country's Bicentennial that the Supreme Court announced its decision reinstating the death penalty. A "good," Christian state senator is introducing legislation to restore it here in Iowa. I am grateful for a governor who is unalterably opposed and only hope that our nation will see fit to reverse the trend and public opinion will force the Supreme Court to reconsider.

Above all, I would pray that the Chris-

P. Roy Brammell

BROTHER HARVEY

Brother Harvey was born in northeastern Kansas where he learned to love the land. This is his story, the story of a boy who went barefoot to school and who "hardened to work." But this is also the story of a Brethren preacher, who supported his family by farming while he cared for the sick, helped his neighbors, reconciled arguments, preached the Word, and led his people in observing the sacraments. $1.50 paper plus 35¢ p.&h. Order from THE BRETHREN PRESS, 1451 Dundee Ave., Elgin, IL 60120.

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"The teeth are smiling but is the heart?" Inuwa, a young boy living in the bush country of Africa, had often heard the proverb known to the Munga tribe. But his heart was not smiling, even though he wore the brass ring, a sign of courage. This is Inuwa's story, telling of the experiences that eventually gave him a smiling heart. For those who are interested in learning how persons living in a different culture deal with problems like their own. **$1.25** Plus 35¢ p&h.

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CLASSIFIED ADS

TRAVEL—to the Holy Land, including Palestine, Rome, Athens, Damascus, Egypt, and Istanbul. Leave after Annual Conference, June 29, 1978. Write D. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—We are going again with Sister Anna Mow. "In the steps of Paul," we will visit Greece, Turkey, Jordan and Israel. For 16 days we will study the Bible and share together. Leave New York February 9, 1978. Tour Coordinators: Raymon and AnnaBelle Eller, 358 Selden Ave., Akron, OH 43302. Tel. (216) 724-9595.

TRAVEL—Hawaii, 4-Island escorted tour, Nov. 6-17 from Chicago. A quality, all-inclusive tour, reasonably priced, with a congenial tour group. Limited reservations. Write: Rufus B. King, Rt. 2, North Manchester, IN 46962.

INVITATION—Good Brethren fellowship and happy living in St. Petersburg, FL. Write or call Raymond E. Miller, Realtor or Edgar S. Martin, Realtor Associate. Glad to help you. 262 104th Ave., Treasure Island, FL 33706: Tel. (813) 360-6124, 576-8928, or 360-8173.

WANTED—Christian technician for heating, air-conditioning, refrigeration. Potential annual income $8,000 to $20,000, depending on experience, qualification. Dave Crabb Electric, 203 N. Main, Garden City, KS 67846. Tel. (316) 276-2730.

FOR RENT—Rooms for girls. Church sponsored. Low rates. Facilities. Houseparents. Write Brethren Fellowship House, 207 Hummel St., Harrisburg, PA 17104.

tian church will regard the death penalty as the very opposite of what a loving heavenly Father would desire. In my view, it is the most cold-blooded of all murders. Life is a gift from God and no one, not even the state, has the right to take a human life. ☐

Ruth Schmidt

Show compassion for the victims

It was with interest that I read "Vigil at Utah State Prison" by Sylvia Eller (April) and "Verdict: Guilty. Sentence: Death?" by James L. Kinsey (May).

I firmly believe that crime prevention and law and order are high priorities, especially the first. And I agree that the death of Gary Gilmore (whose name became a household word) was indeed sad, as was his wasted and misspent life.

But I cannot understand why so much sympathy and compassion are poured out on every side for the criminal. In far too many instances, our sympathy is misdirected. The victims of crime, their friends, and families suffer horribly: emotionally, physically, and economically. Many lives are ruined and while time heals, in some cases the victims and their families carry the scars and hurt for life.

It was moving to read of the prayer vigil and the tears that were shed outside the Utah State Prison. But were there any prayer vigils or tears shed by strangers or organized groups outside the homes of the two fine men whom Gary Gilmore killed—leaving behind widows (one pregnant) and small children? And what are the names of those young men? Who writes moving articles or makes impassioned speeches for them and their loved ones?

There are cases where rehabilitation is possible and can be accomplished, especially with first offenders. But society must be protected from the repeat offender, and some crimes are so heinous as to deem the death penalty mandatory. The name of one notorious killer is known to almost everyone. What are the names of the eight nurses he killed? What of the three people so brutally murdered on I-57 several years ago on a beautiful June evening?—to cite just two examples.

I am increasingly disturbed about the compassion and sympathy extended criminals and the concern expressed for their rights, with none or very little expressed for victims and their families. ☐

Millard Wilson

Be winsome for Jesus Christ

I know winsome, attractive people who are not just trying to win admiration and commendation. They draw the folk whose lives they touch to the Christ whom they seek to follow and exalt.

There is a difference—too many of us are so concerned about what others think of us. Some become so self-regarding that their strongest efforts, their fondest purpose is to be liked. It makes them feel exalted to know they belong, and fit in with the world. They would never trouble the waters, avoiding controversy like a plague.

It is more important to be admired than to join in the struggle for justice and mercy for all. To boost their popularity they wear the most fashionable clothes and drive sleek, glossy cars with comfort and power to spare. They live in a house that puts them in the upper crust—it may even be a parsonage or a manse. Now I am skating on thin ice, but just wonder: how important is luxury, convenience, and comfort?

Memories of John Wesley, lying bleeding and disheveled on a couch in a priest's manse after being roughed up by an angry mob: This was the result of his preaching the "tough, simple" gospel out on Main Street. The priest's servant accidently scatters ashes on the carpet. In agony and anger the priest wails: "Mr Wesley, we all have our crosses to bear."

Now back to the main point, winsome people. Yes, a Christian needs to be well liked—to make a good impression. We, who represent Christ and his church can't afford to be unattractive and slovenly.

But just where is the line drawn between comfort, adequate housing for us, respectability on the one hand and Christian life-style and witness on the other? I won't try to answer the question for you. I do recall Peter telling the lame man that he didn't have any money to give him, but that in the power of Jesus he commanded the beggar to get up and walk. What do we have to help win people to Jesus Christ? Let's keep testing ourselves by trying to be the kind of person that neither detracts by drabness nor dazzles by dash! There is no excuse for being unattractive or repelling, or calling attention to ourselves by downright ugliness.

Jesus had a winsome life-style. He was not a slouch, nor slovenly. He is the bright and morning star. His clothes harmonized with his life and person. He wore a seamless robe, almost to the cross.

You and I had better consider how we can be more winsome in behalf of our Lord and Teacher. Because "money talks," is a way of being winsome for Jesus, I urge you to reconsider priorities honestly! Do I spend so much for housing, cars, and clothes, that I am limited in what I spend for God's work and will? Over-consumption, wasteful and prodigal living contribute to poverty and deprivation for the weak and helpless. It is not very winsome, however profound our preachments, if we insist on living near the top of the pile. To be winsome people it must include a careful evaluation of our present use of material things. What shall it profit us if we add more than necessary to so-called gracious living, and lose our soul's witnessing power?

Do we really want to make a total commitment to being winsome people? ☐

Dean Kindy

Salary scales amid growing inflation

For a number of years, I have been concerned about the direction the church seems to be taking to support higher pastoral salaries. Along with other pastors, I am grateful for adequate income that permits me to live above the poverty level and to choose to sacrifice for the benefit of others. Often though, in our discussion of salary, we are not showing concern for the work of Christ or for the desperate needs in our world. In what way do the salary scales show accountability to those church members who sacrifice in order to contribute to the church for the work of Christ?

I fear that in this the church is adopting the patterns of the world instead of the mind of Christ. We have based the salary scale on the world's standards for persons with comparable training and experience; we refer to cost of living increases and showing appreciation for their work so they will continue serving our congregation.

When we compare income it is generally with the moderately wealthy in our church or community, and neglect to mention those in the church and community who live in, or just above, poverty.

When a young pastor who just completes seminary with the costs of education, home, furniture, and a growing family is given no adjustment because of lack of experience, while older persons with debts paid, children married, and decreasing expenses receive nearly $800 increase per year for experience, I think we fail to show concern for people and their needs.

I do not feel that pastors should live in poverty, nor should they be made to sacrifice, but surely we can recognize that $14,850 is far above today's inflated poverty. In these times, the church is being called to relate meaningfully to people who live in slowly threatening situations with inadequate food, shelter, health, employment, and medical care. So let the church, all of us, consider whether our security demands that we do it from the safety of wealth and comfort, or whether in the power of Christ we will play a part in stopping the growing inflation that harms the poor so desperately. ☐

Richard M. Owens

The true revelation is in Jesus Christ

Can we call ourselves "Christian" if we adhere to the Here I Stand statement of our brother Joe Van Dyke in the March MESSENGER? Indeed, if as he has proposed, "all religions are valid," then the Bible is a book of myth and our Lord Jesus Christ became flesh and dwelt among us needlessly. His statement nullifies the teaching and sacrifice of our living Lord in bringing about reconciliation between God and humankind.

Having searched my Bible for evidence confirming his proposition, I find no validation. To the contrary, I do hear the words of Jesus Christ saying in John 14:6, "'I am the way, and the truth, and the life; no one comes to the Father but by me.'" Acts 4:12 also clearly states, "'And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.'"

God has provided the only way: individuals must make the choice. I insist that Christianity is not *just a religion,* it is more than a religion. It is the life of the Son of God made living in the lives of people. Christ is Christianity and true Christianity is Christ. 1 Timothy 2:5 clearly proclaims, "For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time."

I suggest that brother Van Dyke read the Book of 1 Timothy, especially 6:3-4 which reads, "If anyone teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness, he is puffed up with conceit, he knows nothing. . . . " As 2 Timothy 3:5 states, "(They will be) holding the form of religion but denying the power of it." So too are many today compromising their faith.

As we observe our young people, and some older ones as well, falling away and following the teachings of Eastern religions and various cults are we not to ask ourselves where have we failed? I prayerfully request brother Van Dyke to ask God to reveal to him the truth as he reads his Bible and seeks God's true identity. Jesus taught us in John 15:1-4, "'I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.'"

Having recently spent three very meaningful days at Bridgewater College attending the Conference on Evangelism, I here come to the realization that the desire to share the love and reality of our Lord is still a priority among most born-again Christians. Just as Jesus commissioned his early followers to go into all the world and proclaim the gospel, and make believers of all nations, so too must we take up our cross and go.

I reiterate that I think Jesus was speaking about *all* people excluding no one. I wonder, are we as the priesthood of believers, doing our part to carry out this directive of our Lord that has been clearly given, or are we content to settle for the belief that all religions are valid?

Let us ponder the words of our Lord as revealed in John 8:58. Jesus was telling the Jews who were assembled together of his relationship to Abraham of whom they were descendants: "'Truly, truly, I say to you, before Abraham was, I am.'" The true God is revealed in Jesus Christ who came as the Savior of all. ☐

JUSTICE AND PEACE

Whenever I prepare evaluations of communications materials I remember hearing of an evaluation Abraham Lincoln reportedly made. Asked for his impressions of a certain book, Lincoln commented that it was a good one if you liked that type of writing. I am aware that not all of us like the same type of writing, but I believe that the books listed below will communicate to a wide range of persons.

Peace World

Peace World, by Michael McIntyre, Sister Luke Tobin, and Hazel T. Johns. Friendship Press, 475 Riverside Drive, New York, NY 10027. Paper, 1976, 119 pages, $2.50.

The basic stance of this powerful but brief publication can be summed up in the following quotation: "Peace is a world in which neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through nonviolent processes and human and material resources are shared for the benefit of all people."

An in-depth look is given to biblical concepts and understandings of peace. Readers will likely find much to applaud in the authors' call for using nonviolence to bring about peace. Less appealing to many persons are the calls to see the interrelatedness of world hunger, overconsumption, and war.

Cartoons are used throughout the book to give additional content and bring a sharpness to the material. The book would be easily adaptable for a study series of eight to twelve weeks. It should be studied by persons who are open to the possibilities of change and would be offensive to staunch supporters of the status quo in church or state.

Hungry for Peace

Hungry for Peace, by Victor Lamont, Friendship Press, 475 Riverside Drive, New York, NY 10027. Paper, 1976, 64 pages, $2.95.

If you are called upon to teach a class, lead a simulation game, or plan a retreat with a peacemaking theme, this book can be a valuable resource. It is printed in an 8 x 11 format with an abundance of quotes, photographs, and questions to make one think.

Readers will find that the author deals extensively with the scriptural bases for peacemaking. Approximately a third of the publication is contained in the section entitled "How to Make Peace: Insights from Jesus."

The main value of *Hungry for Peace* is a resource tool. Few persons would choose to use it as a study document for a class, but certain chapters, scriptural studies, and simulations can be lifted from the book for a wide variety of uses.

The Politics of Jesus

The Politics of Jesus, John H. Yoder, Eerdmans Publishing Company 255 Jefferson Avenue, SE, Grand Rapids, MI 49502. Paper, 1972, $3.45.

Many readers of this column will wonder why such an "old" publication is being listed. There are always those persons who do not come in contact with the classics and some of our readers will have not seen this outstanding contribution to peace literature.

The author claims that the Jesus of Scripture is a model of radical political action. This assertion bumps hard into the common argument that Jesus is not relevant in any immediate sense to the question of social ethics. The author argues that Jesus is normative for a contemporary Christian social ethic.

This book is demanding reading and contains footnotes worthy of study. It is exciting because Jesus' words and ideas take on new meanings if they are seen as political and not just spiritual. No matter how deep your commitment is and has been to peacemaking, you will find new ideas to consider when you read this book for the first time.

Blockade

Blockade, Richard K. Taylor, Orbis Books, Maryknoll, NY 10545. Paper, 1977, 175 pages, $2.95.

The July 15, 1971 *Baltimore Morning Sun* carried the following news capsule: "Police intercepted two canoe loads of demonstrators and arrested seven persons attempting to prevent docking at Port Covington of the arms-laden Pakistani freighter Padma." This quote lays the groundwork for an inside look at the way a group of committed pacifists, mostly members of the Society of Friends, sought to halt US sales of arms to Pakistan during the oppression of Bangladesh.

The book flows almost like a novel and since one is aware of behind-the-scenes preparations for nonviolent protests the carrying out of those actions is made real and personal. This is an apology, an advertisement, a call to consider righting injustices through the use of nonviolent, direct actions. It does not paint a glamorous image of such actions, but realistically outlines the dangers, concerns, and frustrations of such approaches.

The final portion of the book is a manual outlining ways persons can go about preparing for nonviolent action. Step-by-step suggestions are given and much practical advice is shared.

—Charles L. Boyer

BLOCKADE
The politics of Jesus
"Love your enemies, do good to those who hate you; bless those who curse you and pray for those who maltreat you." "Give to all who beg from you." "Do to others what you would have them do to you." "Be compassionate, as your Father is compassionate."
JOHN HOWARD YODER

turning points

124th BVS Training Unit

(Training completed Dec. 5, 1976)

Pam Barkdoll, of Clovis, N.M., to Delta Housing, Indianola, Miss.

Jon Blackwood, of Goshen, Ind., to Peter Becker Community, Harleysville, Pa.

Joy Boone, of Boones Mill, Va., to Anita Lynn Home, Hagerstown, Md.

Susie Brechbill, of Tallmadge, Ohio, to Kuhn State Hospital, Vicksburg, Miss.

Cindy Dare, of Uniontown, Kans., to Church of the Brethren, Champaign, Ill.

Lois Eichelberger, of East Berlin, Pa., to Plymouth Day Care, Plymouth, Ind.

Bernie Hershberger, of Martinsburg, Pa., to Brethren Service Center, New Windsor, Md.

Karen Hosler, of New Cumberland, Pa., to Brethren Service Center, New Windsor, Md.

Deb Junker, of Boyd, Wis., to Boulder Hill Neighborhood Church of the Brethren, Aurora, Ill.

Gloria Kindy, of Creston, Ohio, to Brethren Service Center, New Windsor, Md.

Kim McDowell, of Glen Ellyn, Ill., to Brethren Service Center, New Windsor, Md.

Greg Mullin, of Ninepoints, Pa., to Brethren Service Center, New Windsor, Md.

Jean Norton, of Bronson, Mich., to Brethren Service Center, new Windsor, Md.

Ty Pyles, of Tipp City, Ohio, to Gould Farm, Monterey, Mass.

Sandy Reisinger, of Manheim, Pa., assignment pending

Darla Shearrow, of Canton, Ohio, to Woodford Home, Decatur, Ill.

Jim Stauffer, of Elizabethtown, Pa., to Lorida Estates, Lorida, Fla.

Leslie Sweeney, of Honeybrook, Pa., to Friendship Day Care, Hutchinson, Kans.

125th BVS Training Unit

(Training completed Jan. 29, 1977)

Karen Sue Auker, of Sinking Spring, Pa., to Brethren Service Center, New Windsor, Md.

Karl Eugene Auker, of Sinking Spring, Pa., to Voice of Calvary, Jackson, Miss.

Mark Eugene Brubaker, Linda Petticoffee Brubaker, of Lebanon, Pa., to Voice of Calvary, Jackson, Miss.

Brenda Jean Horst, of Ephrata, Pa., to Voice of Calvary, Jackson, Miss.

Rosene Emma Keller, of East Berlin, Pa., to Voice of Calvary, Jackson, Miss.

Joan Louise Lapp, of Manheim, Pa., to Union Bridge Church of the Brethren Day Care Center, Union Bridge, Md.

Esther Elaine Leer, of Aspers, Pa., to Westminister Church of the Brethren Day Care Center, Westminster, Md.

Daniel Eugene Miller, East Berlin, Pa., to Brethren Service Center, New Windsor, Md.

Clara Jean Patches, of Lebanon, Pa., to Voice of Calvary, Jackson, Miss.

Dwight Keith Ramsey, Loreen Miller Ramsey, of Lebanon, Pa., to Brethren Service Center, New Windsor, Md.

Mary Ellen Rummell, of Paris, Ohio, to Hatfield Church of the Brethren, Hatfield, Pa.

Kay Wenger, of Pleasant Hall, Pa., to Voice of Calvary, Jackson, Miss.

126th BVS Training Unit

(Training completed Feb. 4, 1977)

Amy Baer, of Bedford, Pa., to Church of the Brethren, Naperville, Ill.

Cathy Brown, of Elgin, Ill., to The Brethren Home, New Oxford, Pa.

Carolyn Cole, of Floyds Knobs, Ind., to Manor Early Learning Center, Manor Church of the Brethren, Fairplay, Md.

Cheryl Deuter, of Chicago, Ill., to The Brethren Home, New Oxford, Pa.

Diane Dixon, of Dayton, Ohio, to The Brethren Home, New Oxford, Pa.

Kay Ehrman, of Decatur, Ind., to Dundalk Church of the Brethren, Dundalk, Md.

Shinya Iwama, of Kamaishishi, Iwate-Ken, Japan, to Washington City Church of the Brethren, Washington, D.C.

Cindy Miller, of Bloomington, Ind., to Live Oak Child Care Center, Live Oak, Calif.

Mike Morrison, of Elyria, Ohio, to Bridgewater College, Bridgewater, Va.

Garry Pearson, of Modesto, Calif., to Area Youth Ministry, Indianapolis, Ind.

Martha Ramos, of Cochabamba, Bolivia, to Church of the Brethren General Offices, Elgin, Ill.

Ute Rauscher, of West Germany, to Multi-Service Center, Indianapolis, Ind.

Kathy Tobey, of Hobart, Ind., to Live Oak Child Care Center, Live Oak, Calif.

Mike Waters, of La Verne, Calif., to Betterway, Inc., Elyria, Ohio

Rob Curry, of Mamaroneck, N.Y., assignment pending

127th BVS Training Unit

(Training completed Apr. 2, 1977)

Randall Adams, of Harrisonburg, Va., to European Program, Northern Ireland

Alvera Brown, of Shelbina, Mo., to Morning Star Church of the Brethren, Pompano Beach, Fla.

Claron Brown, of Shelbina, Mo., to Morning Star Church of the Brethren, Pompano Beach, Fla.

Nancy Carlson, of Hollidaysburg, Pa., to Church of the Brethren Home, Windber, Pa.

Don Cessna, of Los Angeles, Calif., to Brethren Service Center, New Windsor, Md.

Virginia Clister, of Markleysburg, Pa., to Handi-Camp, Tucson, Ariz.

Karen Coffman, of Connellsville, Pa., to Inter-Faith Community Service, Denver, Colo.

David Moran, of Roanoke, Va., to Church of the Brethren, Harrisburg, Pa.

Greg Overfelt, of Boones Mill, Va., to Brethren Service Center, New Windsor, Md.

Scott Sanchez, of Boyd, Wis., to Norborne Day Care Center, Martinsburg, W. Va.

Frank S. Selga, of Long Beach, Calif., to Camp Mack, Milford, Ind.

Karen Sellers, of Harrisonburg, Va., to Bar 41 Ranch, Wilber, Wash.

Sally Sterner of Brodbecks, Pa., to Handi-Camp, Tucson, Ariz.

Brethren Colleges Abroad

To Barcelona, Spain:

Diana L. Aldea, Manchester College

Marion K. Bittinger, Bridgewater, Va., Ursinus College

Carl F. Bowman, Winchester, Va., Elizabethtown College

Todd Crenshaw, Charlottesville, Va., Bridgewater College

Cecilia Cuara, Azusa, Calif., La Verne College

Josephine DeMaria, Reading, Pa., Millersville State College

Jenny Deubner, Manchester College

Susan I. Goodling, York, Pa., Millersville State College

Manuel Guzman, Azusa, Calif., La Verne College

John Liechty, Archbold, Ohio, Goshen College

Linda Marie McQuown, Chula Vista, Calif., La Verne College

Oscar Menendez, Azusa, Calif., La Verne College

Tina Suzanne Mixell, Plainfield, Pa., Elizabethtown College

Cheriann Quinn, Santa Ana, Calif., La Verne College

Ruby Ramos, Covina, Calif., La Verne College

Susan Marie Redditt, Ardmore, Pa., Millersville State College

Virginia Rodriquez, Los Angeles, Calif., La Verne College

Christina Ryplansky, Radford, Va., Hollins College

Gretchen Mary Schlaback, Erie, Pa., Gannon College

Sandy Stewart, Frankfort, Ind., Manchester College

Mariano Tellei, Pomona, Calif., La Verne College

Doug Wiebe, Nappanee, Ind., Manchester College

Tim Worrell, Bakersfield, Calif., La Verne College

To Marburg, Germany:

Jeffrey Bach, Middletown, Ohio, McPherson College

Gary Baker, Yeagertown, Pa., Juniata College

Cynthia Bennett, Boalsburg, Pa., Juniata College

John W. Bowser, Shelocta, Pa., Juniata College

Kathleen Dettweiler, Reedley, Calif., Bethel College

Lori G. Goertez, Hillsboro, Kans., Bethel College

Christine J. Graber, St. Louis, Mo., Bethel College

Maryann Harder, Mr. Lake, Minn., Goshen College

Sharon Hodgkins, Mohnton, Pa., Goshen College

Daniel Jay Hollinger, Ephrata, Pa., Eastern Mennonite College

Jeffrey L. Hoover, Elizabethtown, Pa., Eastern Mennonite College

Thomas Edmund Kreider, Goshen, Ind., Goshen College

Ruth Mares, Springfield, Pa., Elizabethtown College

Mary Alice Nietert, New Haven, Ind., Manchester College

Mary E. Rhynard, Decatur, Ind., Manchester College

Joanne Sandone, Williamsport, Pa., Juniata College

Douglas Sexton, San Dimas, Calif.

Nancy Shephard, Portland, Oreg., Manchester College

Christine L. Shenk, Lititz, Pa., Manchester College

Phil M. Shenk, Washington, D.C., Eastern Mennonite College

Jane E. Snyder, Reading, Pa., Lebanon Valley College

Gay Nell Traxler, Sharpsville, Ind., Manchester College

Randall A. Wegman, Douglasville, Pa., Juniata College

To Strasbourg, France:

Catherine Carnarius, Lancaster, Pa., Elizabethtown College

Jeff Courtright, Hudson, Ind., Manchester College

Kimberly Kay Johsnon, Bringhurst, Ind., Manchester College

Carol Kay Jordan, Manchester, Md., Elizabethtown College

Pamela Kline, Bridgewater, Va., Bridgewater College

Laura Lincoln, Bellevue, Washington

Vicky Isenbert, Edensburg, Pa., Juniata College

Debra J. Mason, Fairfax, Va., Bridgewater College

Karen E. Mason, Fairfax, Va., Bridgewater College

Mark Nyman, Pottstown, Pa., Juniata College

Brian Roth, Stratford Ontario, Goshen College

Peter William Schweier, Decatur, Ind., Manchester College

Judith C. Simpkins, Fairfax, Va., Messiah College

Daniel F. Stramara Jr., Orwigsburg, Pa., Messiah College

Deaths

Abshire, Flora Mills, 83, Roanoke, Va., Feb. 12, 1977

Albright, Julia May, 45, Hollidaysburg, Pa., April 1, 1977

Alspach, David, 79, Fostoria, Ohio, Jan. 16, 1977

Bartley, Edward L. 86, Annandale, Va., March 18, 1977

Bland, H. B., 85, Newport News, Va., Feb. 18, 1977

Bowen, Vera E., 81, Cerro Gordo, Ill., March 26, 1977

Bowman, Aletha, 76, Cumberland, Md., Jan. 14, 1977

Brand, Carrie, 69, Ashland, Ohio, Feb. 15, 1977

Brand, Aileen, 76, Ashley, Ind., March 10, 1977

Brenneman, Clarence J., 85, York, Pa., Feb. 23, 1977

Brumbaugh, Clara, 98, Goshen, Ind., Feb. 8, 1977

Buckingham, Minnie Sue, 84, Cerro Gordo, Ill., March 19, 1977

Byberg, Lydia, 86, Erie, Pa., March 1, 1977

Cassel, Charles, 83, Souderton, Pa., Feb. 10, 1977

Chrisman, Grace Butterbaugh, 90, South Bend, Ind., Feb. 3, 1977

Christner, Florence, 91, Cerro Gordo, Ill., March 21, 1977

Craun, Marion J., 85, Bridgewater, Va., Feb. 26, 1977

Dietrich, J. Madison, 85, Lititz, Pa., Jan. 27, 1977

Dowdy, Cecile B., 56, Roanoke, Va., Dec. 28, 1976

Draper, Jesse C., 66, Martinsville, Va., June 14, 1977

Etchison, Anna O., 78, Hillcrest Heights, Md., March 25, 1977

Frantz, Alta, 73, North Manchester, Ind., Feb. 10, 1977

Fries, Leroy F., 82, Harrisonburg, Va., March 19, 1977

Ganger, Chauncey, 97, Goshen, Ind., Jan. 30, 1977

Geib, Ada May, 86, Lititz, Pa., Jan. 29, 1977

Gentzler, Mary E., 70, York, Pa., March 19, 1977

Goodling, Mary C., 81, Cocolamus, Pa., Feb. 18, 1977

Goodling, Steven M., 9, McAlisterville, Pa., June 11, 1976

Graham, Bruce, 67, Waterloo, Iowa, March 5, 1977

Growden, Ada, 68, Cumberland, Md., March 5, 1977

Hasty, Pearl, 95, Wabash, Ind., Dec. 15, 1976

Hay, Orlo M., 79, Rockwood, Pa., Oct. 23, 1976

Heiny, Wilbur W., Noblesville, Ind., Feb. 27, 1977

The scribbling didn't matter anymore

by Evamae Barton Crist

The January 1976 Messenger carried a statement by Evamae Crist, "No One Warned Me," telling of the bane and blessing experienced in receiving a family of nine Vietnam refugees into one's home. That statement is now expanded into a paperback book entitled Take This House, *published this July by Herald Press, Scottdale, Pa. Two adapted chapters follow.*

My girl friend phoned Saturday to inquire how things were going. "Oh, Carole," I exclaimed, "I have six beautiful hours all to myself completely alone."

I told her I had taken Anh and Dong, the children, Grandmother Le, and Vu to a picnic at two o'clock and didn't plan to pick them up until eight that evening. The hostess, a beautiful Vietnamese war bride residing here about five years, had invited several refugee families for a cookout.

As soon as I had learned of the plans, I phoned Dale at the plant and together we decided I would drive in to meet him and we'd go out for dinner. "Just so we're home by eight to pick them up," I reminded him and he agreed.

I was having a wonderful time by myself . . . doing some of those things I had postponed for so long. I basked in my freedom . . . feeling so good . . . so free of responsibility . . . when the phone rang. I was surprised to hear Dong's voice and I looked quickly at my watch. It was only 4:30!

"Evamae, can you come for us, please?"

"But, Dong," I remonstrated, "it's only 4:30."

"The children are tired, Evamae, please."

"Okay, Dong, I'll be right there."

As I put the phone down, I burst into tears. All my suppressed negative feelings began to emerge. Couldn't I have even one afternoon to myself? Wasn't I entitled to six hours of peace and quiet? This was my home. They were intruding in my privacy, my leisure time. I needed time alone.

However, my rebellion didn't last long. I soon composed myself, powdered my tear-stained cheeks, and started off to pick up my family.

I was careful to disguise my true feelings. Dong explained that the children had played so hard and had also overeaten. The hostess had served a native Vietnamese meal.

When we got home, Grandmother Le put Baby John in his crib for a nap while Dong and Anh prepared the other four children for their naps. Before long the house was nice and quiet again.

On the extension I called Dale and whispered into the phone that our plans were changed. Would he please come home for dinner instead of taking me out. I went to the kitchen and began peeling tomatoes.

After dinner Dale, being very sensitive to my needs, suggested that we go for a ride. I had prepared and served dinner; Anh agreed to clear the table and wash the dishes.

Without my knowledge, Dale had picked up two tickets to a drum and bugle corps exhibition scheduled for that night at a nearby athletic field. We had a wonderful time, alone on a balmy summer evening, sitting on the bleachers. On the way home we stopped for pineapple sundaes.

A strange car was parked in our driveway when we returned. One of the families from the picnic had stopped in to visit on their way home. Although we couldn't understand a word they were saying, we could see they were enjoying a delightful time together.

As I prayed that night, I asked to be forgiven of all those negative feelings. God showed me a verse in Ecclesiastes that I

I wondered, did th
book . . . and all the

Below: Around the breakfast table (clockwise from lower left), Viet, Quyen, Nguyen, and Phuong. Opposite: Grandmother Le (upper) is grateful for her Christmas gift, a new sewing basket. The children's parents (lower), Anh and Dong, celebrate New Year's Eve.

ference to "all things" include all this scribbling in my precious
ostile feelings I was experiencing toward my Vietnamese guests?

shall always treasure, "Fear God and obey his commandments, for this is the entire duty of man. For God will judge us for everything we do, including every hidden thing, good or bad" (12:13, The Living Bible).

* * *

I could hardly wait for the night. Doug Oldham, the fat man of gospel music, was scheduled to appear in our area for his annual concert. Fond memories of his previous concerts flooded my mind as I dressed for the occasion.

We were backing out our driveway when I thought of it! "Stop, Dale, I must run back into the house." I ran upstairs into Grandmother Le's room and from the bookshelf took one of my favorite books, *I Don't Live There Anymore* by Doug Oldham. I'm not sure why; I just wanted to have his book with me.

Dale had bought it for me, Doug had autographed it for me, and I had enjoyed reading it tremendously.

I could sense the excitement of the evening as we entered the lobby. "I hope he doesn't wear that awful cranberry suit tonight," I whispered to Dale as we walked past Doug's album display into the auditorium.

"Why, what's wrong with it?" Dale wanted to know.

"He's much too wide to wear red," I answered.

When Dale returned from hanging up his coat, he told me I could relax. "I just saw Doug," he said, "and he's wearing a nice blue outfit."

The lights grew dim, dimmer; the auditorium was in total darkness. A spotlight suddenly illuminated the round face of that beautiful man in the front row. He picked up the microphone and began to sing, "I Love the Thrill That I Feel When I Get Together with God's Wonderful People."

The spotlight followed him to the stage where for the next hour I was captivated by the charisma of this gospel singer . . . his glorious voice singing . . . praising . . . weeping.

At intermission Dale walked out to the lobby. I casually opened the book I had brought along with me.

I couldn't believe my eyes! There on the first page. where Doug had personally autographed it for me so beautifully were red ink scribbles all over! Oh, no, not my precious book! I wanted to scream. I felt like crying.

Welcome
Chao Mung
I Quy Vi

It all came back to me slowly. Several weeks ago I was helping Grandmother Le with her English lesson in her bedroom. She showed me her notebook where in perfect English and beautiful script she had written laboriously with a red felt-tip pen:

In the morning I get out of bed
In the morning I eat breakfast
In the morning I go to school
In the morning I go to work

She was kneeling on the floor using her bed as a desk. I knelt down beside her and leaned on the bed as I watched her write.

Little Phuong came over and wanted to be included in the English lesson that morning. I remember Grandmother Le gave her the red pen, and inwardly I shuddered. What if she wrote on the painted walls or on the beautiful wallpaper? But I was busy teaching my favorite pupil and promptly forgot about the red pen in the hand of a two-year-old.

I looked again at my book. There beneath his signature Doug had written, "Romans 8:28." I remembered part of that verse: "All things work together for good to them that love God. . . . "

I wondered, did that reference to "all things" include all this scribbling in my precious book . . . and all these hostile feelings I was experiencing?

The second half of the concert was a masterpiece as Doug continued his brilliant performance. The audience sat spellbound, mesmerized by the magnificence of this man's voice and testimony.

As I listened to Doug's rendition of "He Touched Me," I closed my eyes and thought of precious little Phuong. I remembered all those rounds we made together on the tractor, with her on my lap as I mowed the lawn. Round and round we went, me singing loudly over the sound of the motor, Phuong trying her best to keep up with the words and the melody.

Suddenly the red scribbling didn't matter anymore. I couldn't wait to get home to hug her and tell her once again how much I loved her.

I hoped she would still be awake! ☐

editorial

'Please don't let this harvest pass'

It was almost uncanny the extent to which Ambassador Andrew Young's message at Annual Conference underscored some current movement and General Board program.

In his Richmond address the US Ambassador to the United Nations commended the Church of the Brethren for its leadership in the reconstruction of war-torn Europe. The sometimes controversial relief and reconciliation measures that the Brethren introduced, he said, did not rest upon political feasibility, but stemmed from a concern to deal practically with human hunger and hurt.

As to the role of Brethren in Europe, Young reflects out of firsthand knowledge, for in 1953 he was a Brethren service workcamper in Austria—an event he terms "my first diplomatic experience." In that workcamp with representatives of 20 nations he discerned that people relating to people, more than principles and treaties and protocol, is the crux of diplomacy. And on that note he wryly told the Brethren: "Many of the problems I am having trying to be a diplomat is a result of getting my orientation from you."

As chief US delegate to the United Nations, Young would welcome taking some of the constraints off diplomacy and loosening the reins of diplomats. As a minister and civil rights leader of long standing, he would wish that the church more fully realized that the gospel is the most revolutionary force in the world. He chided the Brethren: "I think maybe you've gotten a little too establishment in the last 25-30 years."

One area where he would like to see Brethren impact heightened is in global hunger. "When we see how interdependent democratic freedom and agricultural development are, it would seem that a church that still represents the best of American agricultural tradition would have a special calling in a hungry world."

Another area regards taxation and disarmament. He urges citizens to make government accountable for its stewardship of tax dollars, investing in life and development rather than things that make for death and destruction.

It is just such concerns as these that underlie the General Board's commitment to "a Christian witness to salvation and justice" (see page 18). Here the emphasis will be upon salvation and renewal, not as an escape, but as concrete engagement with Christ in the world. Here the thrust will be to bring a call to witness to the justice and compassion of Christ in places where needed most. Here the objective for witness will be not success but obedience.

Toward this end, present staff, including this writer, and some present funds are being diverted to special assignments for a two-year period. The efforts will be to intensify the Brethren witness in the areas of non-violence and disarmament, the stewardship of resources, and the building of community.

Ambassador Young quoted a favorite old hymn which says, "Sinner, please don't let this harvest pass." There is a sense, he said, in which all of us Christians are yet sinners; the problems of the world are our problems too. That to these problems Christians bring freedom hope, salvation and justice—gifts of God through Jesus Christ.

Sinners, saved, brothers and sisters all: please don't let this harvest pass.—H.E.R.

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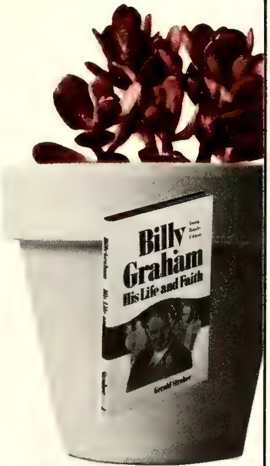
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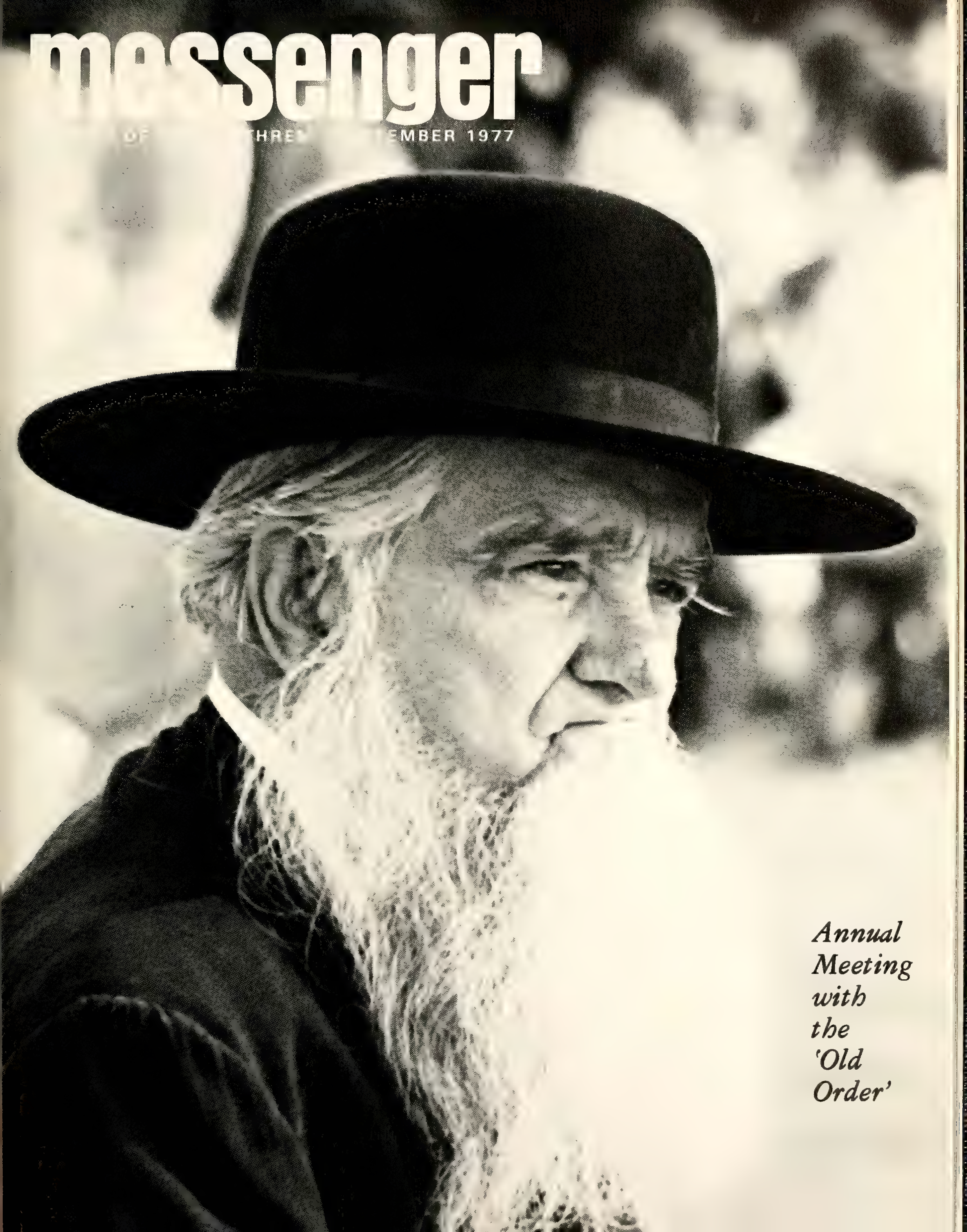

messenger

OF THRE EMBER 1977

*Annual
Meeting
with
the
'Old
Order'*

contents

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14 **Brethren at Worship Yesterday and Today.** Kenneth I. Morse has adapted a section of his latest book, *Move in Our Midst,* showing Brethren how to preserve the meaningful features of past modes of worship and to supplement them with the new.

17 **A Protest: Disposable People and Throw-away Relationships.** Richard L. Landrum raises the question if, in our disposable/throw-away society, we aren't extending the idea a bit further than household rubbish.

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letters

WHO AMONG US CAN JUDGE?

Thank you for the May MESSENGER on Family 77. This issue is full of excellent and stimulating articles and one disturbing letter from Landis Hornberger on the Bible's (and indeed God's) support of the death penalty.

After reading this letter and the scriptures cited within it many times I am more and more disturbed and feel compelled to comment.

I feel one scripture in particular (Romans 1:32) was snatched completely out of context to support a view which I find in direct opposition to my understanding of God.

Mr. Landis points out that Paul lists a number of sins, including murder, which render one worthy of death. He seems to have missed the sins of the proud, gossips, disobedient to parents, and the *unmerciful* which are also deemed worthy of death.

But even more important and in closer touch with the Spirit of Christ Jesus is the continuation of the scripture in Romans 2:1, "Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you the judge are doing the very same things."

Who will judge which of us is heartless and holds no regard for the taking of human life? Who among us can judge another hopeless?

Even Saul was once a party to murder and persecution. God, in his great mercy and love, granted Saul life, not death, and the Apostle Paul was the result.

TERRI BENEDICT
Springfield, Ore.

RETURN OF THE DINOSAURS

I was shocked by the letter in the May MESSENGER entitled "Bible Supports the Death Penalty."

To decide that someone deserves to die is a decision I do not want placed in human hands. Are we forgetting so quickly Vietnam and the two world wars? Remember our heritage!

Whether we choose to accept it or not, the murderer is a product (waste product?) of our society. This individual has learned from society and his environment that to kill can be profitable. Our society has taught this man to kill. Would you stand our society before a firing squad? I hope not.

I am presently a high school exchangee living in Germany. The Gary Gilmore execution was in all the papers here.

A friend asked me if we still had dinosaurs in America.

I shrugged my shoulders and said, "They may be coming back."

KENNETH H. YOHN
Bielefeld, West Germany

TO FEED THE HUNGRY

On page 5 of the June MESSENGER is an article describing a meat canning project supervised by Joel Petre of the Brethren Service Center at New Windsor. The result was 7200 cans of meat and 2400 cans of broth. On page 6 of *Modern*

Maturity (June-July) is described a similar community canning program.

I suggest the Church of the Brethren sponsor, expedite, and expand similar projects into every available community around the world. All types of food of superior nutritious value would be preserved. The potential for such a program is incomparably greater than for Heifer Project, Inc., which has become so amazingly successful. This could be a major contribution to peace, since starving people can easily be incited to war.

I recommend such a program be coordinated with Mormon Welfare at Salt Lake City, Meals for Millions at Los Angeles, and Food Banks discussed by American Government and World Bank representatives.

Canning equipment and procedures to prevent botulism can be obtained from Government Bulletins and from the Deseret Book Company at Salt Lake City.

There are now an estimated 480 million malnourished and starving people in various countries. At the present rate, world population will double in 38 years and food needs can be expected to increase accordingly.

Such a program can contribute to self-help for the hungry people. It can utilize money, energy, and skills diverted from non-essential activities in the United States.

Herbert Strietzel

La Verne, Calif.

CASUALTIES OF THE ROAD

A comment on the Here I Stand article by Omer M. Long, "Why Soft on Drink and Hard on War?" (April).

I commend Mr. Long on the article and have felt this way for a long time. Several people I have known lost their lives because someone was driving under the influence of alcohol.

Also, our state and nation is under a 55 mile speed limit to conserve energy, and that helps save lives. But how many obey it? To me this is also part of being a Christian.

Donna Clark

Delphi, Ind.

FACT-FINDING IN PANAMA

It seems awfully funny to me that after only five days on a fact-finding trip to the Panama Canal Zone, the Brethren Citizenship Seminar came up with so many decisions (Outlook, May).

After serving 37 months in the military there, I think I and quite a few other veterans have the facts a little bit better than Ron McAdams and his group found in only five days.

Everyone knows Gen. Torrijos is a dictator and by us giving up the Canal it is nothing but a giveaway to the communists.

I guess my becoming partially disabled while serving there was all in vain.

God help this country if all decisions such as this group's can be made in just five days.

Paul J. Boyd

Defiance, Ohio

EQUALITY AND SUBMISSION

The May Messenger shared the testimony of a Brethren couple who chucked the idea of authority and submission. Annual Conference gave those principles a funeral service.

I am one of those ignorant pastors who has just enough sense to trust what the Bible clearly teaches. If we are going to be consistent let's side with the Jehovah's Witnesses, who say that Christ is not God and who use as a proof text the fact that Jesus voluntarily subordinated himself (for eternity) to the Father. . . .

I believe that Paul's principles are the best blueprint: Principles that will work only when both husband and wife do their part. It will take more than conferences and so-called scholars to move from Him who said, "He . . . will guide you into the truth all of it" (John 16:14).

I am amazed that the Holy Spirit within a very short time from these words did the impossible—enabled the Jews to love Gentiles. Yet He has been detained for 2,000 years before "equalizing" the sexes.

Doyle Peyton

Hartford City, Ind.

BILLIONS OF RIVERS OF OIL

Are the ancient Scriptures relevant to modern life?

"With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil?" (Micah 6:6-7).

Today we are pouring out ten billions of rivers of oil to our god, the internal combustion engine. We drive ourselves to a frazzle, trying to establish and maintain a false importance. How vastly superior we are to all our stupid ancestors!

Your brother oil burner. . . .

Christian Bashore

Gettysburg, Ohio

REFLECTIONS AT 103

The May Messenger pictured the 1924 Annual Conference at Hershey, Pa. I have an enlarged picture hanging in my room of the 1921 Annual Conference, also at Hershey. What a different audience from Conference today. A very plain picture of Cora Stahley as songleader and Otho Winger as moderator.

At the Hershey Conference there were many, many pup tents which we rented as we had plenty of bedding along. We traveled in a chartered train coach. Would you see folks sleeping in pup tents today at Conference?

Those good old days have passed, and as I am soon 103 years old, I look back on those days as times when we knew who were women. By today's clothing, we cannot tell them apart from men. What a pity!

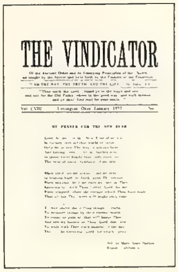
God help us as Brethren that we let our lights shine.

Orpha Nusbaum

Middlebury, Ind.

page one

Each month there arrives at our office a little magazine called *The Vindicator.* Starkly black and white, with no illustrations, its 32 pages are filled with homilies and commentaries, poetry, extensive obituaries, and other transitional notes—a sort of Messenger made up solely of Letters, Here I Stand, Turning Points, and Editorial. Its very simplicity and starkness reflects the integrity and faithfulness to principles of its publishers.



THE VINDICATOR

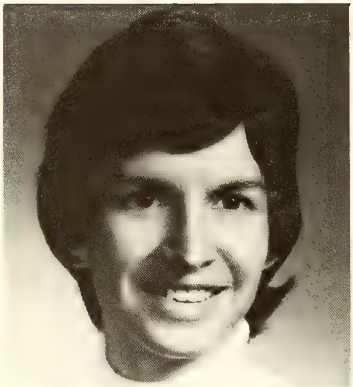
The Vindicator—into Volume CVIII—is the venerable denominational monthly of the Old German Baptist Brethren. Known to many of our readers as the "Old Order," this group is made up of the spiritual descendants of 4,000 conservatives who in 1881 drew off from the main body of the denomination, alarmed at the rapid change—schools, evangelism, missions—pursued by the "progressives."

With a sensitivity born of respect and admiration, Stephen Bowers Harroff and Peter Michael have, in our cover story, opened a window not only on the "Old Order," but on a Brethren heritage many of us know too little about. Harroff teaches Germanic languages at Indiana/Purdue Universities in Fort Wayne, Ind., where he is a member of the Beacon Heights congregation. Peter Michael, a Bethany senior, served that group as intern pastor this past year.

Other September contributors: Richard L. Landrum is pastor of the Stone Church, Huntingdon, Pa. A former missionary and teacher, Anna B. Mow lives in Roanoke, Va. Evelyn M. Frantz is a free-lance writer from Harrisburg, Pa. Virginia Mollenkott teaches English at William Paterson College in New Jersey.

Elgin-based writers include Norman F. Reber, Post-30 BVSer on our Communications Team; BVSer Conni Nafzinger, Volunteer Services; and Rick Gardner, editor for biblical resources.

Here I Stand statements: Stanley Hamilton, Richmond, Ind.; Sam and Cindy Weber-Han, Warrensburg, Mo.; Rosella Miller, New Lebanon, Ohio; Robert M. Latshaw, Parker Ford, Pa.; and Pearl L. Miller, Marion, Ohio.—The Editors



Ruthann Knechel Johansen: To create a new order

"In losing one's life, one will find it."

Ruthann Knechel Johansen applies this principle to world peace, to the women's liberation movement, to interaction with the environment, in the struggle for domination of one person over another.

"People should see themselves as part of a whole system, not in mastery over nature and other people. Other cultures do not insist on domination over others, which is an act of violence."

Ruthann believes that the primary alienation between God and human beings and between male and female derives from our insistence that we must be masters. This striving for mastery is due to feelings of inferiority, she contends. "In the American experience we have not viewed the drive for independence as a corporate freedom. It was independent freedom that the colonists were fighting for," in her view.

Resource person and workshop leader, writer of curriculum materials and MESSENGER articles, Ruthann has recently written a book about women's liberation entitled *Coming Together: Male and Female in a Renamed Garden*. Here again she pleads for losing one's life "in the creation of a new order" rather than in separation or in attempts to gain power over others. "Liberation is possible only with some experience of reunion between woman and man, human beings and nature, the temporal and the spiritual."

In 1968 Ruthann and her husband Robert traveled in 14 countries in Europe, the Soviet Union and Africa.

Before that Ruthann had taught junior and senior high school English. She feels teaching is the most satisfying thing she has done and says, "I think of myself primarily as a teacher."

She is currently working with Richard Falk, professor at Princeton University, who is studying issues that prevent or facilitate world order and global change. To take this research position, she has interrupted her doctoral studies in English literature with emphasis on religion and culture.

Ruthann feels pessimistic about long-range prospects for a more peaceful, humane world without some form of spiritual renewal or rebirth as a solution to antagonism between women and men, between oppressed and oppressor. She recognizes that this will require much time, "but there is purpose in the struggle."—EVELYN M. FRANTZ

intouch

Peggy Frantz: Weavin

For Peggy Frantz, the threads that weave among her life experiences are peace, education, and social issues. "I'm interested in non-violent direct action and socialist alternatives. I'm interested in grounding my activities in Anabaptist tradition and faith. I'm interested in intentional community living, sharing tasks with people, and sharing the common vision of what Christianity means to us."

Presently in Kansas City, Mo., Peggy is part of the staff at the Catholic Worker House, providing food and housing for families and individuals who can't find work or don't have a place to stay. She is also involved in selling books for the Non-Violent Studies Institute Bookstore. "It's a small mail-order bookstore, about 100 different titles concerning the philosophy and practice of non-violence."

Throughout high school, Peggy's activities encompassed involvement in Northern Indiana local and district youth cabinets, community organizing for hunger walks, political campaigning, and being a delegate to Annual Conference. At Manchester College, her interests led her to a double major of Peace Studies and Political Science. Regarding career plans, she said, "Instinct told me that I would find a way to work on what was really important to me."

Peggy's between-semester experiences included volunteer work in Washington, D. C., a culture and history seminar in India, helping

reads of peace

build a new house, intensive courses in language and culture while living with a family in Mexico, and traveling around Central and South America. "My education consisted of travel, cross-cultural communication experiences, and organizing. A large balance of reflection and action is how I learn best."

Upon graduation from Manchester in 1976, Peggy began work with the Fellowship of Reconciliation (FOR) Committee on Militarism and Education under the directorship of John Swomley, Jr. "I was responsible for correspondence, secretarial work, a monthly 'Militarism Memo' to educators, and research on the forms of militarism in education: high school and college ROTC, recruiting, and military testing and research. We believe that military training is contrary to the purposes of the educational process, and must be opposed."

After a year of living on subsistence wages, Peggy feels a need to get the burden of college debts off her shoulders. She also wants a more contributing role in organizing and research. The opportunity facing Peggy this fall is a salaried position with the National Interreligious Service Board for Conscientious Objectors (NISBCO) in Washington, D.C.

The threads of peace, education, and social issues continue to weave in the life of Peggy and in the lives of those with whom she works.—Conni Nafzinger

Luther Harshbarger: Religion on campus

"You either take the job or I will abolish the job!" Penn State President Eric Walker was speaking in 1957 to Luther Harshbarger, the university's full-time chaplain and coordinator of religious affairs. Luther was firmly convinced he should not also occupy the newly-created university chair in religion and humanities. But he finally accepted the appointment.

A graduate of McPherson College, Bethany Theological Seminary, and Yale Divinity School, Harshbarger had come by way of several pastorates and war prisoner YMCA work in Europe to the university in 1949 as secretary of the Penn State Christian Association, then the only authorized religious organization on campus. A few years later he became the university's first full-time chaplain.

As chaplain he coordinated the campus activities of 25 religious organizations. In 1962 Harshbarger resigned from the chaplaincy, continuing as professor of religion, and in 1965, became head of the department. Then there were only two such departments at state universities, in contrast to 47 today.

A department of religion brings awareness of the religious dimensions of life to a university campus. Luther says, "It's no longer enough, for example, for psychology professors to assert there is no soul because they have never seen one. They have us to deal with if they make a silly argument like that.

"Our purpose with students is to help them be intelligent in all spheres of which humanity is a part; 90 percent of what we do every day is done in faith without any certainty principle whatsoever."

Luther asserts that youth have more interest in religion now than at any previous time during his 27 years on campus. Also he finds in them "a new appreciation for the importance of the institutional church," because it is a "Rock of Gibraltar" compared to changing governments and institutions, including educational ones.

He feels the church must speak a stronger theological word to "human problems like abortion, euthanasia, and all the exotic biological problems that are hitting us now." Also the church must build a wider understanding of the Christian symbols of community.

"I dare say that the Brethren love feast might be one of the most radical things the Dunker church could propagate in the American community once we get it right. At our little University Baptist-Brethren Church, we have footwashing at one of the communions each year. To the typical intellectual it at first sounds insane, but the youth go crazy over it. It could be one of the finest things we ever did if we explained it and observed it, as Paul says, 'in decency and order.'"—Norman F. Reber

'Today Is—' conference set for Thanksgiving

A conference designed for Brethren college students to get acquainted with each other and their church is scheduled at Bethany Theological Seminary, Oak Brook, Ill., over Thanksgiving weekend.

Under the theme of "Today Is—," the conference will center on three overlapping foci: "I Am—," creation and awareness of each person's faith understanding; "Christ Is—," responding to the gospel's message; and "We Are—," dealing with being intentional members of the Body of Christ and the world.

Resource leaders from Bethany Seminary will be John Cassel, Nancy Faus, Dena Pence Frantz, Donald E. Miller, and Graydon F. Snyder; from the national staff, Mary and Ralph Detrick, Ralph McFadden, and Robert W. Neff; and from campus ministries or parishes, Robert Knechel, Alice Martin, and Andrew Murray. Kerby Lauderdale also is listed among the leaders.

The three-day event is planned jointly by the Parish Ministries Commission of the General Board and Bethany Seminary.

Ralph McFadden, Parish Ministries consultant for post secondary education, has developed a mailing list of young adults and college students from correspondence with congregations. He reports that invitations to the "Today Is—" conference have gone out to 2,500 students and young adults. "We have planned the three days to be economical, low key, and enjoyable, but still significant," he says.

Preregistrations are to be sent to Bethany by September 25. Additional brochures/applications are available from Ralph McFadden at the General Offices.

Consider handicapped, congregations urged

The first denomination to make it official policy that congregations must take into account the special needs of handicapped people is the United Presbyterian Church.

In its 189th General Assembly in Philadelphia the church encouraged the construction of ramps, entrances, stairs, and bathrooms adapted to the needs of handicapped.

The action also took into consideration an expanded definition of who the handicapped are. The definition is drawn from the Department of Health, Education and Welfare which includes the mentally retarded, the deaf, the visually handicapped, the emotionally disturbed, the crippled, and those with speech impairments among the handicapped.

Bethany Seminary will host the Thanksgiving weekend meeting of Brethren college youth.

One proviso is that money for new construction not be released by agencies of the General Assembly unless the applicant is in substantial accord with the new building guidelines.

Besides the policies on new construction and on alteration of existing facilities, the action is seen by proponents as launching the Presbyterians into several different kinds of ministry to the handicapped, including "signing" for the deaf.

Brief supports policy on school applicants

A friend-of-the-court brief supporting school admissions policies that give a special consideration to minority applicants has been filed with the US Supreme Court by the National Council of Churches and 19 other public-interest organizations.

The brief was filed in behalf of the University of California, which is appealing a California Supreme Court ruling that found the university's special admissions policy violated the US Constitution's guarantee of equal protection.

The state Supreme Court ruled on a suit brought by Allan Bakke, a white applicant who claims he was denied admission to the university's Davis Medical School because of the university's special program to admit more minority students.

A lower state court found that Bakke would not have been admitted even if the special admissions program had not existed, but the California Supreme Court overturned that decision. The university has now appealed the US Supreme Court.

According to the *amicus* brief, many professional schools have concluded that "the concept of equal protection required the development of modes of access that would dissipate in some parts the effects of past discrimination."

To this end, it says, "many professional schools opted to select qualified minorities by reference to non-academic as well as academic criteria that would more broadly reflect the ability of minority applicants to learn and practice the profession."

The brief stresses, "It would be erroneous, however, to conclude that this meant the admission of minorities who are 'less qualified' than whites who are rejected. To do so would assume that qualifications can be measured only by reference to traditional numerical criteria. But these criteria, at best, have only limited utility in predicting academic performance and none in predicting professional performance."

The brief says that 90 percent of minorities admitted to medical school despite their lower academic scores have graduated, a higher success rate than that of white students.

Other groups joining in the friend-of-the-court brief include National Education Association, Young Women's Christian Association, and National Urban League.

Ruling of court sought on Southern Ohio home

A suit against The Brethren's Home, Greenville, Ohio, was filed in June by the trustee of the First National Bank of Dayton, seeking the court's guidance on approaches to the home's financial problems.

Entered in the Common Pleas Court of Montgomery County, the case is a special type of lawsuit termed a declaratory judgment.

"It is special in the sense that it does not seek a money judgment; it does not seek to declare the home bankrupt; it does not seek to foreclose and sell the buildings; and it does not seek to declare the $9,026,000 principal balance on the outstanding bonds due," explained Kenneth L. Bailey, legal counsel for the home.

The suit asks the court to inform the bank trustee and the home as to what solutions would be fair for all parties.

"Even though we at the home have many problems, the bank trustee has significant and conflicting problems in deciding what it should do to treat fairly approximately 2,000 bondholders," Bailey continued. "Different bondholders want different things. In addition, the rights of 475 residents cannot be disregarded."

The attorney acknowledged that while The Brethren's Home would have preferred the problem not to go to court, the litigation "ultimately may help everyone to live with a situation where there are not sufficient resources to fully satisfy the needs of everyone."

Over the past year and a half the home has made a major effort to trim operating expenses and to bolster income. Contributions, the bulk of them from Southern Ohio churches, in the 15-month period up to mid June totaled over $725,000.

The problem area continues at the point of meeting bond interest payments and the retiring of bonds as they mature.

Brethren Singers: Old hymns, fresh challenges

"Why not?"

"Why not what?"

"Why not invite several friends in tonight after church to sing old hymns?"

"Who'd want to do that?"

Those were among the questions that led in 1970 to organizing a group of friends to sing hymns from the 1901 *Brethren Hymnal.* Later other members of congregations in the Atlantic Northeast and Southern Districts of Pennsylvania joined that initial group of Sunday night singing friends to become the Brethren Singers.

Although it started as a fellowship group, meeting and singing in each other's homes, it wasn't too long until they were invited to render programs of these 1901 hymns in retirement homes and local congregations.

And so to the dimension of fellowship, they added the dimension of mission—mission of hope, of comfort, of Christian enjoyment for others through the singing of hymns which speak of a personal relationship with God, of the joy and peace which comes from involvement with and commitment to God, of the hope of eternal life and of personal salvation. And to the dimensions of fellowship and mission, they added the dimension of service to God through leading congregations in worship services of song.

The Brethren Singers continue to experience Christian joy and satisfaction in singing hymns which, according to the preface to the 1901 *Brethren Hymnal,* "were derived from the songs of the earliest Christian worshipers and it may be from the very tunes sung by Paul and Silas or maybe at the institution of the Lord's supper."

The Brethren Singers are convinced that the messages of these hymns should continue to influence lives and they are making it a significant part of their ministry in song to have the hymns challenge Christians to a deeper faith and a stronger commitment to their Lord, Jesus Christ.

Since many in the group have choir or church responsibilities in their respective congregations, the number of programs which they can sing has to be limited. Even so, they have sung more than 100 programs during these past seven years.

Traveling mostly in individual cars, the Brethren Singers have logged many miles in rendering programs in Pennsylvania, Ohio, Indiana, Maryland, New York, Connecticut, Delaware, and Virginia. The group finances their trips out of personal contributions and through modest honoraria which they accept to help defray traveling expenses.

Under the directorship of Stanley S. Dotterer of the Elizabethtown Church of the Brethren who is his own accompanist, the group currently numbers 26 members.

In singing together, praying together, laughing together, eating together, worshiping together, and traveling together, they have developed a camaraderie that has given new meanings to the words "brothers and sisters." They have experienced a sharing of each other's joys, sorrows, pains, happiness, and disappointments, all of which has helped them to enrich their own lives and the lives of those whom they serve.

The members of the Brethren Singers represent six congregations of the Atlantic Northeast District, Elizabethtown, Lancaster, Chiques, Mount Wilson, Hempfield, and Lititz, and two congregations of the Southern District of Pennsylvania, York First and New Fairview. They will resume their program schedule Sept. 18 and visit nine churches and one retirement home this fall.—K. Ezra Bucher

Seated: Stanley S. Dotterer, director; first row (from left): Leona R. Weaver, Esther M. Bucher, Dorothy L. Lehman, Thelma E. Jenkins, Elsie Z. Kilhefner, Mary S. Forney, Sara E. Steelman; second row: J. Arthur Smith, George W. Heindel, Ruby N. Heindel, Margaret L. Dotterer, Frances M. Diehl, Floy M. Hess, Robert O. Hess, Walton Z. Moyer; third row: K. Ezra Bucher, Jesse O. Jenkins, Wilbur E. Weaver, John C. Lehman, John M. Steelman, Norman E. Kiehl.

outlook

Brethren help stop B-1 Bomber production

Preceding President Carter's announcement opposing B-1 bomber production was a campaign by a coalition of 34 organizations that urged the controversial project be scrapped. The Church of the Brethren Washington Office was integrally involved in the efforts.

The B-1 was opposed by Brethren and other religious groups as an affront to peace and justice. Still more organizations saw the $100 billion project as a waste of money and resources.

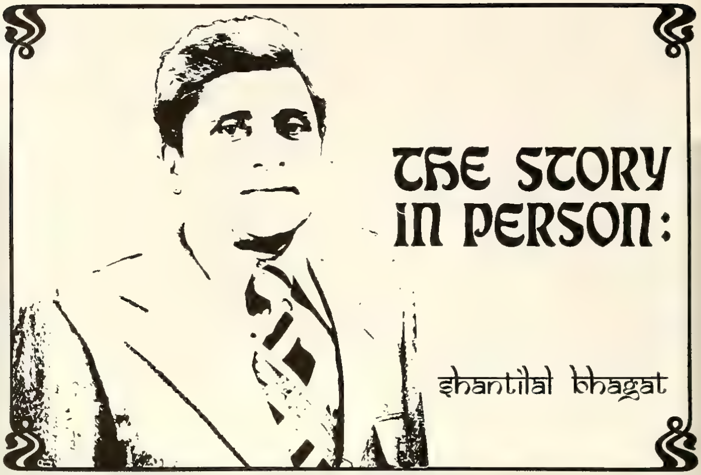
Many Brethren helped stop the B-1 by writing letters, circulating petitions, phoning the White House, and demonstrating against the B-1. In May, Washington Office BVSer Ann Lugbill represented Brethren opposition to the B-1 in a White House meeting.

In June, the Church of the Brethren General Board sent the following message to President Carter urging him to stop the B-1: "The important decision you are making will have long term effects for the prospects for peace in our world. . . . We assure you of our prayers as you make this decision."

After the President's decision, Washington Representative Ruby Rhoades sent a message of support to Carter and exclaimed, "This is a victory for Brethren, as well as other concerned Christians who are working for peace and justice."

But Rhoades was dismayed by the proposed cruise missile. A small nuclear missile that is hard to detect, the cruise could impede arms control agreements between the US and Russia.

Rhoades concluded, "We must ban the cruise missile and stop the spread of nuclear weapons technology."



Bhagat story: What it means to be in mission

A highlight of the recent Annual Conference was a slide/tape presentation of the life of Shantilal Bhagat, since 1968 Asia representative for the World Ministries Commission. The Bhagat story explores how mission in the Church of the Brethren has changed over the years and what it now means to be in mission. Designed as a resource for congregations as they look forward to making Brotherhood Fund self-allocations for 1978, the slide/tape set is being distributed through the districts along with other "Partners in Mission" interpretative materials by the Stewardship Enlistment Team. To schedule, interested congregations should contact their district office.

Churches weigh stance on homosexual behavior

A highly sensitive issue among churches particularly in conventions this summer was the question of civil rights for homosexuals and, in some instances, of their rights for ordination.

In some assemblies Anita Bryant, singer and foe of civil rights legislation for homosexuals, was the subject of resolutions.

The Southern Baptist Convention meeting in Kansas City adopted a resolution calling homosexuality a sin and commending Miss Bryant and others for their "courageous stand against the evils inherent in homosexuality." The Baptist General Conference meeting in Duluth similarly lauded the singer's "courageous stand for morality."

The Unitarian-Universalist Association, however, in its General Assembly in Ithaca, N.Y., deplored Miss Bryant's Save Our Children campaign which resulted in the repeal in a Dade County, Fla., referendum of a local law prohibiting discrimination against homosexuals in housing and employment.

This crusade, declared the 11th synod of the United Church of Christ, meeting in Washington, D. C., "represents a reactionary movement which may eventually erode the civil rights of all."

The UCC synod reaffirmed a 1975 position statement which called for legislation supporting civil rights for homosexuals, but in doing so said that it was not addressing "the rightness or wrongness of same-gender relationships," but expressing its "Christian conviction that all persons are entitled to full civil liberties and equal protection under the law."

Substantive debate on the issue also took place among delegates to the General Assembly of the Presbyterian Church in the US, meeting in Nashville. The delegates called for policies to end social and economic discrimination against homosexuals, but turned down repeated attempts to label homosexual activity a sin.

Instead, the assembly endorsed a study paper which says Presbyterians must choose between three alternatives: The beliefs that homosexuality is sinful, that it is a sickness or "arrested psychosexual development," or that it is "a legitimate variety of human sexuality."

The assembly did adopt a statement to accompany the study paper confessing "the need for more light" and observing that "homosexuality falls short of God's plan for sexual relationships."

In Philadelphia, commissioners to the General Assembly of the United Presbyterian Church voted 381 to 278 to turn down a resolution which would have declared the ordination of known, practicing, "unrepentant" homosexuals as irrevocably improper. The assembly reaffirmed an action of a year earlier authorizing a two-year study of the issues involved in ordaining known practicing homosexuals.

A study paper voted by a unit of the Christian Church (Disciples of Christ) to present to the denomination's coming General Assembly, Oct. 21-26 in Kansas City, states that there is no evidence that homosexuals constitute a greater threat to society than other persons.

The study paper further sets forth the view that Jesus never mentioned homosexuality and that he looked upon sexual sins as he did all other sins, "in the context of broken relationships."

In the Old Testament reference to "the sins of Sodom," the study paper interprets this as meaning "inhospitality rather than homosexual perversions."

The Disciples' paper maintains there is no evidence that homosexuality is on the increase, although there is a greater public awareness of homosexuals.

Under consideration in the American Lutheran Church is a study document that, "after taking as a whole the message of Scripture," concludes: "Homosexual behavior is sin, a form of idolatry, and breaking of the natural order that unites members of the human community." Nonetheless, the ALC study acknowledges the rights of homosexuals to civil liberties.

Increasingly, the issue is being given discussion by the church press. *Christianity and Crisis,* in a special issue on homosexuality, observes that "homosexuals themselves assert that they did not choose their orientation but discovered it. Research increasingly supports this assertion. The scriptural and theological bases on which condemnation of homosexuality has been founded are under challenge. The condemnation itself, and the treatment of homosexual persons which flows from it, are out of harmony with the central message of Christian revelation."

America, the Jesuit weekly, charged in an editorial that the Save our Children campaign in Florida "not only lacked Christian compassion toward homosexuals but also violated basic justice in perpetuating a lie." It said there is "no evidence to suggest that children are more likely to be molested by homosexuals than by heterosexuals. Yet this canard was used shamelessly by Miss Bryant and her followers."

America further editorialized that what is needed is "enlightened understanding," not "impassioned crusades by either gay militants or Anita Bryant fundamentalists."

Amid such varied responses, for enlightenment to lead to concensus is a bit much to expect. But one signal to be picked up from the articles and assemblies and arguments to date is that when it comes to homosexuality, the church has a theological issue and a human rights issue clearly its own.

underlines

INDIA AND NIGERIA UPDATE ... A total of 301 baptisms in six congregations in India's Vyara area occurred in the first six months of 1977, missionary *Everett Fasnacht* reports. Much of the gain is attributed to the newly acquired pastoral leadership in each of the congregations. . . . Three new churches in Ekklesiyar Yan'uwa a Nijeriya bring the number of congregations to 60. The church in Nigeria has 352 preaching points, 25,000 members, and approximately twice that number of worshipers on any given Sunday.

PEOPLE YOU KNOW ... *Lois Teach Paul,* managing editor of Agenda and frequent Messenger writer, has resigned effective this fall to facilitate a regrouping of Communications staff. . . . In August *Jan Mason,* a 1977 La Verne College graduate, became the new assistant in Brethren Volunteer Service training. She succeeds *Annamae Rensberger,* training assistant for the past 11 years.

In an ecumenical gesture *M.R. Zigler* attended an occasion in Des Moines marking the 60th anniversary of ordination to the priesthood of long-time Roman Catholic friend *Luigi G. Ligutti.* The monsignor, now living in his native Italy, is widely known as "Mr. National Catholic Rural Life."

New officers of the District Executives Council are *Stanley R. Wampler,* chairman; *Truman Northup,* secretary; and *Carroll Petry,* treasurer.

CHURCH-RELATED INSTITUTIONS ... *Larry K. Ulrich,* M.D., of Oak Park, Ill., chairs the Board of Directors of the Bethany Brethren-Garfield Park Community Hospitals. He succeeds *William Cable,* Syracuse, Ind., who chaired the Bethany board or the joint board consecutively for 19 years. . . . Inauguration of *Mark C. Ebersole* as the eleventh president of Elizabethtown College in Pennsylvania will occur Nov. 5. He began his term on July 1. . . . *Phyllis Carter,* Wabash, Ind., pastor and member of the General Board's Executive Committee, will be pastor in residence at Bethany Theological Seminary during the fall quarter.

AMONG THE CAMPS ... *Roger Cruser,* Mountain City, Tenn., and *Brad Collins,* State College, Pa., respectively serve as the new resident director and the maintenance staff for Southern Ohio's Woodland Altars. . . . *Larry Deffenbaugh* was installed June 12 as manager of Camp Harmony in Western Pennsylvania.

Southern Pennsylvania's Camp Eder this summer hosted a Senior Citizens' Day each month offering a variety of activities for members of local churches and of The Brethren Home. . . . Brethren camps continue to avail their facilities to other denominations. Michigan's Brethren Heights was used this season for three Church of God camps.

SEAGOING COWBOYS ... who accompanied Brethren Service shipments of livestock abroad following World War II will have a 30th anniversary reunion Oct. 16 at the Panther Creek church, Adel, Iowa. . . . Atlantic Northeast Brethren will sponsor an auction and crafts fair at the Lebanon County Fairgrounds Sept. 17 to benefit Brethren Disaster Service.

update

COMMEMORATION ... Two churches observed 75th anniversaries, *Elizabethtown*, Pa., on May 15 and *Surrey*, N. Dak., July 3. . . . *Brookpart Community* Church, Cleveland, Ohio celebrated 20 years on June 5 and *Eastwood*, Akron, Ohio, was 50 years old on June 19. . . . Two Michigan congregations also celebrated: *Muskegon*, 40 years on April 24 and *Skyridge*, Kalamazoo, 16 years on May 12. . . . *Cloverdale*, Va., marked 65 years June 18 and 19. . . . *Pine Creek*, North Liberty, Ind., is having a "harvest meeting" Family Homecoming Sept. 28 - Oct. 2, with evening meetings, love feast, church breakfast and a hog roast.

TO THE GLORY OF GOD ... *Brooklyn*, N.Y., dedicated a memorial bulletin board honoring Salvatore Sgrol and a communion set in memory of Albert and Gudrun Kehoe at a Homecoming event March 27. . . . *Glendora*, Calif., dedicated a memorial organ on March 6 honoring Price Manchester and Charles Hanes. . . . *Mill Creek*, Va., church consecrated a new parsonage at Open House June 5. . . . *Springfield*, Akron, Ohio, dedicated a new organ May 12 as did *Salamonie*, Ind., on July 10. . . . *Walnut Grove*, Johnstown, Pa., church received 350 new hymnals as memorials on the 62nd Anniversary Sunday, April 24. . . . *Chambersburg*, Pa., dedicated a new multi-function facility called Brethren Haus on June 12. . . . *Harmon*, W. Va., consecrated the remodeled church at a Homecoming July 10. . . . *Williamson Road*, Roanoke, Va., dedicated on May 22 the parsonage recently purchased by the church, and a newly installed ramp entry.

ABOVE AND BEYOND ... *Roaring Spring*, Pa., congregation is offering lessons and practice privileges to members interested in becoming a church organist. . . . *South Bay Community* Church, Redondo Beach, Calif., enlisted members to pledge work hours to a church renovation program during the summer. Over 500 work hours were pledged and an estimated $5,000 saved. . . . *Kokomo*, Ind., serves as the center for the Area V Nutrition Project, furnishing meals and social activities for older persons. . . . The youth of the *Loon Creek* Church, Huntington, Ind., raised money in a bikeathon for a 12-year-old group member who recently underwent a kidney transplant. . . . *York Center*, Lombard, Ill., church has renewed the contract with DuPage county's alternative high school for the free use of the former church building.

DEBT FREE ... *Danville*, Md., congregation held a mortgage burning on May 1. . . . *Black River*, Pa., church celebrated payment of the church debt on May 15. . . . *New Hope*, Tenn., celebrated on May 8 with a mortgage-burning service followed by baptisms. . . . *Rummel*, Pa., church has been debt free since last fall.

HONORED ... Russell Showalter was named Moderator Emeritus of the *Anderson*, Ind., congregation in tribute to his 55 years in the ministry, 30 years as church elder. . . . Early this year the *Wilmington*, Del., church honored 27 members who had held church membership for 50 years or more. . . . *Olympic View Community* Church, Seattle, Wash., designated an area of the church property as a memorial courtyard, inviting members to purchase plantings and furnishings as memorials.

outlook

Friendship Press marks 75th year

Friendship Press, the only church owned ecumenical publishing agency serving a continentwide constituency of Christian churches, this year marks its 75th year. Since its beginning in 1902 as the Missionary Education Movement, it has been a major producer of educational materials on Christian missions at home and abroad.

The Missionary Education Movement grew out of the mission fervor that swept the country at the turn of the century. John R. Mott, the young people's missionary movement, ecumenical women's missionary societies and others found it to be mutually beneficial to merge their efforts in recruiting missionaries and producing educational resources.

In 1926 the Missionary Education Movement became Friendship Press. When the National Council of Churches of Christ in the USA was formed in 1950, Friendship Press was one of the merging agencies. It became the Commission on Education for Mission of the NCC.

Today Friendship Press enlists 26 denominations in its enterprise, including the Church of the Brethren, and Roman Catholic representatives.

"In the early days, resources were chiefly about foreign and ethnic mission work. Gradually it came to be recognized that all the ministry of the church is mission," states Friendship Press executive William C. Walzer. "Now we prepare resources for the church that views its responsibility as that of enabling Christians to be in mission where they are."

Representatives of the member organizations meet three or four years in advance to choose the themes and locales of mission study resources. Prominent writers and Christian leaders in the designated countries are recruited to produce the books and materials.

Kenneth Morse, Brethren book editor, who once wrote a guide on Bible study for Friendship Press, says he is impressed with the thoroughness and care the editorial staff displays. "They manage to bring together the widely divergent views of more than a score of religious traditions into an acceptable statement, still allowing the author the freedom of personal style."

The Brethren have been a part of the joint mission education publishing program for over 50 years.

OUR NEED
OR BREAD
5 MINE
Resources
for Helping
the Hungry
Morris D. Pike

A recent Friendship Press book, Your Need for Bread Is Mine, *about Heifer Project, Inc., contains the story of Dan West and music by Terry and Andy Murray. The Murray music is recorded on a 12-inch record. The book, record, and a filmstrip are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.*

Church and mission new study theme

"Being the church isn't enough, we are required to be the church *in mission* and to do it imaginatively," writes John Killinger in *Steeple People and the World,* one of the books offered by the Friendship Press on the 1977-78 mission theme, "The Local Church and God's Mission."

Other resources include such titles as *Go-Groups: Gearing Up for Reaching Out* and *Lay Action: The Church's Third Force,* a media kit entitled *Eye on Mission,* and plays, games, audio visuals, and childrens' materials.

Paralleling the study of congregational mission is a foreign mission theme on "The Caribbean Crescent." Still other themes, most offering intergenerational resources, are hunger, peace, people concerns, ethnic groups, leadership education and program planning.

The 1977-78 Friendship Press catalog was sent to pastors in an April *Agenda* mailing. Additional copies of the catalog are available from The Brethren Press. The resources themselves, however, are to be ordered from the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, Ohio 45237.

Encourages protests to 'verbal garbage'

A Lutheran communications specialist has asked motion picture producers to "clean the dirt off their soundtracks" and eliminate "the verbal garbage hitting our ears on movie soundtracks these days."

Robert E. A. Lee, executive secretary of the Office of Communication and Interpretation of the Lutheran Council in the USA, made the plea in *Film Information,* a newsletter of the National Council of Churches' Communication Commission.

"In more and more social circles and on campuses (and even in some church gatherings)," Lee writes, "some people think it chic to accent their speech with four-letter words. A person doesn't have to be a prude or a pietist to worry about what this cultural pollution is doing to our language. The cinema is one model by which people's mores are validated. If Paul Newman in 'Slap Shot' or Faye Dunaway in 'Network' or the kids in 'The Bad News Bears' use gutter language, why shouldn't we?"

The Lutheran Council executive predicts that "it is not likely to get better; it will probably get worse. We shudder to think of the standards that will prevail a year from now if the trend continues."

While noting that the threat of censorship may "motivate the film industry to wipe the dirt off its soundtracks," Lee voices the hope that "film producers and the writers who work with them would be motivated instead by conscience."

He asks: "Can't the artists and merchants of film entertainment recognize that they have a responsibility as citizens to avoid polluting our culture and further contaminating our language? Must free speech be foul speech? Cannot freedom be enjoyed within the bounds of good taste?"

Mr. Lee suggests that "Protestants, Orthodox, Catholics and Jews—and other concerned citizens—should cease to ignore the affronts of gratuitous vulgarity in the films they see. A well-reasoned protest can still be addressed to the theater manager, the releasing organization, and the producing organization. One letter may do no good. But thousands might."

The film critic stresses, "We don't want censorship either. Everyone loses when the government steps in to say *yes* to this freedom and *no* to that."

He points out that "after every engagement of a movie, the film reels are sent back to be inspected, repaired and *cleaned.* We ask the movie industry to clean the dirt off their soundtracks *before* they send the prints out to entertain those of us who buy the tickets to keep them in business."

Millions of 'others' victims of alcohol

Thorough public education at all levels of society is needed to curb the widening effects of alcoholism.

This was the appeal of a conference in New York where Episcopal clergyman Joseph L. Kellerman said alcoholism today disrupts the lives of some 10 million alcoholics—and 40 to 50 million others who are toppled in a chain reaction when the alcoholic "falls on them."

He spoke of "four big dominos" that can go down with the alcoholic: the spouse and other family members, the boss and cluster people at work, the medical profession overburdened with alcohol-related patients, and the judicial system overloaded with alcoholic-related cases.

Unless some key persons stop the domino effect, he said, the tragic chain of events can continue indefinitely, affecting many generations of alcoholic families and others.

Despite the large number of rehabilitation programs available for alcoholism, "90 percent of alcoholics are not getting well, because they are not getting into programs," Kellerman claimed.

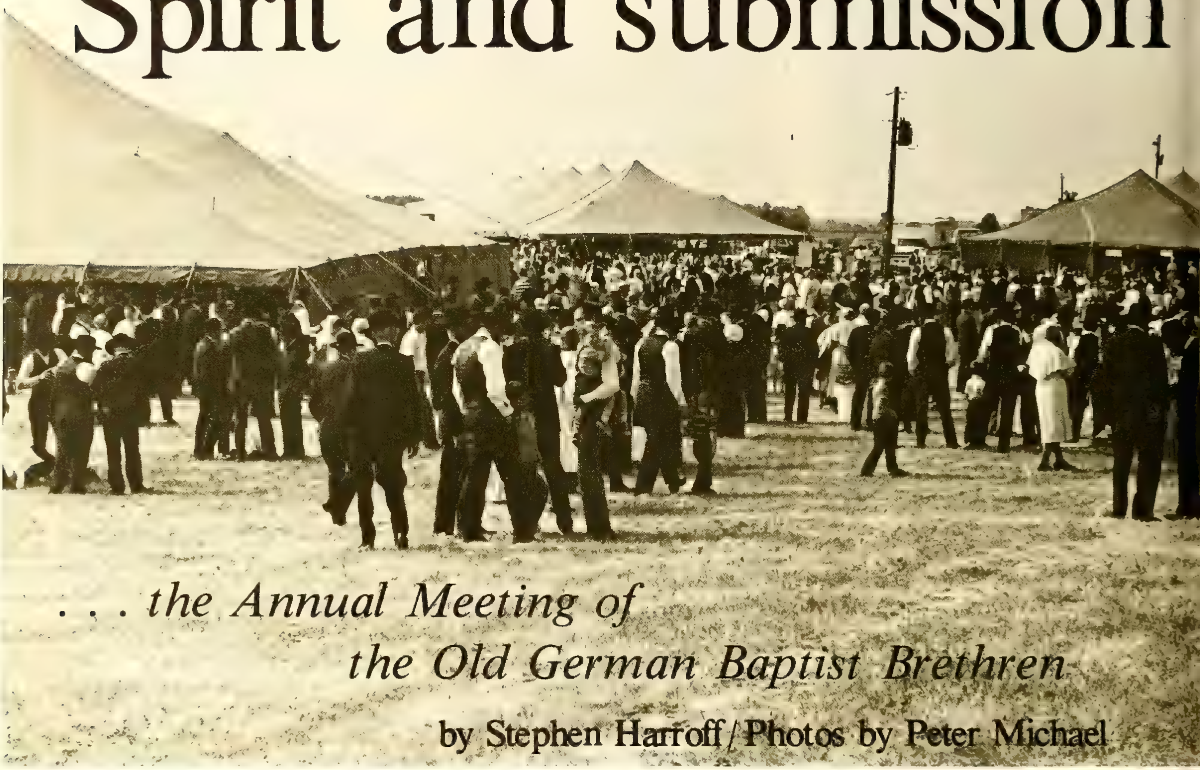
He pointed to studies which reveal that "24-34 percent of alcoholics recover if they go through a treatment program. And recovery rates run 'way up if the spouse and employer are properly involved."

The persistent problem has been that spouses, close friends, and employers—in a mistaken sense of loyalty and friendship—allow the alcoholic to continue drinking by covering up for him and ignoring the situation, Kellerman said.

The religious community can make a vital contribution, added the retired director of the Charlotte, N.C., Council on Alcoholism, but not with a simplistic "holy" attitude about alcoholism and its victims.

Kellerman said parishes can begin by conducting educational programs such as the 10-hour course prepared by the Rev. Karl Schneider, director of education at Eagleville (Pa.) Hospital and published as a manual by Fortress Press. The title is *Alcoholism and Addiction,* a study program for adults and youth.

Spirit and submission



. . . the Annual Meeting of the Old German Baptist Brethren

by Stephen Harroff / Photos by Peter Michael

Pentecost Sunday: May 29, 1977

The early summer thundershower rumbled on through the Indiana countryside and the rain continued to beat against the roof of the great tent as we assembled for the agape love feast. The shared experience and even the order of the service were to make this love feast similar to all those in which I have participated, and yet this five hour communion would be distinctively different: I would be observing the love feast of the Old German Baptist Brethren assembled at annual meeting.

Some 600 of us were seated in a tent whose gigantic center poles gave it the unique appearance known so well to those who have attended country revival meetings. In front of me on the men's side of the tent stretched an anonymous sea of black-coated, bearded figures. On the women's side one could see an equal number of contrasting white prayer bonnets. As the service began, the familiar words of Psalm 23 were set to a haunting refrain sung in a slow, chantlike meter no words can adequately describe.

After nearly an hour and a half of extemporaneous preaching in which first one brother and then another would slowly rise, quote a long passage of Scripture, and then make some remarks of instruction and preparation, the footwashing began. The Old German Baptist Brethren practice the "double-mode" of footwashing in which two members at each table rise, one to do the washing of two or more members' feet and the other person to dry them. As in our service in the Church of the Brethren, the holy kiss is given after the footwashing, but it is also exchanged immediately before the communion of the bread as a formal ordinance. The love feast was celebrated nearly at the mid-point of the annual meeting, on Pentecost Sunday evening, and thus its centrality to their life and thought was symbolically represented to the members.

Preparations for the meeting had begun many months earlier when the Eel River and North Manchester churches in Indiana started making the food and housing arrangements and other preparations to care for an estimated four to five thousand conferencegoers. Tent-raising on the Orvel Gish farm began on Wednesday, May 25, on a grassy knoll behind the barn. (L. W. Shultz of the Timbercrest Home was pleased to be able to help drive one of the tent stakes.)

Preaching services were held in the council tent, which could accommodate about 1800 persons, and in the barn simultaneously. An even larger dining tent was also erected in which the same free meal (beef, broth, bread, butter, apple butter, pickles, peaches and coffee) was served twice a day, each time in two sittings. In addition, there were two other dining tents set up as concesssions by the Eel River Church of the Brethren and by the First Brethren Church of North Manchester. The wonderful fellowship of the Brethren in annual meeting could be seen, heard, smelled, and tasted near these tents.

A typical day at this meeting began at 7 a.m. with morning worship in the council tent. After breakfast (or before breakfast if one had to wait for the second sitting) there was opportunity for getting acquainted or reacquainted until the 10 o'clock preaching service. This service

In the midst of an age of aggression and technology constantly buffeting them to conform to American values, this set-apart group of believers struggles in its own way to foster a life-style closer to the spirit of Christ.

lasted until noon. The afternoon preaching service was held between 2 and 4 p.m. The evenings were generally free after the meal so that visiting members could fellowship at the home where they were to be lodged that night.

The council tent was always so full during preaching that many persons had to stand outside and lean forward with their best ear to be able to hear the unamplified voices of the speakers. We sat on 2 foot by 10 foot wood planks. The seating was arranged in four sections: one large section for the brethren; directly opposite, one for the sisters; and two end sections for mixed seating. In the center of the tent was a long table made of the same materials and used by the elders, who might rise to read the Scriptures or to preach. Under the table was a shelf for the broad-brimmed black hats, and at each end of the table stood a simple stainless steel bucket of water and several cups.

Each preaching service was planned quietly by the elders as the service progressed: "Brethren, it's time for the reading of Acts of the Apostles, Chapter 2," or "Brethren, we have about 45 minutes left." The worship always began with a brother rising to call out the number of a hymn, then reading the entire first stanza. One of the seated ministers would sing the first several bars of the tune (their hymnal retains the old format which has no printed music) and then the rest would join in. At the end of each stanza the congregation paused while the words of the next stanza were read aloud, and so they proceeded to line the entire hymn.

Of course no instruments were used and the hymn tunes themselves would be unfamiliar to most of us. The singing was quite slow with a regular cadence of long tones followed by a short tone at the end of each musical line, which served as an immediate upbeat to the following line of music. Nearly all voices sang the line intoned by the cantor but there were some voices (generally women's) near me singing a minor harmony. The effect was quite beautiful and can best be described as similar to Gregorian chant or to old Appalachian folk singing.

After the hymn there would be a pause (often lasting a minute or more) until some brother felt called to rise and read the Scripture lesson on which the main sermon would be based. This brother would also briefly interpret the passage he had read in a sermon lasting occasionally 10 or 15 minutes. This sermon would be closed with a prayer while the entire congregation knelt, and the prayer would be followed invariably by the Lord's Prayer. Then another passage from the Scripture would be read and another hymn sung as further preparation for the major sermon. This sermon would usually last about 30 to 45 minutes and would be delivered extemporaneously or with the aid of only brief notes on a card. The sermons included conservative biblical interpretation and discussions of the beliefs and practices of the Old Order Brethren. This major sermon was followed by another pause until someone rose to line another hymn and offer some words of testimony about the value of what the brother had just declared. The service ended with a closing prayer and the Lord's Prayer.

Similar preaching services were held on Saturday, Pentecost Sunday, and again on Monday. These three days of inner preparation were explained to me as being

'I saw tears in the ey
head went forward

necessary to create the right spirit for conducting business on Tuesday. And a spirit of accord must have been present at their business session, for they were able to answer the queries brought to the delegates in that one day and even have time to strike some of the meeting tents yet that evening.

Every corporate and individual act of the Old Order Brethren at Annual Meeting seemed prompted by the spirit of submission to Christ and to one another. On Monday noon there occurred a special and most meaningful event which it seems to me typifies and illuminates the element of submission in their lives.

The messengers had been meeting all morning to name that year's standing committee which would then elect a new foreman (moderator) for the meeting and direct the business of the conference, receiving queries, assigning some to study committees, and presiding at the business meeting the following day. It so happened that there were two vacancies on the standing committee this year and thus the announcement of the new standing committee was of considerable interest to the conferencegoers.

At noon more than a thousand people gathered under the huge old tree in front of the Gish's house to hear the call go out to the Standing Committee. Each brother named was to indicate his presence in the throng as the foreman called out his name. Those who had been elected to Standing Committee in previous years expected that their names would be called and since it came as no real surprise to them, they were able to respond rather quickly. But when the foreman read the names of the two newly elected members, they were so overcome by the call that they were completely unable to indicate their presence. As they walked through the crowd to the porch to join their brethren on the Standing Committee, I saw tears in the eyes of one of them, who with bowed head went forward to accept the call of his church. The thought that one does not elevate oneself above another is so revered that neither of these two men had any idea that he would

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ccept the call of his church.'

be called to such a high duty.

This same element of faith causes these gentle people to defer to older brethren who wish to speak. It also causes them to use the word "we" rather than the less humble "I." It causes them to occasionally begin their sermons with statements of their own weakness or inadequacy to the task and often to conclude with words such as, "There are other brethren here whose thoughts may be more edifying; we'll just give way to them." And it is this same spirit of humility that causes the men to avoid taking seats near the front, since no one wants to take a seat which might more appropriately be held by another brother.

Even the speaker's table reflects this attitude, for the ministers sit at the same level as everyone else; no one is elevated above the rest. Their dress too is a reflection of their submission to one another, for members of the church take on a plain dress form which encourages and stresses anonymity of the individual and the strength of the group.

The spirit in which the Brethren submit to Christ and accordingly to one another goes well beyond their dress and grooming and even beyond the annual meeting decisions which direct their daily practices in ensuing years. One brother described this spirit on the first day:

"Our problem is not one of putting off here and in abstaining from this or that. It is in growing together in a living fellowship that worships God. The spirit about which we are speaking isn't in that hat lying under this bench; that spirit is in me and will challenge me to live the right way."

In the midst of an age of aggression, in the midst of a technocratic society which constantly buffets them with its pressures to conform to mainstream American values and practices, this set-apart group of believers struggles in its own way to foster a lifestyle which brings them closer to the spirit of Christ. One brother encouraged the members to write some words on their kitchen blackboards as a guide for living in these times: "If we live in the Spirit, let us also walk in the Spirit." ☐

Brethren at worship yesterday and today

With their traditional concern for 'being open,' Brethren should be able to sing many new songs to the Lord, to accept variety in worship.

by Kenneth I. Morse

It may require a little imagination, but try putting two pictures side by side—one that you may recall from a drawing or an old photo of a Brethren meetinghouse of a hundred years ago; the other of the church in which you worship today. But don't look only at buildings. Think of the transitions that have taken place recently, not only in places intended for worship but more importantly in what happens when a congregation engages in prayer and praise.

The changes that have come about in our worship are obvious to our eyes—and to our ears. In the last century Brethren worship patterns have shifted, perhaps undergoing as many remodelings and replacements as our churches have. It may help us to know how best to appropriate our heritage if we note some of the developments, not always improvements, in the setting and manner of our public services. Let us observe the directions we have taken, and then let us consider the values that remain.

From meetinghouse to sanctuary. Built of stone, brick, or wood, the meetinghouse of earlier years was of rectangular shape, with two doors, one for men and one for women, on the long side. Sometimes the benches on the narrow ends faced the center, but almost always a table on the same level with the benches provided a place from which local ministers could speak. There was no pulpit or lectern or altar. The environment for worship was extremely simple, with perhaps only a row of black bonnets on one wall to match a row of black, broadbrim hats on another.

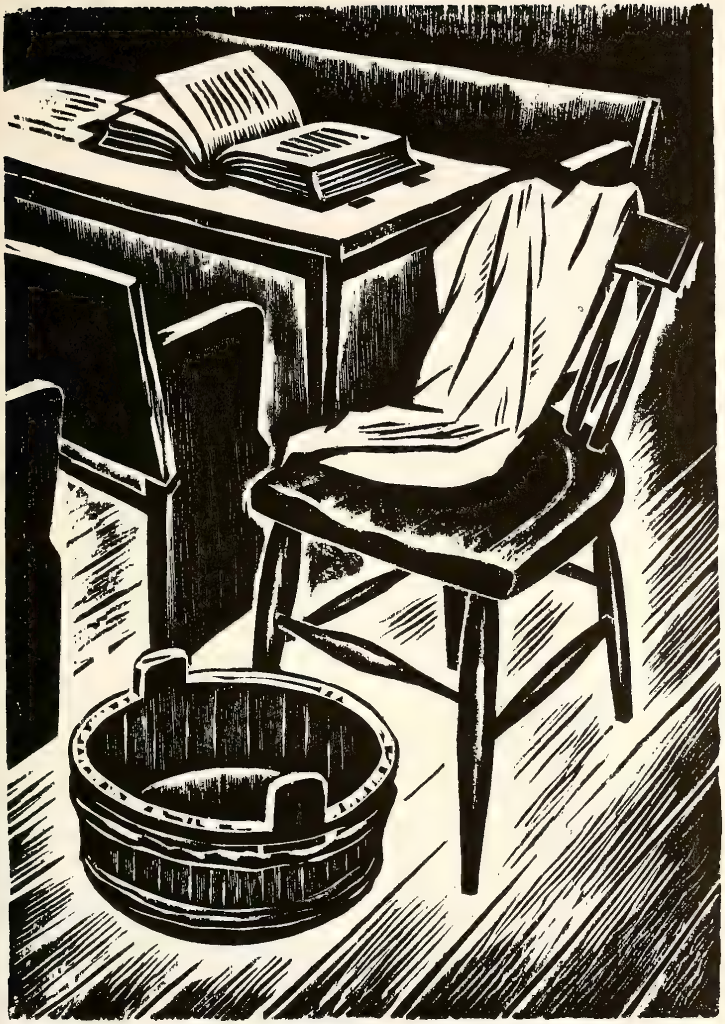
From such emphasis on plainness, Brethren moved toward adopting many characteristics of other Protestant churches as they built in urban areas and even when it was necessary to remodel or replace an earlier building. Buildings were still rectangular, but one narrow side offered a single entrance and the other end provided a raised area either for a central pulpit and a choir or for a divided chancel with a communion table or altar at the center. Decoration was gradually accepted with colored glass, flowers in season, occasional paintings. More recently some churches have chosen ecclesiastical furniture and furnishings that employ symbols and designs associated with liturgical tradition. Even though some Brethren today are reluctant to call their meetingplace a "church" or "sanctuary," hardly anyone regards it as a meetinghouse.

From farmer preachers to professional ministers. The congregation of one hundred years ago was unlikely to have any paid or professionally trained minister, but there was a certain order in its leadership. Though the ministers and elders sat on the same level with their brothers and sisters just as they worked through the week at similar tasks to support themselves, there was a presiding elder with authority to lead and to "extend the liberty" of speaking to other ministers. A deacon might also assist in reading the Bible, lining a hymn, leading in prayer, or giving a testimony. In such ways leadership was shared, though rarely were women invited to contribute to public worship.

The move from rural to urban and suburban churches, the encouragement of a multiplicity of programs for all age groups, the development of community-centered services and ministries, and the emphasis on special training for ministers—all of these and many other factors have caused congregations to employ pastors, associate pastors, choir leaders, and organists, who assume many of the leadership roles in worship today. But many so trained would be the first to emphasize that their function is not to replace lay members or to diminish their participation in worship; rather, they see themselves as enablers, using their skills to free many more members for fuller involvement in mission—and worship.

From a cappella to accompanied singing. Imagine a church without a piano or organ. Most Brethren congregations, however, seemed to do quite well, until the present century, without any kind of instrumental music. While, as we shall note later, they produced hymnbooks in surprising quantities, they could raise their songs of praise without the aid of German or English texts, without reading regular or shaped notes. The secret was in "lining" hymns, a practice that has been followed at various times in the history of group singing. A deacon would choose a tune in the meter of the words of a familiar hymn. Then he would speak or sing the first line or two of the hymn, to be followed by the congregation. He would repeat with additional lines, and the response would follow.

Singing schools and music classes aided the development of church music, and eventually churches accepted the piano or organ as a support to their hymn singing and as a means of creating an atmosphere



Woodcut, "Footwashing," by Isaac J. Sanger

for worship. Most Brethren churches value congregational singing today. While they enjoy the contribution of instruments and even of electronic reproductions of music, they are not inclined to turn the music of praise totally over to professional musicians.

From a simple outline to a printed program. Reading the accounts of earlier Brethren services—in the 1700s and the 1800s—we must observe that they were neither so spontaneous or so unprogramed as we might have thought. Anything associated with the ordinances was expected to follow a New Testament order. And custom, if not the Scriptures, often dictated how worship rituals were followed. Yet the feeling was informal, and in most cases there were opportunities for personal testimonies or brief exhortations.

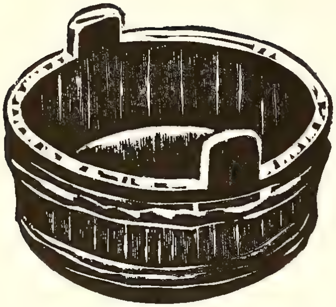
But in the late 19th century a move toward more regularity in basic ceremonies could be observed. A Brethren's Church Manual was published in 1887, to be followed by many other manuals for ministers and books describing order and polity. One of the most recent, *Book of Worship, Church of the Brethren,* provides suggested outlines and resources for "the service of corporate worship," resources for the Christian year, guidance for observing rites and ordinances, and suggested patterns for a variety of occasional services.

From extended family to a search for community. Some of the changes we have noted may be misunderstood unless we perceive how, in the same period of time, the complexion of the congregation has changed. Many rural congregations were composed, a century ago, of several interrelated families who lived as neighbors in a well-defined community. Their nonconformity with the world was marked by visible signs that helped them identify themselves as Brethren. The family reunion quality of their assemblies was one ingredient of their worship.

Today the Brethren who gather for worship are usually separated from such roots, if they ever had them. They may even have little in common with next-door neighbors. But their needs as persons to be a part of a supporting community are just as great; even greater is their need for identification in visible ways with the body of Christ. For some, a district conference or an Annual Conference offers worship experiences reminiscent of "family reunion" memories. But for most persons, congregational worship and fellowship provide the only means to discover their togetherness in the body of Christ.

Some values remain. Despite the conditions that make for change, some worship values that Brethren have cherished through the years still remain. They are worth noting, worth exploring, and perhaps even *exploiting* a little, since they contribute to Brethren identity even as they have something to offer in ecumenical experiences.

Hymn making and hymn singing. While Brethren were still in Europe, only a few short years after their coming together as a distinctive church, they produced in 1720 their first hymnal. Along with hymns from current German hymnals that appealed to



the "Baptist-minded," they included a hundred new hymns, "most of which were written by brethren who have been imprisoned . . . for the sake of their witness to Jesus." The book, which contains also a hymn by Alexander Mack Sr., "Count Well the Cost," (Number 36, *The Brethren Songbook)* was introduced with the prayer that God would "grant all blessing and grace here in this world-wilderness to serve God in spite of this in spirit and in truth, and also to sing hymns to the Lord in spirit."

The same conviction encouraged Christopher Saur Sr. to publish a hymnal in 1744 under the title *Das Kleine Davidische Psalterspiel* (The Little Davidic Psalter) which involved making a careful selection of around 500 hymns from an earlier German collection (of more than 1,000 lengthy hymns) widely used by pietist, separatist, and Mennonite groups in Europe. Many of the tunes in the collection are identical with chorales harmonized by Bach. German-speaking colonists sang from this hymnbook as three more editions (1760, 1767, and 1777) were published by Christopher Saur Jr. At least 14 editions were eventually published in German. Among the hymns were original contributions by Alexander Mack Sr., Alexander Mack Jr., Peter Becker, and John Naas, all Brethren leaders.

The first Brethren hymnal in English was *The Christian's Duty,* printed by Peter Leibert in 1791. Other editions followed. The collection introduced a number of standard English hymns, including 19 that have appeared also in every Brethren hymnal since that time. It was likely used chiefly by Brethren who spoke English during the first half of the 19th century.

In 1852 Henry Kurtz published *A Choice Selection of Hymns in English.* In 1868 he compiled a new collection of German hymns. At the instruction of Annual Conference, James Quinter in 1867 published *The Brethren's Hymn Book,* a selection of 818 hymns. For the first time the authors of hymns were identified. The next two Brethren hymnals (1872 and 1879) used the same texts but added tunes. Later hymnals, also authorized by Annual Conference, appeared in 1901, 1926, and 1951. As a supplement to *The Brethren Hymnal* (1951), new hymns and songs are now added periodically to a loose-leaf collection called *The Brethren Songbook.* The current hymnal contains 53 texts or tunes that have been provided by Brethren authors and composers. It includes translations of hymns by such early Brethren leaders as Alexander Mack Sr., Alexander Mack Jr., John Naas, and Christopher Saur Jr.

This brief recital of hymn publishing can barely do more than suggest how central to Brethren worship has been the congregational singing of hymns. Such singing, especially at conferences, assemblies, and camps, as well as in many churches, still represents a distinctive quality in our worship.

Respect for the Word. More than many Brethren worshipers may be aware, the materials we use and the customs we follow—today as in the earliest meetings—reflect a heritage of respect for the Word of God. Not only the obvious scripture readings, but the texts of hymns and anthems, the spirit and phrasing of prayers, and especially the traditional ceremonial ordinances, derive their shape and form from biblical patterns. Sermons today may be more topical and less textual than in centuries past, but even today worshipers often express to speakers their hunger for the eternal Word and their eagerness to learn what God's Spirit is saying to them and to the church.

Lay participation. It has long been a Brethren conviction that worship is every member's responsibility. With the employment of a professionally trained ministry, some congregations were undoubtedly tempted to relegate much of that responsibility for worship direction to the pastor or to professional musicians. And some ministers may have claimed such leadership as their right. But increasingly the gifts—talents, skills, crafts, abilities, as well as what might be regarded as more specific spiritual gifts—of lay members are now being welcomed for the enrichment of all kinds of services. There are hardly any bars to lay leadership in any function today. There are hopeful signs that the original Brethren concept of the church as the people of God, equally responsible before God and each other for service and praise, will come into its own in ways that can bring new life in today's church.

Celebration of the community. Some ceremonies that used to be a little austere and removed from the worshipers in the pew have been opened recently to include the whole community of faith. The "sharing time" of today's services relates the experiences of members more closely to the church, and on many occasions (welcoming new members, dedicating babies, installing new leaders) worshipers are invited to come forward to form a "circle of love" around those who receive special recognition. In other churches there appears to be a new freedom to share spiritual experiences in times of pain and sorrow, at moments of confession when words of assurance are exchanged—are now at last being consciously recognized in simple ceremonies when members affirm one another, make their mutual support visible, and pray for and with each other. The church seems recently to have discovered what it once knew but almost forgot—that people are more important than organs and choirs, steeples or altars, ceremonies or customs.

Openness to new understanding. From the beginning, Brethren were unwilling to let their insights and interpretations, though they would argue for them vigorously, become hardened into a creed that would be binding or a liturgy that would be limiting. At times, in holding fast to the truths they affirmed, it must have been easy to overlook this modest approach to finality, this reminder that God is still active and that, even through the pages of the New Testament, the Spirit will have new truths to impart.

Today the same openness to new understanding—and to new patterns, new styles, new ways of worship—can help congregations deal with diversity within each congregation and with a wide range of worship tastes such as those represented now at any Annual Conference. With such a traditional concern for "being open" Brethren should be able to sing many a new song to the Lord and to find for themselves what Paul desired for the troubled Corinthian church—the acceptance of "varieties of gifts," "varieties of service," "varieties of working" but always the same Spirit. ☐

Adapted by Kenneth I. Morse from his latest book, Move in Our Midst, *The Brethren Press, June, 1977.*

A protest: Disposable people and throw-away relationships

Without love for the creation and for the creatures, our dominion over the earth despoils and dehumanizes. What happened to worth breathed by God's very Spirit into persons as life and image of God?

by Richard L. Landrum

Disposable containers and throw-away bottles are the cluttered symbols of a wasteful way of life. They are not merely unsightly litter on the landscape, but the evidence of loss of gratefulness and a disregard for the future.

One who wastes cares little for people. Wasting in a world of limited resources is a crime against humanity. To care little for conserving and recycling resources is not to care about people who are sustained by resources.

Indeed, we may be so possessed by the things we waste that in effect what we waste is people, all in the pursuit of profit, position, and power. We manipulate and

"In God's kingdom there are no disposable people or throw-away relationships. We must embody God's love toward one another in church, while at the same time we join the protest against wasting people in the world. Then our protest takes on credibility because we practice what we preach."

exploit whatever or whoever gets in our way. We create disposable people and throw-away relationships. I protest!

"When I look at thy heavens, the work of
 thy fingers,
the moon and the stars which thou hast established:
what is man that thou art mindful of him,
and the son of man that thou dost care for
 him?
Yet thou hast made him little less than
 God,
and dost crown him with glory and honor.
Thou hast given him dominion over the
 works of thy hands . . . (Ps. 8:3-6).

What happened to the Psalmist's sense of awe for God's gift of a beautiful world, coupled with a respect for persons created little less than God and crowned with glory and honor? Without love for the creation and the creatures, our dominion over the earth despoils and dehumanizes. What happened to worth breathed by God's very Spirit into persons as life and image of God? I protest! Will you join me? Many others have. The Spirit of God is at large in the world.

Through contemporary art forms the Spirit protests treating people as disposable objects. Thomas Idinopulos, who teaches at Miami University, Oxford, Ohio, identifies one such protest as "Holocaust Art," originating from the terror of the Nazi extermination of 6,000,000 Jews. Holocaust art is often offensively beautiful and misshapen. "By steady reflection . . . on the shape and feel of truth, this art succeeds in discerning a profound human tragedy within the crushing mediocrity of the evil it depicts." An example in prose comes from eye witness accounts of those who survived the Nazis:

"In 25 minutes . . . all lay dead. But they did not really lie, for they had no room to fall. They died standing, their legs and arms entangled. There were no more screams. Mothers and children were clasped in death's embrace. There was no friend or foe, no envy. No one was more beautiful or ugly—all were suffocated, yellowed by gas. No rich, no poor—all were alike before the Lord" (*Christian Century,* Oct. 16, 1974).

The defeat of the Nazis did not end the evil that disposes of persons. The elevation of privileged classes of people to power and the defense of their systems above the worth of persons has crept in among the allies who defeated Germany. Fanatical ideology about economic and political systems and ways of life increasingly extend from Auschwitz and Hiroshima to My Lai and street crime. This evil is rooted in viewing human beings as disposable objects. Recall from Vietnam William Calley's telling phrase, "Waste them."

The extreme accusation that we have become no better than the Nazis is categorically false, but there are frightening signs that we are becoming too much like the Nazis. We mask impending disaster of billions of dead on a burned out planet with technical words like "nuclear deterrents" and "second strike force." We plot foreign coups and assassinations while we give support to dictators who let us trade them guns for a place for our military bases or for protection of our economic investments. All in the name of national interests—money and power—we make people not little less than God but little less than ideology and system.

The hungry poor are disposable. We give food to governments that follow our line, but to the desperately starving in the most underdeveloped countries in Asia and Africa only trickles of relief are given.

The disposable people are also in our very midst as elderly on fixed incomes, and younger but hopeless people left unemployed in slums in cities and rural hollows. While 20 million people are priced out of the bean market by inflation, we add billions to the defense budget. In the meantime the rest of us throw away enough food in one year in this country to feed a country the size of England.

Other disposable people are shut out of sight in federal prisons. The US Chamber of Commerce, criminologists, and many federal prison wardens support the statement that no more than 30 percent of the current population of more than 23,000 residents in federal prisons should be in maximum security for the protection of society. The remaining 70 percent should not be trapped in maximum security with the 30 percent who are the most skilled teachers of murder and crime.

More subtle in our society is the way modern living has depersonalized our transactions. We experience the loss of intimacy. Loneliness and alienation cut into our relationships making them slick and sick. Pastoral psychologist Thomas Oden writes:

"We exist day by day in an environment of structured distance between people in a temporary society amid accelerating mobility. We meet, come together for a short time, and soon go our separate ways. This has created a throw-away society, where relationships tend to be manipulative, rootless, and ruthless."

People on the make and on the move in a rootless society are prone to a "love 'em and leave 'em" style that isn't love at all. It's manipulation. It's using people and then throwing them away for someone else to use.

We hear of suckers in sales, or somewhat better, customers, but not necessarily people in the way they are treated. In hospitals we hear of patients. In the professions we hear of clients. These words do not necessarily lead to manipulation, but they represent the objectification of persons without names or relationships for selling, treating, defending, measuring and moving in behalf of impersonal goals. People: Just use them and toss them, politely if possible, without caring.

The same poison drips into sex and marriage. Sex is lauded for the mutual enjoyment of bodies rather than for a relationship of love between persons. Just because both parties consent does not mean that there is no subtle evil at work. Without caring that lasts, people become objects. Loneliness and alienation are the consequences of heartless objectification and sexism. Even marriage is invaded by this demon. Ceremonies are performed in which the language may read something like:

"To love and to cherish, and forsaking all others be faithful so long as it is mutually satisfying."

Life-long commitment vanishes from a society of exploitation. When people can be tossed after they are used, it is only a small step over the brink into the abyss of disposing of people for the private and corporate ends of special groups, ideologies, and systems. Then we will have become what holocaust art protests—like the Nazis we deplored—a society of disposable people and throw-away relationships. Then we will treat people like old bottles and trash.

Not just art and literature but many concerned persons join the protest. Their cries are reducible to one agonizing question: Doesn't somebody care about people who are manipulated and disposed of by the creeping, brutal evil that clutches at the soul of our civilization?

Yes, the church cares! Or the church *should* care, though too often the people of God forget that persons are to be loved as little less than God. The spirit of God seems absent from their midst. For we exploit one another and join the world in disposing of persons.

Centuries before us Saint Paul accused a congregation at Corinth of being unspiritual. They were driven by the flesh, by the base motives. They gossiped and used one another. They were divided by a partisan spirit, rallying behind favorite leaders—some for Paul, some for Cephas, and, some for Apollos. They attacked character and manipulated persons in behalf of their pet positions. They were not one people in Christ whose differences were spoken out of love in the common search for truth. So Paul tells them:

"Didn't you realize that you were God's temple and that the Spirit of God was living among you? If anybody should destroy the temple of God, God will destroy him, because the temple of God is sacred; and you are that temple" (1 Cor. 3:16-17 JB).

When people love one another they are truly the temple of God. The Spirit protests through them against those who would destroy God's temple. How can the church serve in a world where people are used and killed if church people are driven by the same dehumanizing impulses and motives? Many are turning to religion these days, says Lutheran scholar Carl Braaten, because:

"The person has come to feel useless in a world dominated by the corporate state, the military machine, the scientific laboratory, and the technocratic apparatus. Religion is the only place with room for useless people. In religion your worth is original, experimental, and immediate. It is not reducible to the function of any institution, because the meaning of the self lies beyond the world."

Many people who seek a renewed sense of worth in religion's temple are avoiding the institutional church because that temple needs a revival of the Holy Spirit. God's Spirit must break out among us as forgiveness and the search for truth rebuilds the temple. Together we will embody the potential for a holy protest. People are never usable, though useful, and always lovable. Even when they act unlovably God dies on the cross for sinners who are counted by grace as "little less than God."

In God's temple there are no disposable people or throw-away relationships. We must embody God's love toward one another in church while at the same time we join the protest against wasting people in the world. Then our protest takes on credibility because we practice what we preach. Our protest must also do more than be against evil. Our witness requires positive actions:

—Faithfulness in marriage and all other social, political, and business contracts or transactions,

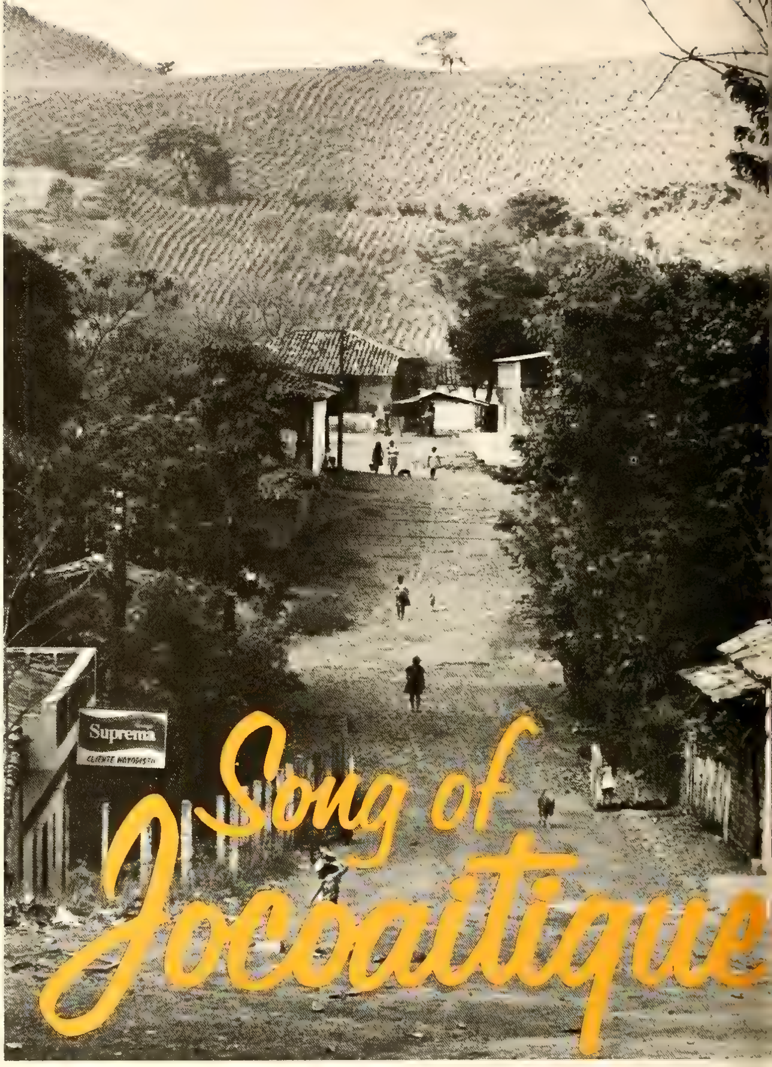
—Love and service among persons before power, position, profit, or private property,

—A witness to governments in behalf of just policies and programs for the oppressed: the poor, the hungry, the imprisoned,

—A new economics of "less," researching clean energy and conserving resources for future generations,

—A change from wasteful military expenditures to domestic engineering and human services.

When God's people remember with the psalmist that all people are counted little less than God, perhaps then will also refuse to act as though any one or few of us were a little more than God. That would be life in the Spirit! ☐



Song of Jocoaitique

Story and photos by Kermon Thomason

Dawn light glowed softly in the streets, still shadowed by surrounding hills. Through the open doorway, Dan Lichty watched the village come slowly to life. Pigs and chickens searched busily for the latest garbage flung from a hundred kitchen windows. Dogs gathered on the street corners, greeting each other with dignified demeanor that belied their misunderstandings voiced in barks and howls the night before. Drowsy urchins, yesterday's dirt and rags undisturbed, stumbled off on early errands and a few grownups took advantage of the coolness to begin their daily toil.

This early morning activity outside his house was as fresh and interesting to Dan's *gringo* eyes as the first run of a play, but the scenes he watched had been repeated on ten thousand endless mornings of the past in the village of Jocoaitique (pronounced *Ho-Kwa'a-TEE-kee*).

Jocoaitique is out in the "super boonies." Five hours by motor from El Salvador's capital city, San Salvador, it is tucked away among the steep hills that border Honduras. A winding, rock-paved road that makes cobblestone streets seem mirror-smooth leads the arriving traveler into Jocoaitique. Once there, you find only a scattering of tile-roofed adobe cottages, whose sameness is relieved by a shabby Roman Catholic church in the village square. The hills on the horizon are wild and free, covered with tropical forest, but those that skirt the village have been tamed and tilled, their perpendicular sides crosshatched with fields of gray-green *henequen.*

The aboriginal Indians of El Salvador found many uses for this relative of the sisal plant, making rope, sandals, mats, nets, and baskets from the fibers in its leaves. Today's Salvadoreans are not as dependent on the *henequen's* versatility as their forebears were. They make ropes from its fibers, or sell them raw to coffee bag factories.

Across the street from his house Dan could see Leopoldo Velasquez preparing his *torno* (wheel) for spinning the *henequen* fibers into a thin, general purpose cord called *pita.* Since Dan and his wife Lynne's arrival three weeks earlier, Dan had observed that spinning *pita* and *lasso* (a heavier rope) was Leopoldo's sole occupation. With the help of several small children he spent long hours at it each day, accumulating bundles of cord and rope to sell in the weekly market. His sales provided Leopoldo with a small income to help maintain his family at subsistence level—where most of his Jocoaitique neighbors stagnate as well.

Coming from the affluent United States, Dan and Lynne were troubled by the contrast between what they took for granted as necessities back home and what their neighbors in Jocoaitique scrabbled for in order to hold body and soul together. When they entered Brethren Volunteer Service, Lynne and Dan, newlyweds just graduated from McPherson College, had been assigned to Jocoaitique to serve with a workers' co-op. Alfalit, a Costa Rica-based Christian agency which carries on in several countries a program of adult education (including literacy, evangelization, and community development) had begun the co-op to help the farmers, cattle growers, and artisans of Jocoaitique—people like hard-pressed Leopoldo.

When the BVSers arrived, the recently organized workers' co-op had already bogged down in mismanagement and misuse. Convinced that Jocoaitique wasn't ready for the co-op idea, and afire with enthusiasm to make the most of their two-year BVS term, Dan and Lynne were cast-

> *"Maybe we could sing a song about a BVS couple who envisioned the henequen-covered hills of Jocoaitique providing a better life for needy Salvadoreans. Accompanied by a troubadour's guitar, it could be a beautiful song."*

ing about for work they *could* do that would be a real service to Jocoaitique.

Watching Leopoldo spinning *pita,* Dan got the idea he needed. Turning back to Lynne, he asked. "Didn't you make a plant hanger one time?"

Yes, answered Lynne, remembering a do-it-yourself macrame project with which she had once amused herself back home.

"Do you think you could remember how to make one again, using cord like Leopoldo is making out there?"

Lynne thought she could, although as she glanced around the dusty little house, with its unpainted walls and sparse furnishings, making a plant hanger did not seem a high priority chore.

Then Dan explained his idea: If they could use the locally made *pita* for macrame, maybe they could introduce such craft work to the village as a source of income for its people.

Lynne's plant hanger was successful enough to be encouraging. Dan wrote his mother in the US to send some how-to books on macrame craft. Dan and Lynne quickly mastered the techniques for making macrame items like belts and bags and plant hangers and purses.

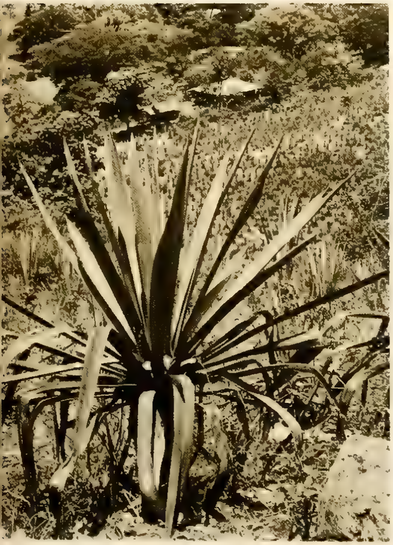
Next they approached their San Salvador-based Alfalit director, Ramiro Alvarez, for permission to open a macrame school. He agreed, viewing the project as only a "short course." The two BVSers had no trouble finding villagers (mostly women) to become students. Two one-month sessions were organized, with 25 to 30 students in each. A combination of enthusiastic teachers and nimble-fingered students began turning out creditable macrame crafts from the local *pita* cord.

Excited, the BVSers decided to try selling some of the best products of their school. They went like hotcakes. Dan and Lynne had now found direction for their BVS work.

A year later, clear evidence of their success can be seen. The village has an industry called "Artesanias de Jocoaitique," which trains persons in macrame craft, stockpiles *pita,* sells it to the artisans, buys back finished products, retails them, and gives a percentage of the profit back to the artisans. Part of the profit also is invested in each artisan's name—each is a shareholder in the business.

For many people in Jocoaitique the macrame business has become an important source of family income. Thirty-year-old Margarita Ramos, who was in the first course, has learned to make all the items that are taught, but she specializes in tote-bags. In spare moments between looking after her five small children, doing her endless household chores, gardening, and

Jocoaitique (opposite) is surrounded with fields of henequen, a sisal-like plant (below, left) which yields a coarse fiber used in making ropes and bags. By a centuries-old process (left) the Salvadoreans spin the fiber into ropes and cords of different thicknesses. Lynne and Dan Lichty (below, right, with Margarita Ramos) showed the people of Jocoaitique how to use henequen fiber to start themselves a macrame industry.



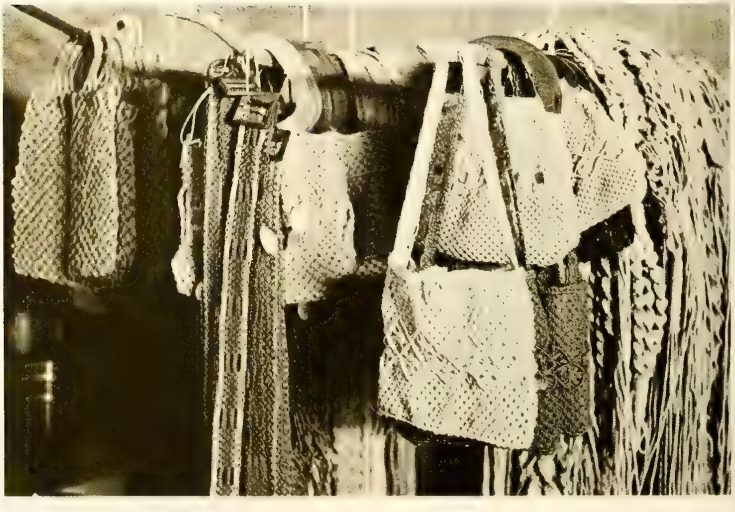
Antoinina Rodriquez (above) turned out to be the Lichtys' most enterprising student. A local son, David Membreño (left) quickly learned to manage the macrame business.

selling food in the market, Margarita manages to turn out two bags a day. Her profit of 60 cents a bag already is making a difference in her family's standard of living.

The women of Jocoaitique, the vast majority of whom are heads of husbandless households know little but dawn to bedtime drudgery. The women's liberation movement has not made inroads into their life-style or perspective. But the presence of Dan and Lynne Lichty for one short year probably has done more for them than ten years of campaigning for equality rights could have accomplished.

Take Antoinina Aguillai Rodriquez, for example. Not only does she whip out purses and tote-bags in her spare time and turn a profit. This enterprising woman has launched out on her own, buying the raw *henequen* fiber, hiring local people to make it into rope, and selling the finished product in nearby San Francisco Gotera. Antoinina's house is stacked ceiling-high with golden *henequen* fiber, evoking images of the miller's daughter confronted with a

For Leopoldo Velaquez (left), the new industry meant a steady job, supplying the cord used in macrame products. At first Dan and Lynne had to do everything (below, left); but soon Salvadoreans had taken over all jobs except the marketing of finished products. Now Artesanias de Jocoaitique is stocked with a wide array of sales items (below): tote-bags, belts, handbags, plant hangers, are just a few.



room full of straw. But Antoinina needs no Rumpelstiltskin to turn the straw into gold. She has the secret herself!

A *man* whose life has been changed is the *pita* maker who provided Dan's initial inspiration. Leopoldo Velasquez produces for Artesanias de Jocoaitique its total supply of *pita*—the raw material for all its macrame. The traditional *pita* was too thick for macrame work. After a period of trial and error, Leopoldo and Dan perfected a thinner, four-strand *pita* that satisfied their need.

A system was also perfected whereby the macrame school buys the raw *henequen* fiber in the weekly market and sells it by the pound on a cash basis to Leopoldo. He, with his two sons, produces the *pita* and sells it to the school. But it has to be good quality—and the school readily rejected bad *pita* until Leopoldo learned that quality was essential.

Jocoaitique's present *pita* king used to be known as the village debtor—his life was a continuous hassle of confronting or evading his numerous creditors. Now, with his *pita* business, Leopoldo is debt-free, has a savings account, and is building a permanent house for his family (debt evasion had previously necessitated a more footloose life-style).

Dan and Lynne knew that Artesanias de Jocoaitique would fold overnight if they did not train a local person to run the business. In a backwoods village, with only an ineffective little elementary school to stem the tide of illiteracy, just to find a candidate could easily have proven hopeless. But like in so many other elements of the Jocoaitique story, a "too good to be true" discovery was made. That was David Enrique Peñalva de Membreño, a young man of the village who had gone on to high school in San Salvador and taken business courses.

His salary paid by Alfalit, David has become the business manager of Artesanias de Jocoaitique. He runs the school, keeps the books, buys and sells, and pays the participants. Within a year Dan and Lynne's role, aside from occasionally looking in on the school, was reduced to finding markets for their products.

SERRV, the Brethren-operated agency that maintains four international giftshops to give economic self-help in Third World countries, sells Jocoaitique products. Shops in San Salvador handle them also.

Alfalit y sus etapas
Segunda Etapa
Biblioteca para el Hogar

Alfalit, the agency which sponsors Artesanias de Jocoaitique, is a Christian movement of literacy and basic adult education serving the church and the people of Hispanic America. Its Laubach brand of education for adults includes literacy, primary education, community development, and evangelization. Rev. Gerardo Martinez, shown here with the Lichtys in Alfalit's international headquarters in Alajuela, Costa Rica, is the present director of the program. Begun in 1961, Alfalit has involved Brethren personnel as leaders, including Ecuador missionaries Merle Crouse and Edna Switzer Soler.

There is, in addition, a mail-order business. An attractive catalog with four-color photos and information in Spanish and English apprises faraway customers of Jocoaitique's wares. (Write: Artesanias de Jocoaitique, Jocoaitique, Departamento de Morazan, El Salvador, Central America.)

Few people could hope to accomplish in several years what Dan and Lynne Lichty did in a few short months. And it is certainly true that fortune seemed to smile on their enterprise all along the way; the need, the material, the craft talent—everything clicked. But it would not have clicked for just anyone. Behind that highly audible click were two BVSers whose Brethren upbringing had not only taught them to make the most of their God-given talents, but to lead lives of service for others.

Writing in MESSENGER last year (January 1976), Dan Lichty said something that suggests why Jocoaitique subsequently had a success story:

"Brethren have something to offer their children that is more vital than liberation. Brethren can offer their children a chance to become part of a people; for to be Brethren means to have a moral and physical identity as part of the ongoing history of a people dedicated to serving God and neighbor."

In that article he also said, "We sing songs about a brother who envisioned the grassy hillsides of Spain providing milk and meat for hungry Spaniards." Maybe we could also sing a song about a BVS couple who envisioned the *henequen*-covered hillsides of Jocoaitique providing a better life for needy Salvadoreans. Accompanied by a Jocoaitique troubadour's guitar, it could be a beautiful song. ☐

Postscript: During the past year in El Salvador, the ruling oligarchy of the country has instituted a retrenchment against growing calls for social reform and a campaign of terror and violence by both leftist and right-wing extremists has ensued. Dan and Lynne Lichty were unable to obtain visas to continue their service at Jocoaitique and returned to the United States in June. They are now in Kansas, where they plan to begin wheat farming on Dan's grandfather's farm at Quinter. Letters from David indicate that Artesanias de Jocoaitique is still in operation, proving the wisdom of indigenizing the project from the beginning.

Women of Corinth

Read 1 Corinthians

We cannot appreciate the problems Paul faced at Corinth unless we understand what the community was like when he came there. Corinth was a Roman city in Greece. It had been destroyed by Rome in 146 B.C., then restored as a Roman colony in 46 B.C. So in Paul's day it was still a new city without established traditions. It was also a commercial city strategically located and interested mainly in making money.

But Corinth was noted first of all for being the most wicked and immoral city in all of Greece and Italy. This notoriety was partly because of the temple of Aphrodite situated on the mountain in the city. In this temple there were a thousand priestesses who were really religious prostitutes. Men came from all over Europe and the Middle East to "worship" there. It was said that few men left Corinth with any money in their pockets. They did not even have to climb the mountain to find these women. It was written that the women of the temple would come down into town at eventide and accost the men. And remember that relations with them was counted as religious merit.

No wonder there were moral problems in the Corinthian church! It was said the immorality in Greece was at least aesthetic, but when the Romans came they made it crude.

There were two other kinds of prostitutes in Corinth. There were the *hetairae*, the same as "call girls" in American terms. They were beautiful, often educated and witty, and trained to entertain and satisfy every desire of the men who came to them. There were also the street prostitutes, always available. All these women were free to go out in public, bareheaded, dressed to be sexually attractive in order to attract the men. No wonder Paul had to talk about women being modest!

There were "good women" too. Among them were the wives and mothers who lived very secluded lives. They were protected and honored. These must have been the women who became Christians with their husbands. They now had freedoms they had never known before. This involved adjustments for the Christian women and men alike. There were marriage troubles in the church that they wrote about to Paul.

A Greek philosopher about 500 years before had said, "The male is by nature superior and the female inferior; the one rules and the other is ruled." This was the background of Greek thought and custom.

In light of this, it is especially interesting to note Paul's answer to the Corinthian concerns on marriage: "For the wife does not rule over her own body, but the husband does; (Paul did not stop there as Aristotle did!) likewise the husband does not rule over his own body, but the wife does" (1 Cor. 7:4). This is Christian revolution. It makes them partners as Paul did in writing to the Galatians, saying that in Christ there is neither male nor female (Gal. 5:28).

The new Christian freedoms created many problems in the church. The Greek idea of the body being a "tomb" and separate from the spirit led some to think that they could do anything, even to going to prostitutes without hindering their spiritual growth. Others went to the other extreme of rigorous asceticism. Paul had to tell them that the body is the temple of the Holy Spirit. This had involved the non-Christian women of the community.

Some of the women in Greece of that time gave vent to their emotions in some of the highly emotional cults. Also many were especially devoted to Hecate, the goddess of witchcraft. It was the women in ancient Greece who were concerned with sorcery and witchcraft and whose religion was said to be emotional.

But it was not only the women who were emotional. We can call the manipulated ecstasy of the mystery religions of Greece as an emotional religion. At Delphi there was a crevice in the rock out of which came gasses. A priest would set a tripod stool over the crevice and set a woman on it. When she would begin to babble from the effect of the gas, he would take her utterance down and interpret what it meant. This is what we have heard called the Oracle of Delphi. So all the religion of Greece had a tendency to emotionalism.

Paul never talked or wrote against being emotional. His only emphasis to the Corinthian church was, "Whatever emotion or experience you have, is it a gift of God or is it a contrived experience?"

One thing that must be remembered is that what happened on the day of Pentecost was the *gift* of the Holy Spirit and the fuss in the Corinthian church was over the *gifts* of the Spirit. This is the reason Paul had to plead for orderliness in the services "for God is not a God of confusion but of peace."

In this context of disorder in the services Paul had to admonish the women to keep quiet. They were disorderly and noisy. Also they were arrogant: "What! Did the word of God originate with you, or are you the only ones it has reached?" (1 Cor. 14:36). These women had not yet learned how to use their new freedoms they found in the Christian church.

Surely, Paul was not stating a *principle* here, not after all the women he had praised for their help in the public ministry of the church. He was not against women or against marriage, though his counsel was influenced by his thinking that the second coming was near. Otherwise how could he say that the closest relationship of husband and wife was the best illustration of Christ and the church (Eph. 5:25-33)?

The Apostle Paul sets me free as Jesus does. ☐

No wonder Paul had to talk to

/by Anna B. Mow

The ruins of Corinth's Temple of Aphrodite

women about being modest!

Affirmation in a journey

"You have no idea how exciting it is to realize that we have actually put together a women's conference in the Church of the Brethren!"

by Evelyn M. Frantz

There were women: 250 women from 21 districts attended the Conference on the Role and Status of Church of the Brethren Women at Elizabethtown, Pa., May 27-30. There were ordained ministers, homemakers, college professors, BVSers; aged three months to 84 years; from the west coast, from Bolivia—BVSer Martha Ramos, from the National Christian Council of Kenya—Lucy Kadzo Kogo. There was the Conference Design Committee—Gussie Good, Karen Hoover, Fran Nyce, Helen Shallenberger, Andrea Warnke, Connie Weddle, Leah Zuck.

There was freedom:

—to sit shoeless in meetings;

—to step from the pew and embrace a speaker returning from the podium;

—to weep when sharing deep feelings with a woman never seen before;

—to say, "I'm here to see if I can get the courage to go home and say I was here."

There was insight and stimulation: Consecutive days of the conference focused on the areas of Women as Persons, Women in the Church, and Church Women in the World. Six of the 34 workshops offered in these areas were available to each participant and ranged from specialized sessions dealing with being single, divorce, motherhood, aging, women as ordained ministers, and ethnic women to the more general subjects of sex role stereotyping, sexuality, worship, language and sexism in the church, and political, economic and world issues. Biblically-oriented workshops dealt with A Biblical View of the Family, Biblical Images of Women, and Bible Women in a Changing World.

Further insight was shared by a panel of Brethren women who have experienced personal contacts with women in other countries:

—Leona Row, returned from a volunteer stint as resident director of the World Friendship Center in Japan;

—Ferne Baldwin, a veteran of 18 years in Nigeria;

—Geraldine Glick, participant in the Journey of Reconciliation to Ireland in 1976;

—Kathleen Allstot, recently returned from a BVS assignment in Poland;

—Ramona Smith Moore, who served three years in an agriculture and nutrition project in Bangladesh.

There was worship: Under the leadership of worship coordinator Alice Martin, the conference theme, "Many Gifts—One Spirit," was lifted up in creative worship experiences, which included

—singing from a special songbook, "Come, Sisters, Celebrate and Sing," which had been prepared by music coordinator Nancy Faus;

—dramatizations of biblical passages;

—naming women not present and offering tribute to the "nameless women" in each of our lives;

—a drama written by Jean Moyer, "And Mary Bai Is Hungry" and presented by the Elizabethtown church.

Worship was unified in opening and closing sessions by use of a bucket, symbolizing Jesus' meeting with the Samaritan woman. On Friday night the bucket was filled with written expressions of the gifts we were bringing to the conference; on Monday noon we served each other with water from the bucket.

There was inspiration: Barbara Thain McNeel, a professor of Bible, Christian education, and theology at Hartford (Conn.) Seminary, added much to our understanding of how Church of the Brethren women came to be who they are:

It is a heresy to think that Jesus is all; Jesus points to God. When we see Jesus instead of God we get stuck in literal interpretation. This is also what we do to Paul. He had fears, imperfections, knew himself to be not totally whole. Paul also knew the conditions of his society when he was writing to the early churches.

If it was heresy for early church women to be excluded from the church, it is equally a heresy for women of today to think that they can be the church by themselves. Not one group of people can discover the Kingdom of God by themselves. Men also need liberation.

"I thank God," McNeel continued, "for the women of the churches gathered at Elizabethtown:

—"for the decisions you have made and

Above: Participants in the women's conference affirm with raised hands each other "in their journey." Left: Lucy Kadzo Kogo (left), a social worker with the National Christian Council of Kenya, describes the role of Kenyan women to Lila McCray (center), field director for CROP and Leona Row, retired school administrator from Washington, D. C.

the way you are using your gifts;

—"for your ability to suffer and to love by choice."

"I fear for you," McNeel added, "that your gifts may be discounted:

—"that you may believe that men have more gifts than women;

—"that in meetings with men you will say nothing or that, in your anger, you will say too much;

—"that you will be divided in your diversity."

Shireen Subramanya, another major speaker, grew up in India. She presently works in public relations and publications for Church Women United in New York City. A Coucher College graduate in psychology, she has worked in foreign service related to Indian affairs. Her two presentations were greatly enhanced by her rich contralto singing.

Addressing the Conference theme, Subramanya stated: We must be very careful that our means do not pervert our ends. Hordes of marching feet are not a woman's game. The disadvantaged have the right to have power, but it is not valid to say, "Give me power." We must find the way to get it for ourselves, based on inner spirit, inherent strength, inner conviction. There is no such thing as instant success, so we need not insist on it.

A sleeping partner in business soon becomes a dead weight. Wives who have given up their personhood become a dead weight. Have we been good mothers, wives, volunteers, church members if we have not been active in policy making? All our lives we have been told, "Take it or leave it." Instead we must insist on being a part of changing it.

She quoted from Dr. D. K. Kharve: "I want to be reborn a man so that I can continue the work of repaying man's debt to women."

Speaking on Church Women in the World, Subramanya recounted her personal heritage of courageous women in her family. She believes that the greatest contribution of American women has been establishing a valid place for single women in society.

Our role as women sensitive to the rest of the world should be in service, advocacy, and empowerment. Brethren are beginning to deal with empowerment through indigenization. How much longer must we be in the business of service? Must we supply clothing all their lives to those for whom we first sewed layettes? We must have balance between service, advocacy, and empowerment, and not foster dependence as we sometimes have. "Interdependence" can be a euphemism for "interference," and a fine line must be drawn between them. "When giant United States sneezes, the rest of the world gets double pneumonia."

"God give me the humility to not always expect the right answers, but God give me the wisdom to ask the right questions," the Church Women United leader asserted.

There was diversity: In the workshop on language issues in the church, positions ranged from "I *cannot understand* why you think this is important" to *"I cannot, I will not* sing the hymns, teach the church school curriculum, participate in the liturgy that uses sexist language and concepts."

The sharpest diversity was exhibited in relation to the mini Annual Conference session coordinated by Bonnie Kline. Discussion centered on whether or not to send on to Annual Conference votes taken on the issues as being the official stand of the Women's Conference, a question finally settled in the affirmative.

Upon reflection the mini Annual Conference was seen as a good learning experience in pointing out the need for women to learn and practice informed parliamentary procedures and church polity. Appreciation was also expressed for seeing a woman moderator—even at a mini Annual Conference!

There was communication:

—in the dialogue groups of eight or nine women who met each evening for reflection;

—when individual women shared their personal "herstories." The group response was, "We affirm you in your journey; we are part of your journey."

When Beth Glick-Rieman, staff consultant on person awareness, opened the conference with the words, "You have no idea how exciting it is to realize that we have actually put together a women's conference in the Church of the Brethren," she was articulating a feeling that intensified throughout the weekend. The final evaluation included such comments as

—"I felt support here to ask questions and dream dreams; support I never feel from my home church and pastor."

—"How good it is to be with a group of women for a whole weekend and not feel apologetic about it."

"Our commonality is more basic than our diversity." ☐

The Bible and the Equal Rights Amendment

What's so scary
says, in essence,
rights under law shall
abridged on account of
some hidden, dangerous
those simple words? Have we
what the Bible says about
and fair dealing? What does
say? And what does the New
And have we even read
Equal Rights
to see what

by Virginia Mollenkott

As an evangelical Christian, should I support the ratification of the Equal Rights Amendment? When I began to think this question through, I realized that for me the answer depended upon several factors: the wording and intent of the amendment in the context of modern American society, and the guidance of Scripture. Obviously I was not going to be able to find a chapter and verse which would tell me "Thou shalt (or shalt not) support the ERA."

I was aware that a Constitutional amendment must be ratified by three fourths of the states (38) within seven years of its proposal by Congress. To date, 35 states have ratified. Three more must ratify by March of 1979 if the ERA is to become Federal law. The states which have not yet ratified are Alabama, Arizona, Arkansas, Florida, Georgia, Illinois, Louisiana, Mississippi, Missouri, Nevada, North Carolina, Oklahoma, South Carolina, Utah, and Virginia. In some of the states which have already ratified, efforts are being developed to rescind ratification. In the midst of such urgent controversy, I felt that I must educate myself so that my influence, however small, might be utilized in accordance with biblical principles.

First I had to study the text of the amendment. Its simplicity amazed me: just three sentences, saying in essence that "Equality of rights under law shall not be denied or abridged on account of sex." All around me I heard people making strong assertions about the hidden meanings of those simple words. But I soon discovered that the assertions were based on fear rather than facts. Reminding myself of Proverbs 18:13—"He that answereth a matter before he heareth it, it is folly and shame unto him"—I was determined to do some investigating.

Leviticus 25:10, speaking of the Year of Jubilee, provides some alleviation of Hebrew inequities by ordering that every 50th year the Hebrew people should "proclaim liberty throughout all the land unto all the inhabitants thereof." Although our founding fathers failed to include slaves, Indians, and women in their application of that idea, the fact that it was engraved on the Liberty Bell indicates that they thought the biblical principle of personal liberty should be basic to the American way of life. And the Declaration of Independence plainly and properly links liberty with equal opportunity. But I found that the Congressional Record of August 10, 1970, records Senator John Tower's admission that without passage of the ERA, American women will remain second-class citizens. Said Tower, "Adoption of an Equal Rights Amendment will be a historical marker and will formally state society's recognition of the full citizenship and rights of women."

I discovered that in some states women cannot serve on juries, get a mortgage, start a business, or control their own property on the same basis as men. For instance, in some states a widow loses control of her own property until the entire estate she owned with her husband has gone through probate—but in the same states, a widower retains control of his share of the property through the whole probate process. The ERA is designed to end such inequities.

I found out that American schools currently spend ten times more on boys' sports programs than on those for girls. After passage of the ERA, equal opportunity and equal facilities would be required by law, without the current legal entanglements of trying to bring federal, state, and local laws into harmony with each other.

My studies convinced me that Psalm 82:3 is typical of the whole Bible in its insistence on human justice and fair dealings: "Defend the poor and fatherless: do justice to the poor and needy." I was also especially impressed with Isaiah 58:6-9 and Amos 5:21-24. The New Testament only intensifies the requirement of justice by requiring not only justice but also love: for instance, "by love serve one another" (Gal. 5:13; see also 1 John 3:16-17 and Jas. 2:14-17). Since I like to be treated fairly and since I am told to treat others as I would like to be treated (Matt. 7:12), it is evident that I must expend my energy in the interest of social justice. I discovered that under the ERA, women would lose none of the legal protection now given to them, but the laws which currently protect women would be extended to afford equal protection to men. For instance, laws against rape would not be rescinded, but they would be extended to cover sexual abuse of either sex. That's justice.

I found that ERA would not interfere in private family decisions by requiring

about a law that
"Equality of
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the Old Testament
Testament say?
the proposed
Amendment itself
it really says?

women to provide 50 percent of the family income. Instead, it would help ensure that women who do work outside the home will have the same opportunities and benefits as men who work. To my shock I discovered that although an Equal Pay Act was passed over a decade ago, between July 1973 and July 1974 alone, reports were documented of approximately 30,000 women workers who were underpaid by more than $18 million. ERA would speed up the eradication of such injustice by requiring the employer rather than the employee to carry the burden of proof and the legal fees. For that reason, and in order to save billions a year by continuing to evade equal payment for equal work, Big Business has allegedly provided generous funding to anti-ERA campaigns (for details, see *Ms.*, May 1976).

I knew that some evangelicals had been frightened by Phyllis Schlafly's assertions that ERA would promote immorality in various ways. But I found that Schlaflys' charges cannot be substantiated. The ERA would in no way challenge the Constitutional right to privacy, which guarantees the separation of the sexes in rest rooms, sleeping quarters, and public areas where bodily privacy is an issue. Neither does it give the go-ahead to homosexual marriages, since marriage is legally defined as a union between a man and a woman. Neither does the ERA encourage unisex, since equality is not sameness. Neither does it undermine states' rights by eliminating state control over marriage and divorce laws, child custody, prison regulations, and the like, all of which would continue to be administered at the state level. Neither would the ERA give women a Constitutional right to abortion on demand or otherwise encourage illicit sex; as Senator Sam Ervin remarked, the amendment "does not abolish abortion laws or make available safe birth control devices" *(Congressional Record,* March 20, 1972). Neither would it force women into the armed services, snatching them away from their children. Even if the draft were restored, women would be eligible for exemption for family responsibilities, just as men have always been. But the ERA would end the current practice of forcing female volunteers to meet higher standards than male volunteers.

Under ERA, I discovered, sexual discrimination in insurance rates would become illegal. We women would then have to pay more for life insurance than we currently do, but we would pay less for almost every other kind of insurance—health, pension, disability, and so forth—where the premiums are currently higher for women than for men. And the ERA would assist men by equalizing Social Security benefits. A widower would automatically be entitled to his wife's benefits at her death, just as widows currently are entitled to their husband's benefits.

In short, I found that the ERA is intended to correct the many inequities and injustices based on sex. If a law restricts rights, it will no longer be valid; if it protects rights, it will be extended to both men and women.

Because I take the Bible seriously and could never argue that the Bible favors unjust and prejudicial treatment, I must do my best to bring about the passage of the ERA. As Micah 6:8 (NEB) puts it, "What is it that the Lord asks of you? Only to act justly, to love loyalty, to walk wisely before your God." ☐

At the Richmond Conference Brethren showed support for ERA ratification in Virginia.

EQUALITY FOR WOMEN IS EQUALITY FOR THE FAMILY.
ERA
THE AMERICAN WAY
EQUALITY FOR WOM
BRETHREN SUPPORT
THE
EQU
RIGHTS
AMENDMENT

The Equal Rights Amendment

Section I: Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.

Section II: The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

Section III: This amendment shall take effect two years after the date of ratification.

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here I stand

On capital punishment, Conference,

Pearl L. Weaver

Christ died for murderers too

A writer in the May MESSENGER (Letters) believes that those who oppose capital punishment do not know the Bible, or do not care what it teaches. Personally, I believe the Bible, am concerned with its teachings, and am convinced that the Bible, in the light of Jesus Christ does *not* support capital punishment.

So many proponents of capital punishment quote various Bible verses, mostly from the Old Testament, to prove their point. Now you can prove anything you wish by quoting Bible verses out of context. Proof-texting is a risky business. The Bible is to be read and understood in the light of Jesus Christ as given in the New Testament. God is revealed therein as a God of love, compassion, and mercy, as well as justice.

What do those favoring capital punishment do with Genesis 4:8-16, the story of two brothers where one kills the other? Cain, the murderer, was not put to death. God even put a mark on Cain so no one would kill him.

What about Moses who murdered an Egyptian? God made him a great leader of his people. Even Saul, later called Paul, stood by and approved the murder of Stephen by stoning. Paul later became a great missionary for God.

If, as some people contend, God demands capital punishment for murder, why were these men not killed? And if we wish to quote verses from the Bible why not try Ezekiel 33:11, "As I live," says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. . . . "

What purpose does capital punishment serve? It doesn't stop crime. Isn't it really just for revenge?

By using capital punishment, society degrades and lowers itself to the immature level of the violence and cruelty it is rejecting in the criminal's behavior. Thus civilization, instead of progressing, regresses to the primitive stage.

If we wish to be known as a Christian, enlightened society and an example for others, then our behavior must reflect the love, mercy, and reconciliation that God requires of us. We must never forget that Christ died on the cross for the murderer as well as for you and me; that he loves him too. ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Sam and Cindy Weber-Han

The opponent as a child of God

Now that we have all returned from Annual Conference and are back to our usual ways of life, we can reflect on what happened at Richmond or we can try to forget it and hope it goes away forever. We choose to reflect on what we saw, heard, and felt throughout the week of Annual Conference and share these reflections with our brothers and sisters.

In general we enjoyed the week at Conference; however we left with some deep concerns for our church as a whole. What we are going to say may be considered by some as nothing new. What concerns us is what each individual of the Church of the Brethren is doing about it.

What we are referring to are the factions in the church and their pride. It appears to us that these different groups are taking a lot of ownership for "their" work and ways of practicing religion, which are not theirs to own. They have forgotten what Paul said in 1 Corinthians 3:1-15, that it is God who makes the plant (church) grow, not people. That we are being unchristian if we are jealous, competitive, or proud over the other factions. We all believe in God and Christ and therefore are united in those beliefs. There are different ways to express this belief, just as there are many gifts, but are we not all working for God and Christ? After all, what is the BRF, what is the BPF, what is the Womaen's Caucus, . . . Standing Committee, . . . Broadfording, . . . other groups? What we saw taking place at Conference did not seem always to be Christlike. We are still acting like the world and not the kingdom when we decide our group is more Christian than the other. We heard this spoken several times throughout the week.

We saw a lot of underhanded politicking going on, and we saw groups making subtle changes on papers to gain advantages for their cause. There seem to be some groups who came to Conference more intent on getting their issues passed than they were seeking the will of the church family. These groups did not seem open to reconciliation but rather seemed more concerned about winning the "opponents" over to their cause. This politicking bothers us because it doesn't seem we are being trusting. This behavior would seem more appropriate to us in the US Congress than at a church conference.

Rarely did we see members of the different factions approaching one another to discuss their differences with the openness that maybe "the whole truth has not been revealed to me and this other person may have some of the truth I still need to hear and accept." We believe we are to try to be hot or cold in whatever we do, but this does not mean lack of openness to those who express themselves differently. We need the differences of opinion in our church because the challenge of relating to these differences helps us to grow and have a transformation of mind.

It seems obvious to us there is a serious division in our church body. We as a church are not working at reconciliation (which we're so proud of) or consensus. This was manifested by the closeness of counts on many issues, and that we allowed these close victories to stand. Being satisfied with narrow majorities instead of laboring for consensus could ultimately destroy us as a Christian community. Our different groups are becoming more disconcerted and the gaps are widening. We start politicking more and become more concerned about "our" issues. This year's balloting seemed to have more stand up voting than the last two years. Some are giving up the hope of ever bringing such diverse factions together; resurrection seems impossible to them.

How many times did different groups experience someone coming up and saying, "Hi, I am from a different position than you and I would like to discuss our differences." Our opinion is that this did not take place very often or we would

family education, 'Two Gardens'

begin to see a lessening of the fear-filled gaps.

It is not easy to approach anyone you dislike and say, "I disagree and I want to talk." But this is possible when we approach the person as God's child too, and we love God together. It is not easy to approach a stranger and say, "I disagree and I want to talk." But this is possible when we see the other person not as a stranger but as a brother or sister. Too many of us leave this to our leaders.

Our question to the church family is: Are we going to change our ways toward one another in the church or are we going to continue to widen the gap (as we are now) until we end up in another division?

To continue in our present ways makes a mockery of our stand as a peace church; our witness is destroyed. This lack of love for each other is affecting our effectiveness in serving the church and the world. Do we want to repeat history and be just as inept at working at our differences as our forebears of the 1880s or do we want to change the pattern of history? How can the body function if we cut out our different parts? If we cut out the BRF or the BPF, or the Womaen's Caucus, or Broadfording, or Standing Committee, or the Charismatics, or the Conservatives, or the Liberals, what will we have left but those groups that are too lukewarm to take *any* stand for God and Christ? ☐

Stanley Hamilton

A good family is the secret

In August, 1943, Arthur E. Morgan, Quaker, humanitarian, educator, first director of the TVA, and one of the great figures of this century, was teaching a short course at Manchester College. He was conducting studies for a group of young men who were scheduled to go to China for work in rebuilding and relief. These were Civilian Public Service men. Morgan at that time was a member of the board of the Rural Life Association, a small organization of Brethren, Friends, Mennonites, other Protestants, and a number of Catholic laymen and priests. This group was organized out of concern for the family farm and the small community.

I visited the class in one of its sessions and afterwards spent time talking over some problems of this association for Arthur Morgan was quite active in its affairs. After we had talked over the business about which I came to see him, we sat under the oak trees outside the administration building. It was a hot day and we were glad to be there where there was a little breeze. I said to Arthur, "What do you make of this school? It began as an academy; it has been a college for less than 50 years. It has been accredited only some 11 years (by the North Central Association)."

I continued, "Yet, although there isn't much ivy on the walls, out of here have gone some very great people." I named about 15 of them, including Dr. I. W. Moomaw and his wife Mabel, agriculture missionaries in India; Anna and Baxter Mow, missionaries in India; William and Esther Beahm, who had been missionaries in Nigeria; Kermit Eby, teacher, union leader with great strength and respect and moderate views; Andrew Cordier, who had taught at the college, then worked in the State Department and later became administrative assistant to the first three secretary generals of the United Nations; Dan and Lucy West—Dan was an active worker in the Church of the Brethren and for some time had directed youth work and youth camps. He was the founder of and most active in Heifer Project, which is now Heifer Project International, one of the great relief projects that followed World War II.

Arthur sat silent for a few minutes and then said, slowly and thoughtfully, "Yes, I know many of those you have mentioned and they *are* great people. I think if you will investigate you will find that they came from strong, rural homes. What they are, they were before they got here. Now, the college may have helped them some. It didn't hurt them any. It may have brought them new skills. It may have polished them up a bit but I think, really you will find that they came from rural homes, good families, well grounded, and what they are, they were before they got here."

Over the years, as I have reflected on this conversation and, as I know these people, I have decided that Arthur was right. Those people did come from good families—hard-working, frugal, closely-knit families. In these days of turmoil and testing—when so many people are trying out what they think are new things—if they would reflect, they would find out that some of their experiments are far from new. They may be as old as the human race. For a long time people have been experimenting how best to carry on relations between men and women and what to do about the children and, so far as I have been able to discover, the good family is the best thing that has come out of all the experimentation.

In the past decade, of course, there has been great unrest and turmoil in the student ranks of all our colleges and universities. The strength of Manchester College, and of all church-related colleges, especially Brethren, Friends, and Mennonites, has derived from the attachment, the close relationship between the colleges and the families from which the students came. One college president once remarked to a complaining parent, "Well, all we have to work with is what you send us."

I have many friends who are now and have been college teachers. Often as I have told this story about Arthur Morgan and his remarks at Manchester College, some have been a little resentful. They are certain that college has been the great factor in developing and sending forth some great people. That may be true. Often, it is. But it may be good to remember what Arthur Morgan said, "They came from strong rural families and what they are, they were before they got here." ☐

Robert M. Latshaw

Formal education: How much needed?

I have become increasingly disturbed by the articles I have read concerning the proposed changes in licensing and ordination of ministers of the Church of the Brethren. An article in the May MESSENGER revealed that Annual Conference would consider four years of college and three years of seminary as qualification for ordination. (*The revised description of Church of the Brethren polity and procedure, referred to here was accepted at the recent Richmond Annual Conference:—Ed*)

The premise perhaps not expressed but certainly implied in this kind of thinking is that a lot of education makes a better pastor. It has been my experience that religious education does not necessarily produce a "man of God." The so-called "main line" churches that require years of college and seminary training for their pastors have not exactly been impressive in their witness for Jesus Christ.

It would seem to me to be unwise to thus exclude a person who feels called by the Holy Spirit to serve in the work of the pastoral ministry but who, for one reason or another, is unable to complete college, much less seminary. The Church of the Brethren has had many such pastors over the years, many of whom have been very open to the Spirit of God and have served him capably and faithfully in the work of his ministry.

Let me hasten to say that I am not opposed to education. On the contrary, I believe it to be most desirable and something to be sought after and obtained. But I dislike the concept of having education to the extent being proposed by our denomination as being mandatory. To require at least some college education is surely well-founded and the three-year reading course is excellent training and experience, for all those who would enter the pastoral ministry. But to require years of preparatory education for the pastoral ministry could likely deprive our denomination of some very valuable and Spirit-led Christian witnesses in the capacity of ordained clergy.

It is my prayerful hope then that our denomination will give serious thought and concern to this issue and that any and all decisions made will be under the guidance and the leading of God's Spirit of love. ☐

Rosella Miller

A visit through two gardens

I would like to share with my friends everywhere a beautiful bit of writing I found when housecleaning my "keepsake drawer." It was written by my aunt, Mary Foust, who lived next door to me for over 40 years (all the time I was growing up). In 1902 she fell from a sawmill and broke her back. Medical science was not adequate at that time to help her and so she spent the rest of her life (over 40 years) in a wheelchair. She was a great inspiration to me as a child and to many others. This writing was one of many she wrote to help others. She lived on Germantown Pike, next to my father and the garden that he still maintains is the one she refers to. Her younger sister still lives in her home and keeps a beautiful garden there. Here are "Two Gardens":

Would you like to know about my garden which takes so much of my time and care? Through the center runs a path with flowers on either side—a large bed of Patience and beautiful bed of Hope, a fine climbing Courage and a little vine called Cheerfulness which runs in and out all over my garden.

Around the garden is a fence of Determination with posts of Perseverance. This is to keep out the Grumble Vine, which grows all about outside and tries to get in. The path in my garden is made of Grit which leads down to a fountain which sometimes plays tears with which I water the garden. Outside the garden, a tree like a weeping willow grows and sometimes casts a shadow over my garden of flowers; and once in awhile at twilight a blackbird comes and sings in the branches. It is called the Complaining Bird—it does not come often. In one corner of my garden is a hotbed where I raise Smiles, because they have to be forced. My gardener's name is B. A. Goodman.

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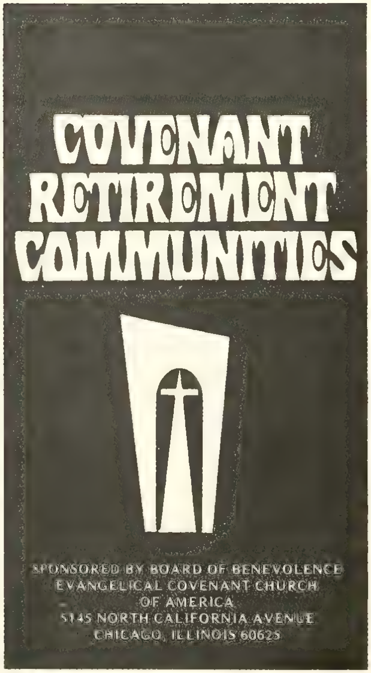
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Later: The Grumble Vine broke my fence—I have cut it down, but the root is still there. I have mended the break in the fence with as much Pluck as I could find and have been gathering my flowers and tying them together with Good Resolutions.

Brother next door:

Your garden is delightful, dear
And 'twas so nice of you
To tell me all about it
And so kindly show me through.

Now take a peek at mine, dear.
You'll find some flowers there
Like bleeding hearts and sen'tive plants
That need such loving care.

We enter through a vine-clad arch
Named Holy Inspiration
And here and there are little seats
Marked Peace and Meditation.

I've never found the Grumble Vine,
So never built a fence.
My garden's edge is a green strong hedge
—Love's Omnipotence.

It keeps out all the ugly weeds
Like Envy, Hate, and Fear.
They simply cannot thrive and grow
With Love's Strong Hedge so near.

I've planted there a Humble Bush
Close to my Courage Tree.
It buds in Meekness, Faith, and Hope.
It blooms in Charity.

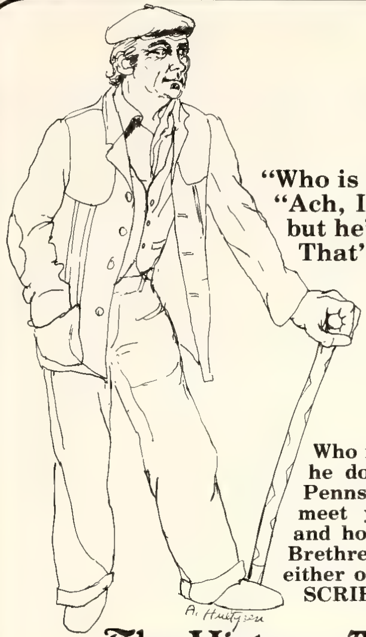
My plan for watering flowers, dear,
Is not a fountain's tears.
A quiet peaceful stream called Life
Refreshed them all these years.

We never used a hotbed, dear,
To force my Smiles for me.
This little space called Sunnyface
Grows Smiles just naturally.

My garden's full of melody
From joyful birds that sing.
Love gives them crumbs of comfort here
And heals each broken wing.

Sometimes my garden seems so fair,
The weed Pride would creep in.
I then go to my Humble Bush
Until it leaves again.

I like your gardener, Goodman;
Mine's name is B. Divine.
If you compare our gardens now
And you find fault with mine,
I'll know it is not you at all,
But just your Grumble-vine. ☐



"Who is that old man?"
"Ach, I don't know, Chonny, but he's a strange vun, he is. That's for sure."

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BIBLE TRANSLATIONS

In earlier days, when new translations made enemies instead of money, pioneer translator William Tyndale replied to one of his clerical opponents: "If God spare my life, ere many yeares I wyl cause a boye that dryveth the plough shall know more of the scripture than thou doest." Tyndale lost his life in 1536, but not before making good on his promise to put the Bible into the vernacular. His translation of the New Testament and parts of the Old into English was the forerunner of versions that plowboys and doctors alike have been using for 400 years.

Would-be readers of the Bible today face a very different problem than their ancestors in Tyndale's day: Far from lacking a translation in English, we are overwhelmed by the number and variety of translations available. And the question arises: "Which translation should we use?"

In the paragraphs that follow we will comment on *seven* significant modern translations of the whole Bible. Omitted from consideration are good but older works (such as Moffatt's translation), linguistic monstrosities (such as the Amplified Bible), and translations limited to only part of the Bible (such as Clarence Jordan's pungent "Cotton Patch" paraphrases). Hopefully this short review will assist readers in choosing the translation(s) best suited to their purposes. Except where otherwise noted, the editions listed here may be ordered from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120.

A revised classic

Now celebrating its 25th year of use, the Revised Standard Version paved the way for many other translations. Though its appearance in 1952 was greeted with vitriolic verbal abuse and public burnings, its aims were modest enough. Its translators acclaimed the King James Version in the same words the KJV translators used of earlier versions: "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one . . . but to make a good one better."

The RSV is in fact a revision of the American Standard Version, published in 1901, which was a revision of the KJV, published in 1611. Using recent discoveries to establish a text closer to the original and using modern vocabulary to update obscure and archaic words, the RSV retained the majestic style of the KJV. If one is looking for a translation that combines a reasonable level of accuracy and understandability, the beauty of language in the Tyndale-King James tradition, and access to the idioms of the biblical writers themselves, the RSV is the translation to use. It is my personal choice for a study Bible.

Of the many editions of the RSV on the market, I would commend particularly the recently published "Expanded Edition" of *The New Oxford Annotated Bible With the Apocrypha* (Oxford, 1977, $15.95). This edition includes the 1971 revision of the RSV New Testament, helpful middle-of-the-road study materials, and an apocrypha expanded to include several books from the Orthodox canon. It is truly "an ecumenical study Bible," a common Bible for Protestant, Roman Catholic, and Eastern Orthodox readers alike.

Wooden—by choice

We have referred already to the American Standard Version of 1901, a translation long preferred by many scholars as the most literal rendering of the original Greek and Hebrew. The famous preacher Spurgeon described this version as "strong in Greek but weak in English," an apt comment on its highly accurate but woodenly literal character.

Eager to keep this kind of translation available for conservative Bible students, the Lockman Foundation published in 1963 *The New American Standard Bible* (Foundation Press Publications, $5.95 in paper, $13.95 hardbound). The NASB is a revision or updating of the ASV, more limited in scope than the RSV and carried out by a much narrower spectrum of scholarship. Though the idiom of the NASB is sometimes more current than the ASV, its real value is at the point of its literalness, not readability (which it lacks.) A limitation even for study purposes is the fact that it reverts to the KJV format of printing each verse separately, without paragraphing.

A bit British

Rivaling the RSV in popularity is *The New English Bible,* published in 1970. (The New Testament portion appeared in 1961.) Like the RSV, the NEB was produced by a representative committee of translators who cross-checked each other's work. Equivalent in terms of underlying scholarship, the NEB and RSV differ at two important points:

1) The NEB is not a revision of earlier translations, but a fresh translation of the original into contemporary English idiom.

2) The NEB was produced by *British* translators rather than American, who gave their work a British flavor. This shows up in occasional spelling preferences (e.g., favour, splendour), terms of measurement (fortnight, pounds, farthing), and idiomatic expressions: Cf. "I reck nothing" (Job 9:21), "touched them on the raw" (Acts 5:33), "do up your belt" (Acts 12:8).

Despite, or maybe even including, these British expressions, the NEB is an extremely readable and vigorous translation, suitable for both public worship and private study. For study purposes I would recommend *The New English Bible With the Apocrypha, Oxford Study Edition* (Oxford, 1976, $8.95 in paper, $14.95 hardbound). Prepared by a team of Catholic, Jewish, and Protestant scholars, the study materials are comparable to those on the RSV in the Oxford Annotated Bible.

A French connection

As the NEB comes to us by way of the British, *The Jerusalem Bible* comes by way of the French. The initial French version was prepared under the direction of Dominican scholars at l'Ecole Biblique in Jerusalem, which became the basis of the English-language Jerusalem Bible published in 1966. The translators who produced the JB in English did not simply translate French into English, however, but worked again with the original languages.

With the exception of an occasional strange usage (such as "holocaust" for burnt offering), the language of the JB is clear, contemporary, and moving. It compares well with the NEB in terms of both scholarship and style, an impressive sign of the vitality of biblical studies in Roman Catholic circles today. The printing of the text in a single wide-column format adds to its readability. A popular edition is *The Jerusalem Bible: Reader's Edition* (Doubleday, $5.95 paper, $9.95 hardbound). However, fuller literary and historical notes and an index facilitating the study of biblical themes are found in the original edition (Doubleday, $16.95).

Another Catholic work

A second Roman Catholic translation from the original languages (rather than the Latin Vulgate) is *The New American Bible*. As the title indicates, this version is the product of American scholars, members of the Catholic Biblical Association of America. Work on this translation began in 1944, but was not completed until 1970. The delay was fortunate, as it allowed the NAB to profit from the new ecumenical climate in biblical circles.

Occasional words of Latin origin (e.g., "supervened," "holocaust," "genuflect") betray the tradition of the translators. And some sections do a better job of catching up American idiom than others. But overall the NAB is a reliable and readable modern translation, of a quality comparable to the NEB and JB. Its profuse notes and well-written introductions add to its worth. Of the various editions on the market, I would suggest *The New American Bible* (Thomas Nelson, $5.95 in paper, $8.95 hardbound).

Living—but loose

A different sort of literary animal than any of the above is the version known as *The Living Bible*. It is not really a translation, but a freewheeling paraphrase of the text. It is not the product of scholars working together, but a solo achievement by a man who doesn't even know the original languages. Yet it has become the most heralded edition of the Bible in our time, captivating even those who a few years ago regarded the KJV as the final word.

Its title is well deserved. By putting the wooden language of the ASV into a folksy Readers Digest-style idiom, the LB has enabled the biblical message to *come alive* for countless readers. But at a price! The gains in readability come at the expense of a text that is unreliable for serious study. Aggravating the distortion of meaning at some points is the author's own theology. A flagrant example is Galatians 1:6, 11, where the author translates Paul's word "gospel" as "way to heaven," which reduces Paul's vision of a new order of life in Christ to an escape hatch to another world.

For plain enjoyment in reading the Bible, however, the LB remains a useful work. An edition which I would recommend for this purpose is *The Way*, an illustrated edition with youthful audiences in mind (Tyndale House, 1972, $5.95 paper, $7.95 hardbound).

Good and simple

The newest translation of the whole Bible to appear on the scene is *The Good News Bible, Today's English Version.* Published in December, 1976, by the American Bible Society, the GNB includes the New Testament translation released ten years earlier as Good News for Modern Man. The GNB is intended to be read and understood easily by all who speak the English language.

A Bible Society article about the GNB describes it as "a common language, dynamic-equivalent translation." Common language refers to the use of a vocabulary common to persons of all walks of life, and of sentences which are short and simple in construction. "Dynamic equivalence" means that words are chosen which will produce a response in today's reader equivalent to that intended in the original reader. One might say that the GNB attempts to provide a true translation with the power of a paraphrase! Adding to its helpfulness are 500 suggestive line drawings by Swiss artist Annie Vallotton.

Inexpensive editions of the GNB are available directly from the American Bible Society if payment accompanies order ($2.50 for gold or black hardbound editions, $1.90 for a paper edition). Order from: American Bible Society, Dept. S, Box 3575, Grand Central Station, N.Y., N.Y. 10017. A trade edition more widely available is *The Good News Bible* (Broadman Press, $4.95 hardbound). Whether for personal reading, small group study, or as a pew Bible, the GNB is highly recommended.

The spirit of William Tyndale continues among us. Praise God!—Rick Gardner

GOOD NEWS BIBLE
TODAY'S ENGLISH VERSION
Holy Bible
The Jerusalem Bible
Oxford Study Edition
The New English Bible
THE NEW OXFORD ANNOTATED BIBLE
REVISED STANDARD VERSION
NEW AMERICAN STANDARD BIBLE
THE WAY
THE LIVING BIBLE ILLUSTRATED

Love and need and the appleseed

by Norman F. Reber

An appleseed would be an appropriate symbol for the international good will and love generated by the witness to peace, brotherhood, and justice being made by two Brethren couples in Washington state. They continue today a Church of the Brethren program begun more than 30 years ago in a time when congregations fought war hysteria with resettlement programs for people of Japanese ancestry.

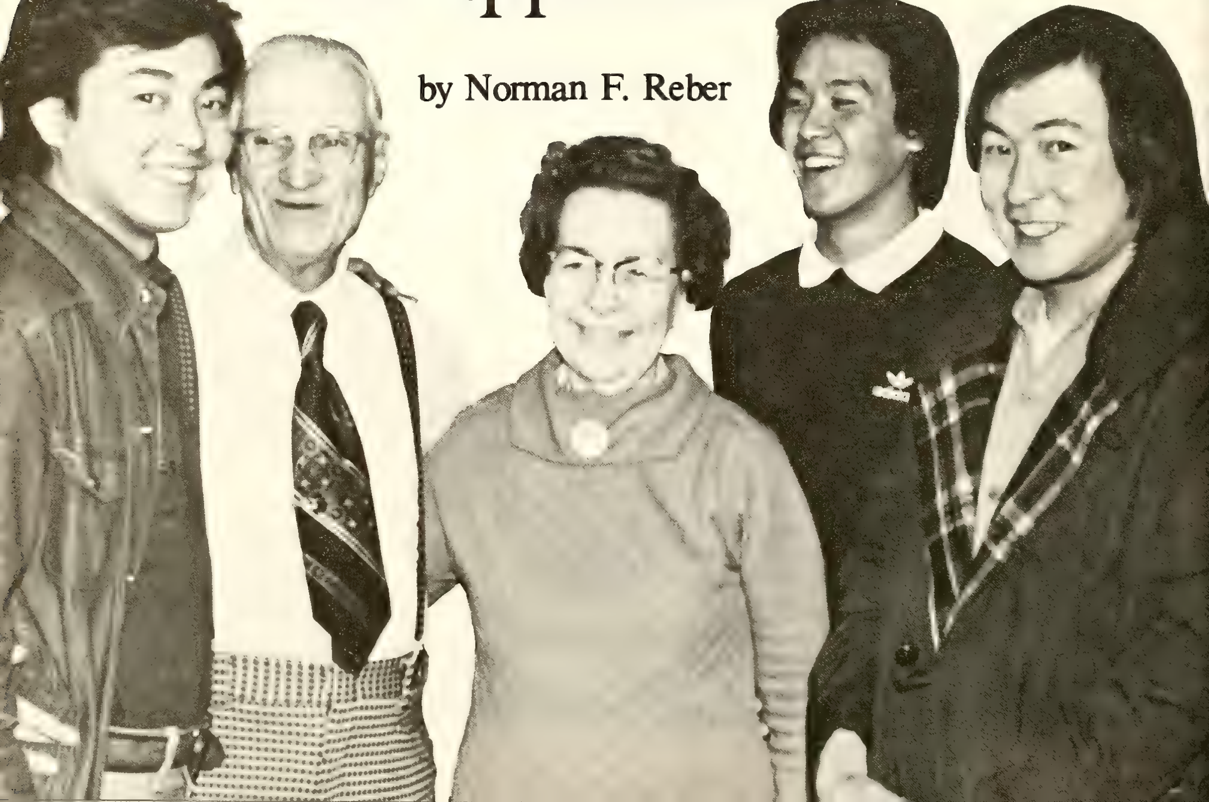
Russell and Mildred Heminger and Ralph and Elsie Nakata are Brethren apple growers in Wenatchee, Wash. Ralph himself was one of the thousands of Japanese Americans uprooted from their homes, businesses, and jobs, and moved into unfriendly, even hostile surroundings during World War II.

Since 1965 these two couples, along with many other farmers in ten western states have helped to strengthen bonds of friendship with the people of Japan through an agricultural training program for Japanese students. For the Hemingers and the Nakatas the vehicle of friendship has been teaching the trainees modern orchard technology. With other farmers the vehicle has been the whole bandwagon of modern American agriculture from intensive vegetable production to enterprises like beef raising which require larger acreages.

During the program's 12 years, the Hemingers have employed 29 trainees, and the Nakatas 39. Nearly 2,000 young men have lived and worked with American farm families and have gone back to Japan to adapt American techniques into the Japanese agricultural economy.

This is not a cheap labor bonanza for growers. Approved by the United States Departments of Labor and Agriculture, and supervised by state bureaus of Employment Security, the program provides that trainees pay their own way with wages earned on the farms.

The program is jointly sponsored by two non-profit organizations: The Japanese Agricultural Training Council (JATC), a Tokyo based organization with an office in Seattle, and Big Bend Community College



For more than 30 years, Brethren have worked in various programs with people of Japanese ancestry. Today that bond of friendship continues through participation in an agricultural program for Japanese students.

Foundation (BBCCF) with headquarters in Moses Lake, Wash., and a branch office in Seattle.

The students are carefully screened for competence, adaptability, and interest before they get to the United States, where they are under the direct supervision of the BBCCF and the JATC. The two-year training period includes three months of intensive study at the college, three months with a host family for orientation, and a final 18 months in their chosen agricultural speciality. The Heminger and Nakata trainees desire specialized experience in fruit production.

Set in motion by agreement between the United States and Japanese governments in late 1965, the program first became operative in the Heminger and Nakata orchards in 1966.

"We have never had a problem, *never* had a problem of finding work for these trainees," says Heminger with double emphasis. "People outside the program have been very happy to use them when I have had no work for them myself."

The priceless friendship-building, people-to-people touch is illustrated in a birthday party the Hemingers put on for three trainees several years ago. Mildred invited them up to her house one evening and did not tell them the reason for the occasion. To her surprise, they came garbed in the costumes of their homeland.

"They got the drift, you see, that we were probably going to observe this certain person's birthday and came all dressed up the Japanese way. When the party was over, when they got ready to go back to their houses, one took off his garb, a white coat with a Japanese design on the back and down the front of it, and presented it to Russell. They got a kick out of that!"

Then there was the time a group of students asked the Hemingers to explain Hallowe'en to them. "On Hallowe'en evening the trainees came up to our house and knocked on the door. One of them wore an American style mask and had a bowl in his hands, asking for a hand-out! They spent the evening with us but only after surprising us as pranksters," Mildred recalls.

The friendship-building, people-to-people touch of the Japanese Agricultural Training Program is reflected on the faces of Washington apple growers Russell and Mildred Heminger and visiting Japanese students (far left) Seiichi Shibuya, Mitsuhika Watanabe and Jira Shimoyama.

The Nakata home and farm, 50 acres of excellent young orchard, provide an ideal student environment in breadth of culture, Christian perspective, and technical experience. It is almost unbelievable that such a laboratory of peace and brotherhood can trace at least a part of its origin to the fear and hatred of World War II. Nevertheless, such is the case.

A teen-ager at the time, Ralph was working for a Christian family in northern California when the US government ordered him and all people of Japanese ancestry into internment camps in the interior. After two months in camp, he was allowed to go to Montana where he worked at various farm jobs. After World War II was over, he came to his uncle in Wenatchee and got a job in an orchard. Here he met and later married Elsie Yuriko, daughter of Japanese truck farmers. Elsie had been attending the Church of the Brethren in Wenatchee through the influence of friends. Later, Ralph and Elsie were baptized by Loren Bowman, then pastor of the church. The Nakatas are very loyal, active members, who have served on the deacon board for many years.

Of his relocation experience, Ralph says, "I was never bitter. I understood war hysteria makes people do things they would not do any other time."

Nevertheless, Ralph still cannot forget his encounter in a store in Missoula, Mont. He was just looking over a pair of shoes. "You can't buy any shoes here," butted in a policeman, who happened to be in the store. "The only good Japs are dead Japs!"

"That was uncalled for," Ralph reminisced evenly, when Russ Heminger and I visited Nakata in his orchard one cold morning last winter.

The effectiveness of JATP is seen in that some 80 percent of the trainees remain in agriculture after they return to Japan. Of course, they cannot apply the practices exactly as they have learned them in the US, but they are ingenious in adapting to conditions in Japan. For example, although Japanese orchards average only five to seven acres, new varieties on dwarfing rootstock allow close planting of up to 1,000 trees per acre. These fit into the more intensive Japanese horticulture. Figuring one box of apples per dwarf tree, as much as 1,000 boxes per acres could be produced, according to Russell.

Swords into plowshares; spears into pruning hooks: Seiichi Shibuya (left) and Jira Shimoyama (right) learn by doing in the orchard of Ralph Nakata (center).

Russell and Mildred Heminger proudly display a plaque they received as a gift from a trainee. One set of Japanese letters means "friend" and the other "ship."

A student in dairying set up a single-operator dairy enterprise after he got back to Japan. A trainee in swine husbandry persuaded his parents to acquire land to build hog houses, In 1975, he shipped 1,000 head. He also organized a group of hog growers into a cooperative for efficient purchasing and marketing. More important than the actual improvements students make when they get back is the aggressive spirit of agricultural progress, the active pursuit of more efficient techniques. And overshadowing techniques, improvements, and efficiency is the close people-to-people relationship that carries on down through the years and the generations.

This intercultural relationship, its widening impact in increased food production, has a tremendous potential for international development. According to

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All in God's Family is designed both for individual reading and for use in church school classes and study groups. Suggested activities for group study are included for each of the thirteen chapters of the book.

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Order from **THE BRETHREN PRESS**
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Dr. Robert Mason, JATP director at Big Bend Community College:

"Japan and the United States are, without a doubt, two of the most important Pacific Rim countries. The relationship between these countries and the expertise and technology they can give other Pacific Rim and Third World nations, can, and does, have a profound effect on the future of our world."

More than 40 ex-JATP trainees have served in the Japan Overseas Cooperation Volunteers (Japanese Peace Corps). Among these were three or four Heminger trainees. Russell remembers Shuichi Tokita. After his training he stayed for a while in Japan and then enlisted in the corps to go to India. Slated for only one year, he stayed almost two because of his excellent service there.

Another volunteer, Chikara Yamanometo, served in Kenya where he helped a farmers' association of 60 independent producers with shipping, transporting, and marketing their crops.

Dr. Mason points out that these Japanese volunteers, experienced in Japanese intensive agriculture and trained in the spirit and techniques of American farming, are really great goodwill ambassadors for the United States. Third World farmers are likely to think US Peace Corps members are bragging when they mention successful methods used in their own country. But when a Japanese Peace Corps member mentions techniques learned in the United States, it leaves a more favorable impression.

Born in Seattle and reared in Japan, Ralph Nakata's first contact with a Christian grower was in northern California. He worked for a grower there who would invite him to go along to church, but did not press him to do so. Ralph appreciated this and he applies the same idea to his own trainees. So do the Hemingers. "They didn't have to be urged to go with us. Of course, they saw this as an opportunity to mingle with people," Mildred says. Trainees from both families have participated in church talent nights. On one occasion Pastor Sauls invited them to sing in the opening devotions of the church service. That particular morning they sang "Joyful, Joyful, We Adore Thee," one verse in Japanese and one in English.

Shuichi Tokita, one of the Heminger trainees, sent them a plaque on which are printed Japanese characters for friendship. Iwao Tomeoka, director of JATP from its inception, puts friendship at the top of the list of achievements in this effort. He stresses the program's close relationship of farmer to farmer, rural area to rural area.

This was beautifully illustrated in 1975 on the JATP tenth anniversary tour of Japan. About 160 persons including host farmers, their families and friends, took the tour, flying from Seattle to Tokyo. There must have been a crowd of 100 or more former trainees and their folk from all over Japan at the airport to welcome them.

That was only the beginning. Heminger and two friends with him from the Wenatchee area were received into the homes of nine former Heminger trainees, the highest kind of hospitality. It was impossible to get into the homes of all the trainees who had worked for him. So these made a special point of being at railroad stations or airports to greet him as the three traveled from one prefecture to another. Upon his arrival, he had hardly been installed in the Hotel Kayu Kaikan in Tokyo when the telephone began ringing and trainees gave him a personal welcome.

A special treat, an unusual visit to the imperial government building in Tokyo was arranged by a former trainee, Tetsuhide Goto, with a friend, a member of the Japanese Diet. The highly restricted tour included a visit to Hirohito's room where the emperor ceremoniously receives members of the government.

The trainees who have returned to Japan have a well organized "alumni" organization which keeps in regular contact with their members. This organization even puts out its own magazine. Already in the works is a plan for a 15-year anniversary celebration in the US in 1980. This will be a great opportunity for Japanese farmers, and their families, who have been involved directly in the program, to be received by host families in the United States.

Heminger said it was most impressive to see the American flag and the Japanese flag displayed side by side in the Shuichi Tokita home. And he adds, "We hope some day all the flags of the world will be displayed side by side in this same friendly atmosphere."

A tiny appleseed grows into a beautiful tree, which, properly nurtured, produces fruit and recreates itself, multiplying its kind. The Hemingers and the Nakatas and all the host families involved in JATP have planted "appleseeds" whose fruit is replacing hatred and bitterness with the love and joy of deep friendship. ☐

turning points

Bethany Seminary Class of 1977

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Floyd E. Bantz, 51 • Pastor, Roaring Spring, Pa., Church of the Brethren. Wife Alta Ruth Zook. Manchester College; Bethany Seminary.

Samuel H. Flora, 53 • Pastor, Highland Avenue Church of the Brethren, Elgin, Ill. Wife Lillie Ann Baldwin. Bridgewater College; Bethany Seminary.

Wendell P. Flory, 57 • Pastor, Flower Hill Church of the Brethren, Gaithersburg, Md. Wife Marie Mason. Bridgewater College; Bethany Seminary.

John David Glick, 35 • Pastor, Troy, Ohio, Church of the Brethren, Wife Margaret Robinson. La Verne College; Bethany Seminary.

J. Wayne Judd, 42 • Pastor, Waynesboro, Va., Church of the Brethren. Wife Patricia Stinson. Bridgewater College, Bethany Seminary.

Earl A. Laman, 45 • Counselor, Near North Counseling Center, and Minister of Counseling, La Salle Street Church, Chicago, Ill. Wife Charlotte. Hope College; Western Theological Seminary.

P. Henry List, 34 • Pastor, Beaverton, Mich., Church of the Brethren. Wife Nellie Lou Rigel. Elizabethtown College; Bethany Seminary.

Joseph M. Mason, 53 • Executive secretary, Middle Pennsylvania District, Huntingdon, Pa. Wife Gwendolyn Dewese. Bridgewater College; Bethany Seminary.

Glenn Timmons, 39 • Pastor, Brownsville, Md., Church of the Brethren. Wife Linda Jean Kreider. Manchester College; Bethany Seminary.

Guy E. Wampler Jr., 42 • Pastor, Beacon Heights Church of the Brethren, Fort Wayne, Ind. Wife Linda Lou Binkley. Bridgewater College; Bethany Seminary.

Harold D. Youngblood, 32 • Pastor, St. Paul United Church of Christ, Monee, Ill. Wife Carmin. Elmhurst College; Eden Seminary.

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Joe A. Detrick, 31 • From Stanley, Wis., Church of the Brethren. Manchester College. Pastor, Logansport, Ind., Church of the Brethren.

Ronald R. Fleming, 28 • From Pontiac, Mich., Church of the Brethren. Wife Linda De Vault Fleming. 2 children. University of Michigan. Pastor, Rummel, Pa., Church of the Brethren.

David W. Frantz, 24 • York Center Church of the Brethren, Lombard, Ill. Wife Dena Pence. North Central College. BVS assignment with United Ministries in Higher Education.

Francis Hendricks Jr., 33 • From York Center Church of the Brethren, Lombard, Ill. Wife Jean Lichty. 2 children. McPherson College; University of Minnesota. Ministerial staff, York Center church.

Jonathan Hunter, 26 • From Modesto, Calif., Church of the Brethren. Wife Sylvia Fay Nielsen. Juniata College. Pastor, Glade Valley Church of the Brethren, Walkersville, Md.

David A. Knechel, 26 • Southminster Presbyterian Church, Glen Ellyn, Ill. Wife Anita Haynes. Purdue University.

Peter J. Leddy Sr., 35 • From Winter Park Church, Orlando, Fla. Wife Carol Smeltzer. 4 children. Florida Technological University. Pastor, Faith Church of the Brethren, Batavia, Ill.

Harriett N. Martin, 54 • Community Congregational Church, Villa Park, Ill. Husband Floyd. 4 children. Northwestern University.

Timothy L. Monn, 25 • From Waynesboro, Pa., Church of the Brethren. Wife Jeane L. Miller. University of Pennsylvania.

Wilfred E. Nolen, 35 • From Highland Avenue, (Ill.) Church of the Brethren. Wife Joyce Wort. Bridgewater College. Continuing as director of SHARE.

J. Wayne Pence, 28 • From Mill Creek Church of the Brethren, Port Republic, Va. Wife Ramona Raines. Virginia Polytechnic Institute and State University. Pastor, Pine Grove, Va., Church of the Brethren.

Donald E. Roberts, 35 • From Marion, Ind., Church of the Brethren. Wife Linda Fultz. 1 child. Ball State University. Pastor, Nettle Creek Church of the Brethren, Hagerstown, Ind.

Donald C. Stauffer, 25 • From Florin Church of the Brethren, Mt. Joy, Pa. Wife Beth Watto. Lock Haven State University. Pastor, Waka, Texas, Church of the Brethren.

Recipients of the Master of Arts in Theology degree:

Christiana Bucher, 25 • From Mechanic Grove, Pa., Church of the Brethren. Husband Theodore Bushong. Elizabethtown College. Teaching part-time, Bethany Seminary.

John P. Layman, 28 • From York, Pa., First Church of the Brethren. Elizabethtown College. Associate Pastor, Dundalk, Md., Church of the Brethren.

Mamadu K. Mshelbila, 42 • From Ekklesiyar Yan'uwa a Nijeriya, Nigeria. Wife Halima. 8 children. Elizabethtown College.

Steve Stone, 30 • From Nettle Creek Church of the Brethren, Hagerstown, Ind. Wife Jane Bowman. One child. Manchester College.

Ecumenical Service

Kent and Barbara Cherry, Lima, Ohio, for 30-month term with O.M.S. in Ecuador

Rachael Copenhaver, Annville, Atlantic Northeast, missionary with Brethren in Christ to Zambia.

Licensing/ Ordination

James L. Deremer, licensed April 17, 1977, Glendale, Middle Pennsylvania

James Fryman, licensed February 27, 1977, Logansport, South/Central Indiana

Daniel A. Hammel, licensed April 19, 1977, Albright, Middle Pennsylvania

Brian C. Hildebrand, licensed 1977, Bridgewater, Shenandoah

Lon Stettler, licensed April 24, 1977, Pleasant View, Northern Ohio

A. Mervyn Wunderlich, ordained April 24, 1977, Waynesboro, Southern Pennsylvania

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Thonton O. Black, from West Charleston, Southern Ohio, to Beaver Creek, Mid-Atlantic

E. Lloyd Evans, from Montezuma, Shenandoah, to Manassas, Mid-Atlantic

Kirk Franklin, to Montgomery, Western Pennsylvania

Durward Hays, from Ashland, Dickey, Northern Ohio, to Mt. Joy, Western Pennsylvania

Kevin Keller, from Kansas City, First, Western Plains, to Lone Star-Washington Creek, Western Plains

Robert W. Krouse, from Trinity, Baltimore, Mid-Atlantic, to Meadow Branch, Mid-Atlantic

John P. Layman, from Bethany Seminary, to Dundalk, Baltimore, Mid-Atlantic

Clyde B. Lehman, from Donnell's Creek, Southern Ohio, to South Bend, City, Northern Indiana

Irvin Miller, from other denomination, to New Salem, Northern Indiana

Paul Mundey, from Fuller Seminary, California, to Friendship, Baltimore, Mid-Atlantic

Larry Oberlin, from Malone College, Northern Ohio, to Alliance, Northern Ohio

J. Wayne Pence, from Bethany Seminary, to Pine Grove, Shenandoah

David C. Stauffer, from Bethany Seminary, to Waka, Texas, Southern Plains

Fred Wilson, to White Pine-Kelly Chapel, West Marva

Wedding Anniversaries

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Mr. and Mrs. Samuel E. Baker, New Enterprise, Pa., 50

Mr. and Mrs. Kenneth Bechtel, McPherson, Kans., 50

Mr. and Mrs. Kenner Bennett, Akron, Ohio 57

Mr. and Mrs. Ora Burkhart, Cando, N.D., 60

Mr. and Mrs. Frank Butterbaugh, Mt. Morris, Ill., 50

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Mr. and Mrs. Leo Croy, New Paris, Ind., 60

Mr. and Mrs. Wilford Crumrine, Martinsburg, Pa., 50

Mr. and Mrs. Rufus Driver, Grottoes, Va., 53

Mr. and Mrs. Ellis Eby, New Paris, Ind., 60

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Mr. and Mrs. John P. Mohler, Lititz, Pa., 50

Mr. and Mrs. C. Galen Neff, Harrisonburg, Va., 50

Mr. and Mrs. Walter Randle, York, N.D., 53

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Mr. and Mrs. Frank Sine, Prescott, Ariz., 50

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Mr. and Mrs. Arthur Taylor, Flint, Mich., 57

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Mr. and Mrs. Elden Witkovsky, Beaverton, Mich., 50

Mr. and Mrs. Ralph Morley, Hanover, Pa., 60

Mr. and Mrs. Ora Yoder, Glendale, Ariz., 60

Deaths

Apple, J. Irwin, Greenville, Ohio, April 29, 1977

Baliles, Lemuel, 74, Nokesville, Va., Oct. 19, 1976

Bechtel, Florence, 66, Elizabethtown, Pa., Feb. 3, 1977

Becker, Sadie H., 83, Lititz, Pa., April 8, 1977

Beckley, Mary, 77, Elizabethtown, Pa., Jan. 12, 1977

Berkheimer, Esther, 84, Roaring Spring, Pa., March 13, 1977

Bohn, Norman, 59, Westminster, Md., April 24, 1977

Bollinger, Elwood M., 69, Hanover, Pa., May 11, 1977

Bouder, Ben, 84, Leola, Pa., Jan. 22, 1977

Bowers, Morris W., 89, McPherson, Kans., April 13, 1977

Boyer, Oda, 85, Flora, Ind., April 14, 1977

Browand, Melvin, 81, Huntingdon, Pa., April 1, 1977

Brumbaugh, Monroe, 82, Ansonia, Ohio, March 31, 1977

Carter, Mark, 7, Elizabethtown, Pa., Feb. 23, 1977

Chryst, Elizabeth, 55, Elizabethtown, Pa., Feb. 12, 1977

Cleaver, Naomi Z. 85, Gardners, Pa., Feb. 2, 1976

Clower, Elbert, 95, Fayetteville, W. Va., April 16, 1977

Cox, Earl, 60, Keego Harbor, Mich., April 19, 1977

Cramer, Eva, 86, Philadelphia, Pa., March 19, 1977

Denlinger, Lloyd, 66, Trotwood, Ohio, May 12, 1977

Denniston, Alta, 87, Tucson, Ariz., March 10, 1977

De Witt, Lewis Sr., 71, Staunton, Va., March 15, 1977

Dickenson, Howard, 63, Jonesboro, Tenn., May 9, 1977

Early, Ray B., 77, Weyers Cave, Va., Jan. 5, 1977

Eddy, Constance Woods, 81, Boonsboro, Md., April 29, 1977

Fitzwater, Oather J., 69, Nokesville, Va., Feb. 25, 1977

Fike, Oscar Ray, 76, Bridgewater, Va., March 31, 1977

Wine, J. D., 73, Staunton, Va., July 4, 1977

Growth in sexual understanding

An SOS campaign was mounted in Manhattan last spring, its aim to "Stamp Out Smut." The casts of two dozen Broadway shows joined religious and civic leaders in a march to protest the virtual takeover of the Times Square area by the peddlers of sex.

Elsewhere, in Pennsylvania and Iowa and Texas and Washington, churches have formed coalitions to fight the encroachment of pornography in local communities. From Chicago, PUSH director Jesse Jackson has appealed to the nation's radio stations to ban songs with suggestive and profane lyrics. Television critics inside and outside the church have warned of the increasing "pornographic presence" in prime-time tv.

Important as it is for the churches to denounce the exploitation of sex, there is a further contribution that is sorely needed. That is, to address forthrightly what human sexuality means for our times, to set forth a positive rather than a destructive sensuality.

Within the Roman Catholic Church, where there has been an impasse in discussing sexual ethics openly through normal papal channels, the Catholic Theological Society on its own authority has released a study of "Human Sexuality: New Directions in American Catholic Thought." The findings shift the basis of sexual ethics from act-oriented to person-oriented principles.

Rosemary Radford Ruether, a Roman Catholic theologian teaching in a Protestant seminary, Garrett-Evangelical at Evanston, Ill., in a *Christian Century* article commented on implications of the study. She described traditional Catholic teaching as having been preoccupied with such facets of sexuality as the male seed "going in the right place" and the subjugation of women. One consequence, she wrote, is that "traditional ethics treated masturbation as a more serious sin than rape, since the former 'wasted the seed' while the latter preserved the biological structure of procreation!"

Dr. Ruether discerns that no longer are Catholic theologians willing to be apologists for heirarchical views that contradict their own best understanding. Hence the emerging emphasis is toward a sexuality that promotes "creative growth toward integration."

As society increasingly rejects Victorian pieties and puritanical controls, churches are assessing afresh what responsibility, restraint, and fulfillment in sex mean. The United Church of Christ General Synod this summer voted to receive a 197-page preliminary study of human sexuality. A survey on personal behavior conducted among five Mennonite and Brethren in Christ denominations deals with specific questions on sex.

In the Church of the Brethren, the 1977 Annual Conference study on Marriage and Divorce listed among its recommendations the appointment of a committee by the General Board "to address itself in a comprehensive way to the basic issues of human sexuality from a Christian perspective." The Board will respond to the recommendation at its October meeting in New Windsor, Md.

The risk is that too much be made of sexuality, that it be seen as much of culture today views it—almost the exclusive factor explaining human behavior. Yet unless the church thinks through and makes known its own deepest insights into the sexual dimension of life, where else are its people to gain their understanding but from crass and often perverse realms?

The time is here for the church to study and speak honestly and holistically about human sexuality.—H.E.R.

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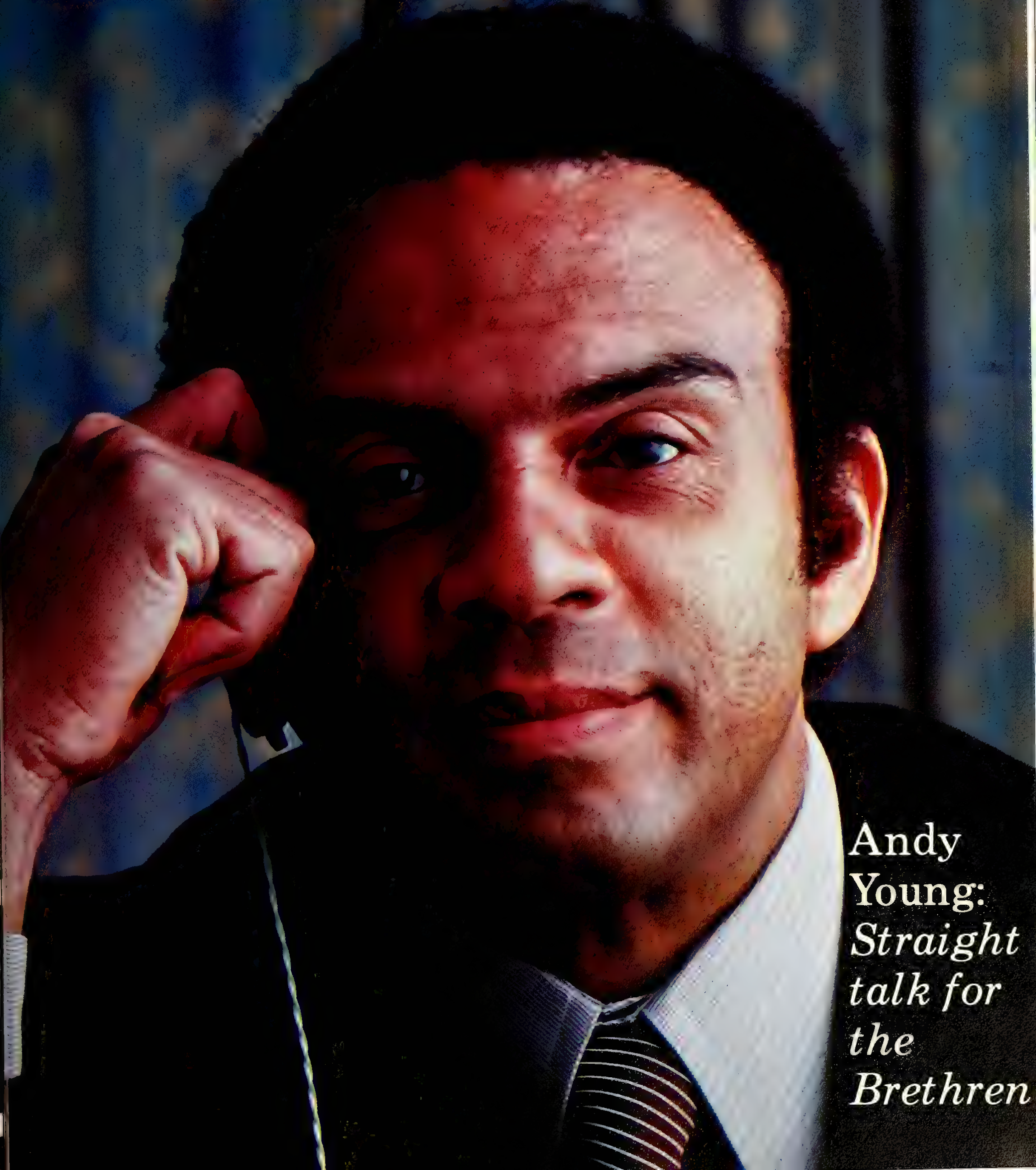

Andy Young: *Straight talk for the Brethren*

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letters

A FULL AND REWARDING YEAR

We appreciate the Church of the Brethren for the support and love given to us this past year when Charles was moderator. It was a very full and rewarding year, with the opportunity to serve in this changing world in a leadership position.

We found wonderful acceptance and hospitality as we traveled extensively throughout the Brotherhood. Our Black Rock congregation helped us all along the way. The beautiful quilt made at Conference and given to us by friends and relatives will always be cherished as a reminder of this "highlight" year of our lives.

Thank you, everyone!

MARY BETH AND CHARLES BIEBER
Brodbecks, Pa.

PRAISE THE LORD FOR MIRACLES

After reading the Here I Stand article by Robert G. Fike (June), I had to write and say I now believe in miracles too. I have always received many miracles from God for which I am truly thankful, but not until I received a personal miracle directly, did I acquire the faith I now have that God does perform dramatic miracles today besides the ones we take for granted such as food, heat, and shelter.

My personal miracle was received when the Farr Family came to our church for a Prayer & Praise Preview of the Family Life Crusade they would be conducting at the Dayton Convention Center the following weekend. As Nick Farr was sharing with us, he asked, "Did someone here tonight come with a terrific pain which is now gone?"

I found myself raising my hand. I had suffered for four days with a terrific toothache and had been taking "Darvon" every four hours for relief. After that evening my toothache was completely gone and I had to take no more medication. Praise the Lord!

This was just one of the blessings my husband and I received as we headed the committee promoting the Family Life Crusade. We praise the Lord daily.

ROSELLA MILLER
New Lebanon, Ohio

THE ALTAR IS INVIOLATE

This letter is a response to the article by Desmond Bittinger under People and Parish (April).

The San Diego Church of the Brethren congregation is to be commended for showing great compassion in very many ways through a long and difficult period of the Hangse family's life.

However, I feel impelled to protest the use of the altar and sanctuary of the church for the observance of the Buddhist funeral. Could not the congregation have arranged for the use of a suitable community facility or a large funeral home for this purpose?

The pastor, Irven Stern, and his people surely hope that one day this family will be won to Christ and the worship of the one true God. How does one explain the worship of Buddha, a *man* who lived in the 6th century B.C., at an altar dedicated to God?

How will they explain that the altar of God is inviolate? Did the Hangse family's need exceed God's right?

Ella S. Stauffer
Lebanon, Pa.

ON DISAGREEING AGREEABLY

An article in a recent Messenger prompted this thought: What kind of help do couples seek when problems arise?

If two people want to be truly, wholly Christian when difficulties occur they should read the Bible. In Galatians 5:22 ff., we have the fruit of the Spirit. As Christians these should be our attitudes. In I Corinthians 13 we are given the meaning of love. In Matthew 6:14 we are instructed to make peace before bringing our offering to the altar of the Lord. In Matthew 7:12 is a rule of conduct. We are instructed to forgive seventy times seven. We must forgive if we are to be forgiven.

I know no two people always agree. I also know they do not have to be disagreeable when they do.

If we are not a Christian in our home are we Christian?

Mattie J. Kennedy
Pomona, Calif.

HEARTFELT THANKS FROM PINEVILLE

Pineville, Ky., was utterly devastated by its worst flooding in modern times on April 4-5, 1977, when the Cumberland River rose 5 feet above our floodwall and left water at a depth of 20 feet in places for as long as 36 hours. All of our business places, public buildings, and most of the homes were destroyed.

Virtually from the time the water dropped low enough to permit wading into Pineville, members of the Church of the Brethren came to our aid and have been helping our people since then. There are simply no words to express the gratitude which we feel for the work the Brethren have done here, but it was truly the Lord's work.

On behalf of the people of this community, I want to extend our heartfelt thanks and hope that some way, some day, we may be able to return the kindness of the Brethren in some small measure.

Stephen C. Cawood
Attorney
Pineville, Ky.

A GRASS-ROOTS PUBLICATION

May I express my opinion on improving Messenger?

Messenger would be more popular if it spoke to the people in and of the grass roots rather than competing for honors among religious publications. It gets honors there but has a struggle with the constituents it should be serving.

An item of special interest was the story of the Murray Lehmans from the New Fairview church in our district (March). It produced reader interest and maybe there has been an increase in subscriptions.

Personally I find the reading of Messenger interesting and even provoking but I too would prefer that the slant would be toward general reader interest rather than the slant to get recognition from the publishing media.

Stephen G. Margush
York Pa.

QUIET LIKE A VOLCANO

The article "Feed on the Living Word" by L. Byron Miller in the June issue is a magnificent piece of simplicity that transcends denominational lines. The profundity of it is "quiet like a volcano." It deserves to be made available in reprints.

Blessings.

Donald Charles Lacy
Pastor, First United Methodist Church
Seymour, Ind.

ETHICS IN PUBLIC SCHOOLS

A proposal that public high schools have classes in ethics could have no better sponsor than the Church of the Brethren. This church's members have a long, gentle tradition of not forcing their views on other people and not having other people's, or institutions', views forced upon them.

So when the Annual Conference of the Church of the Brethren, held in Richmond recently, suggested classes in ethics, it did not speak from a desire to evangelize on behalf of itself. It spoke from a distress felt by other people and other groups: The triumph of secularity seems to have blighted the instruction of all values.

A few provisos might be attached to the resolution. Classes in which the students study and discuss "values" should be open only to those who have done their basic homework; for the simple reason that no person's views, whether he be young or old, are worth listening to unless he has studied the subject and can express the view with some coherence. An undisciplined bull session, by youngsters pretending to be philosophers without having done their homework, would be a waste of time.

A second proviso would gently but firmly steer away from the podium any teacher or visiting instructor who is convinced that he has a unique pipeline to theological wisdom from which others are denied and therefore doomed.

These provisos still would leave a host of eager young people (more sensitive to values than many cynical adults). They would still leave a world of subject matter: Old Testament, New Testament, Apocrypha, the Koran, the works of Confucius and philosophies through the ages. The Brethren deserve support and their idea deserves adoption. Separation of church and state was not supposed to separate values from life.

(This editorial appeared in the Roanoke, Va., Roanoke Times & World-News, *July 17, 1977. Reprinted with permission.—Ed.)*

page one

Messenger's masthead on the opposite page reflects frequent turnover in its staff listing—five changes since March. But not revealed there are the names of colleagues whose contributions to Messenger are occasional, such persons as Lois Teach Paul, who for three years has compiled People & Parish and Update columns on congregations. She also has authored In Touch and Outlook reports and had on-location assignments in Brooklyn and Northern Ireland.

As a member of the Communications Team Lois had as a prime task the production of *Agenda,* the twice-monthly mailing to congregational leaders. With regrouping of the Communications staff now in process, Lois's work comes to a close this fall, but not without the thanks of staff associates and, we hope, readers for her resourcefulness and dedication.

Lois Teach Paul

Turning to this month's Messenger bylines, our cover story writer needs no introduction. Other writers:

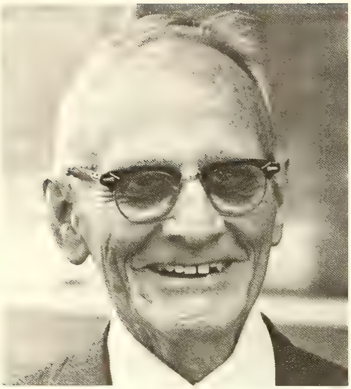
David S. Young is pastor of the Bush Creek congregation in Monrovia, Md. Carroll M. Petry is the district executive for South/Central Indiana. Kuala Lumpur-based Galen Beery represents American voluntary agencies resettling Indochinese refugees.

Donald L. Moon, a Quaker, is executive director of Foulkeways Retirement Village, Gwynedd, Pa. Fran Clemens Nyce works for the Maryland UNICEF office in Baltimore. Hedda Durnbaugh of Lombard, Ill., is an authority on Brethren history in Europe. Frederic A. Brussat directs Cultural Information Service in New York.

Norman Reber is on our Communications staff, as is summer intern George Keeler. Shirley J. Heckman is PMC consultant for educational development.

In Touch writers: Eloise Lichty is a free-lancer from Phoenix, Ariz. Marilyn Groves is a correspondent for *The Goshen News,* in Goshen, Ind.

Here I Stand statements are by Inez Long, Lancaster, Pa., Violet S. Cox, Harrisonburg, Va., and Shirley Boyer, Elgin, Ill.—The Editors



George Phillips: The walking preacher

"You can tell where I am by hearing the dogs bark," laughs 83-year-old George Phillips of New Paris, Ind. "The Walking Preacher," as he was dubbed recently, upsets many pets along his daily two-mile hikes, occasionally gets bitten, and often has to chase dogs away.

Having disciplined himself since his youth to walk every day, except in rain or very cold weather, George and his tennis shoes have become a familiar sight in New Paris.

While always enjoying walking, George emphasizes, "My chief joy is preaching." Since his ordination at the Rock Run Church of the Brethren in December, 60 years ago, he has preached 3,728 sermons.

Two days after graduation from Manchester College, 60 years ago, George married Gertrude Schwalm. He attended Bethany Biblical Seminary, and taught high school math and history, preaching part-time, in Walton. After 6 years teaching, he entered the ministry full-time, preaching in several Ohio churches and 15 years at Elkhart, his largest congregation, ending his full-time ministry at La Place, Ill.

Since retiring, George took an interim pastorate at West Goshen Church of the Brethren for a year, and now is in his third year of half-time ministry at the Syracuse congregation.

About retiring, he says, "I have always enjoyed living, and I want to know what is going on in the world. I never really wanted to retire. I have always wanted to be active. The person who can hardly wait for retirement might need his head examined! Retirement often means deterioration. We need to keep alive. Living is fun!"

It was when he left the farm to go to school and missed physical activity that he started walking, during college years, and he has walked all during his ministry since. In 1973 he initiated the hunger walk for CROP "because I was interested in CROP and enjoyed walking," he states. That year and the following, he walked the 12-mile route and was still "going strong."

His youthful vigor at age 83 attests to the wisdom of this routine. He says, "I recommend walking to keep the body fit. If I could live my life over, I would do it just the same."—MARILYN GROVES

Reprinted, with permission, from The Goshen News, *Goshen, Ind.*

intouch

Rosalie Ullom: Symbol fo

Wiley is one of those towns cartographers absentmindedly overlook when drawing up maps of Colorado. The small town of 425 people is situated on the rolling prairie—miles away from the recreational areas of the state. But the town can boast of more than hay and farm products. Wiley is home to Rosalie Ullom, Colorado's Mother of the Year.

Rosalie, as she is known to everyone, not only those in Wiley, but to many others throughout the world, epitomizes the best in a multi-faceted parent.

Her influence is felt worldwide through participation in the International Christian Youth Exchange, a program Rosalie has been involved in since its inception by the Brethren Service Commission in 1949. She has welcomed into her home young people from 25 nations (many of whom affectionately call her Mom), giving them a glimpse of an American household.

With a sparkle in her eye, she recalls the day one of her visiting foreign students walked into a Wiley store and announced innocently that she was one of Mom Ullom's "illegitimate children." It is like that for these students. In no time at all they are absorbed into the loving atmosphere of the Ullom household.

Rosalie was also one of the first participants in the Polish Agricultural Exchange, an activity she has since repeated many times.

Her worldwide involvement with people was recognized at the Mother's Convention held in New

nothers everywhere

York City when Rosalie was presented the coveted International Citation.

Her days are often spent behind a cluttered desk, managing the family businesses, a venture that started when her husband opened a garage and oil station in town. Widowed in 1957, Rosalie soon demonstrated her genius for business. Today she presides over a corporation that encompasses everything from farm machinery sales to dehydrated alfalfa and building supplies.

Besides her numerous "illegitimate children," she is the mother of three "legitimate" ones. Her two sons and a daughter reside in Wiley, and all are connected with the family corporation.

Active in community and state affairs, Rosalie is also deeply involved in the lifeline of the Wiley Church of the Brethren. She has been moderator at various times and has served as Women's Fellowship president. Presently she is a life-time deaconess and church hostess.

Recently, Wiley honored its most celebrated mother by naming her queen of the first annual Hay Days Festival. Proudly maneuvering the parade vehicle—a shiny new combine—through the streets of Wiley, Rosalie seemed to symbolize the strength and vitality of mothers everywhere. The cheers of the 400 parade spectators confirmed it. —George Keeler

Juanita Reger: Mother for the handicapped

"To be a mother is what I always wanted," affirms Juanita Watson Reger, Arizona's Mother of the Year. Indeed, Juanita has not only been the mother of her own four children, but also has fulfilled a mother-role for countless others.

A member of the Tucson Church of the Brethren, Juanita saw an unmet need in 1969, when Bret, a little blind boy in that congregation, could not be accepted in the public school because of his handicap. Juanita's wish that this boy and other handicapped children could have an education led to the founding of Handi-Camp, which is operated in the Tucson church.

Juanita does not like to talk about her discouragements, such as the difficulties in securing partial state funding, or the times someone on the board says, "I think we should close the school because there is not enough money."

She recalls the time they wanted to incorporate Handi-Camp and needed an attorney to help them. The young lawyer asked them how much money they had to begin this school, and Juanita proudly replied, "Thirty dollars!" He didn't have the heart to turn them down if they had the faith to begin a school with $30! As the attorney was citing this story at a "This Is Your Life" program given for Juanita in Tucson, he joyously added that since the time of their incorporation in 1971, the school has raised $290,000 for handicapped children.

Handi-Camp is required to have certified teachers since it is part of the Department of Education of Arizona. However, Juanita is quick to state that there were many times the school could not have continued if it had not been for the assistance of Brethren Volunteer Service personnel. Juanita has been "mother" to many of these BVSers who have lived in her home.

Juanita's own family is very proud of "their" mother. In the initial letter to the American Mothers Committee, her daughter wrote: "Juanita Reger has played an active role in the State of Arizona in several areas most of which involve children. She has served as a 4-H leader, PTA president, Sunday school teacher, youth leader, church board member, Church Women United representative, and, for two years, as a volunteer to the Tucson Blind Center. . . . With all of this, she still had time to be a good wife and mother to her family."

Juanita's only regret on receiving recognition as a state mother is that her husband is not here to share it with her. He died in August, 1976. Verl knew he had terminal cancer. He and Juanita talked about her future, how she should continue to keep as active as the doctor would let her. Juanita's pace has slowed since a heart attack 11 years ago. But she plans to use her energies in helping Handi-Camp to continue.—Eloise Lichty

Johnstown III: The flood that wasn't supposed to happen

Text and photos by George Keeler

Water-logged books tossed in despair by nine-year manager Don Lape symbolize the end of 22 years of service to Johnstown by the Mack Religious Book Store. Opposite, top left: A main shelf of the Book Store lays barren, mute testimony of the rampaging water. Opposite, center: One of the more than 7,000 homes damaged by the flood. Opposite, bottom: Locust Grove member Warren Myers with a pile of his uninsured, once salable cars. "Who would think anything like this would happen?" asks Warren. "But it's hard to believe how good people really are."

After the great flood of 1889, a young reporter was sent from the Chicago Tribune to report back on the devastation in Johnstown, Pa.

Wiring a message back to his editor, he stated, "On a lonely mountain top overlooking Johnstown, God solemnly sits contemplating the destruction . . . ." The editor immediately shot back, "Forget the flood. Interview God—get pictures!"

In 1977, I found myself in Johnstown spending a week with much the same sort of assignment as that other young reporter 88 years ago. And God is no more readily available for comment or pictures now than he was then.

Johnstown and its neighbors have once again walked through the valley of the shadow of death. The only difference now is that this flood wasn't supposed to happen. Johnstown has prided itself on being the flood-free city ever since the US Army Corps did extensive flood control work. But nature offers us no guarantees.

The storm, first spotted over Lake Erie, was expected to move north. Instead, it turned over the Alleghenies, catching Johnstown residents in their sleep. Many, like June McNutt, member of the Walnut Grove church, went to bed that night with a prayer on their lips, "God, its been so dry lately; let it rain just a little more."

It did rain a little more. The storm stalled right over the Conemaugh Valley, dumping a record 11 inches of rain in a six-hour period. Emergency warning systems failed. Through the entire calamity, a green light ironically signaling fair weather shone on a nearby hillside.

Around 2 A.M. on July 20, the flooding began. Solomon's Run (next to the Walnut Grove Church), Sam's Run, and dozens of other normally gentle streams turned into killers.

Through the night, some people waged heroic campaigns against the surging water. Others thought it was the end of the world. Warren Myers, car dealer and member of the Locust Grove church, was awakened to a roaring, splintering sound. Wading outside, he somehow managed to save three of the 82 cars in his lot. The rest were swept away.

Victims were plucked alive from the tops of houses by daredevil helicopter pilots, including one who landed an Army Chinook in the raging water, hoping that the chopper's survival manual was right when it said the machine would float for 10 minutes.

Luck was with many flood victims, including a dog owned by Locust Grove member Glenn Neff that somehow was snagged by the collar on a fence post. With anguish, Glenn made his way toward the seemingly lifeless body in the morning and remarked out loud, "Didn't you make it, buddy?" To his surprise, the dog wagged its tail. Only then did Glenn notice that the barn and most of his back yard were destroyed.

Some weren't so fortunate. Ninety-five Brethren families suffered flood damage, many losing their homes and all possessions. Of a death toll hovering around 100, three were Brethren.

And the flood struck in the heart of Brethren country. Within the immediate disaster area alone are 12 churches, a retirement home, and the Mack Religious Book Store.

Unlike other churches located in the downtown area, Brethren churches were spared major structural damage. However, Walnut Grove, Moxham, Scalp Level, and Windber suffered moderate damage when rampaging water pushed out ground-level windows and flooded their basements.

The Brethren Home in Windber, housing 210 residents, sustained no structural damage, but like most areas of the city, was without pure drinking water for weeks.

The Mack Book Store symbolizes many of the stores in downtown Johnstown. Don Lape, manager, reports that of the $90,000 uninsured loss, only about $3,000 worth of materials was salvageable. With tears in his eyes, Don explained how flood waters broke the street-side plate glass windows and left a water-line 77 inches high inside the building. Shelves of expensive books were briefly floated by the water, then flopped over on their sides. The building must be demolished; the store will not be reopened.

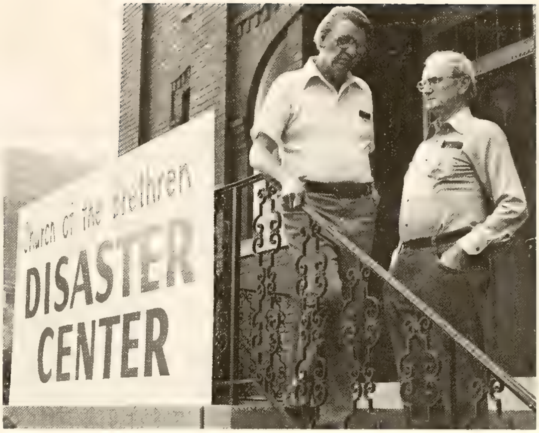
Clyde Weaver, director of marketing for the Church of the Brethren, visited the store soon after the disaster. "We found copies of the Brethren Hymnal at both ends of the store," he says. "This means that instead of rising gently, the water swirled around."

While cleaning out the store, workers were approached by several little girls who asked for thick Bible commentaries because the books were "so big and pretty," and then asked with wide-eyed caution, "If we take them, will we be shot?!"

During the first few weeks after the disaster street hackers roamed through the debris-filled streets, preying on the unfortunate. Water sold for 75 cents a glass. A hot dog for $3. Brooms went for $8 each.

Brethren crews often arrived in an area with a specific destination in mind, only to find people—usually the old or disabled—rushing out of their homes pleading for help. In many cases, the crews never made it to their original destinations.

Up on higher ground, the lucky soaked in the sun on their front porches, seemingly oblivious to the devastation just a few miles below them. Hard feelings are generated as questions without answers are asked, "Why did I lose everything I ever owned while my neighbor was spared?" Noah Martin, pastor of the Moxham Church remarked that Johnstown may need to declare a general amnesty after the town is rebuilt. "People aren't going to easily forget this," says Noah.



Following the flood, Church of the Brethren pastors, chaired by District Executive John Ellis (right), snapped Brethren Disaster Service into action. Wendell Bohrer (left), pastor of Walnut Grove, assumed the director's role. Some 2,000 workers are being dispatched into the community weekly.

As the city was caught unaware, so were the Brethren. Western Pennsylvania District had failed to send a representative to any of the Brethren Disaster Network training sessions and workshops.

Following the flood, Johnstown pastors, chaired by District Executive John D. Ellis, snapped Brethren Disaster Service into action. Wendell Bohrer, pastor of Walnut Grove, assumed the director's role.

Glen Sage, Brethren disaster service coordinator from Virlina District and veteran of the Buffalo Creek disaster in West Virginia, spent some time in Johnstown assisting in the organizational effort.

General Board staff members Ralph McFadden, Kenneth McDowell, and Joel Thompson and Miller Davis of the New Windsor Office also visited the disaster site, meeting with the district representatives.

Upwards of 2,000 volunteers have been sent out into the community weekly. Says Wendell Bohrer, "The mayor of Johnstown (Herb Pfuhl Jr.) greatly appreciated the response of the Brethren. He did not realize that such a large number of people could be mobilized in such a short period of time."

For disaster victims, the hardest part lies ahead. Rebuilding will stretch through the winter months and beyond. And the psychological effects of the disaster will be present even after the derelict houses are demolished and the basements (resembling dirt caves) are "mudded out."

"Just to focus on physical restoration is a one-sided approach to disaster," says Glen Sage. "Grief doesn't end with quick relief. Unless it is resolved, it lasts a lifetime. That's why it's important to become involved with people and help them develop healthy patterns. If one is ever going to live with an event, one has to talk about it."

Peter Kaltenbaugh, Rummel pastor, notes that the flood has generated a feeling of camaraderie among Brethren churches in the area. Noah Martin adds that it has helped evolve a closer feeling of sharing in the individual congregations. "We used to be concerned about whether the altar covers matched the choir robes. Now no one cares. We have held many services since the disaster without an organ or bulletins."

Meanwhile, life is starting to resume its normal pace in Johnstown. "We all have our own little everyday floods," remarks John Eash, pastor of the Arbutus and Locust Grove congregations. "Even with a great catastrophe, life somehow goes on as usual—I have a cake in the oven, I'm doing some marriage counseling, and I'm listening to the radio about the flood all at the same time."

"History has told us about the rubble, mud, and destruction that comes with a Johnstown flood," concludes John Ellis. "But it never told us about the lumps in our throats, the knots in our stomachs, the sudden realization that we really did love this city. History never told us these things. It just told us this would never happen again." ☐

Old Main's new facilities ready for dedication

Gleaming white and trimmed in gray, newly renovated Old Main remains the architectural gem it was when erected in the mid-1800s. Brought up-to-date on the inside, Old Main now has a new entrance, lobby, elevator, and air conditioning, which enhance its use as a conference center.

The renovation of the New Windsor Service Center's 'Old Main' is complete and the new facilities are being dedicated October 23. The dedication coincides with the fall meeting of the General Board which is being held at the Center.

Erected in the 1840s, the big white building that dominates the Center complex, as well as New Windsor village, has undergone in the last six years the most complete of many renovations through the years. Beginning in September, 1971, Old Main has been totally gutted—leaving only the original outside walls and roof—and its five levels rebuilt, including new floors, partitions, wiring, plumbing, heating, and air-conditioning.

Looking outwardly much the same as fondly remembered by generations of BVS trainees and Service Center workers, Old Main is now ready to serve the future with these handy facilities—ground level: International Gift Shop (SERRV products); 1st, 2nd, 3rd floors: conference and retreat facilities (32 guest rooms; meeting rooms; host's apartment); 4th floor: two conference rooms and five efficiency apartments.

Throughout the renovation period many volunteers from across the Brotherhood have served in demolition, carpentry, and plumbing. For the past two years, volunteer Paul Geesaman of Grantville, Pa., has been the on-site supervisor of the project.

Miller Davis of the Center's administrative staff has carried responsibility for planning and buying. Former BVSer Ben Weese and his wife Cynthia, architects in Chicago, provided architectural services from the beginning of the project.

Nominations needed for '78 Annual Conference

The opportunity is open for Brethren at large to nominate candidates for the 1978 ballot to be cast at the Indianapolis, Ind., Annual Conference. First get the permission of your potential nominee, then send the name and address to: Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120, before December 1.

Offices open in 1978 are:

Moderator-elect. Two-year term. Ineligible: Wayne F. Geisert, Donald E. Rowe; A. Blair Helman; Charles M. Bieber.

General Board, district representatives (three persons). Five-year terms. Ineligible: persons from Atlantic Northeast; Florida/Puerto Rico; Illinois/Wisconsin; Indiana South/Central; Mid-Atlantic; Northern Ohio; Oregon/Washington; Middle Pennsylvania; Western Pennsylvania; Shenandoah; Virlina; Western Plains. Ineligible for re-election: E. Paul Weaver.

General Board, at large representatives (two persons). Eligibility: No more than one person from a congregation or three at any one time from one district (including a district representative).

Annual Conference Central Committee (one person). Three-year term.

Electors, Bethany Theological Seminary. (two persons) Five-year term. One ordained person; one from laity.

National Council of Churches representatives (three persons). Persons to be named by Standing Committee. Suggestions welcomed.

World Council of Churches representative (one person). Person to be named by Standing Committee. Suggestions welcomed.

Committee on Interchurch Relations (one person). Three-year term.

The ballot for 1978 will be announced in MESSENGER prior to the Indianapolis Annual Conference. Additional nominations will be considered when the ballot is presented at Conference.

Council votes entry of Vietnam to UN

Admission of Vietnam to the United Nations was endorsed by the Security Council in July, without a formal vote. The step cleared the way for action by the General Assembly, which was to convene September 20, to make Vietnam the 149th member of the world organization.

The United States, which had voted against previous Vietnamese requests for membership, had indicated earlier it would now go along with a positive recommendation from the council.

Immediately following the Security Council's consensus vote, Vietnamese representative Dinh Ba Thi reiterated Hanoi's demand that the United States provide reconstruction aid as "a matter of conscience, of honor, and a responsibility which the US government cannot shirk on any pretext."

In testimony shortly thereafter before the House International Relations subcommittee, former Secretary of State Henry A. Kissinger said the United States owes Vietnam nothing in postwar reconstruction aid because the 1973 cease-fire agreements were violated..

Referring to a US pledge made by former President Nixon in 1973 to provide up to $4.75 billion for reconstruction, Kissinger argued that the promise to the Vietnamese was not intended to be unconditional. "For them to hold us to an obligation when they have violated nearly every provision of the agreement strikes me as an absurdity," Kissinger said.

Meanwhile, reconstruction assistance is being channeled through the World Council of Churches' Fund for Reconstruction and Reconcilation in Indochina (FRRI). As reported in MESSENGER in July (page 8), Brotherhood funds of $24,050 have been given to FRRI since the program began six years ago. At the June meeting of the General Board in Richmond, Va., an additional $25,000 grant was approved.

FRRI funds will support Vietnam's New

Economic Areas program, which is tackling two major post-war problems: 1) a massive influx of people from rural areas into the cities, particularly Ho Chi Minh City, and 2) a severe disruption of food production which has made southern Vietnam from a food exporting region into a food deficit area.

Wichita congress aims for positive thrust

Wichita's Broadview Hotel, familiar to 1976 Annual Conferencegoers, will host the fourth in a series of Brethren regional evangelism events.

The Great Plains Congress on Evangelism, Oct. 27-29, will open with a day-long workshop on Creative Worship Celebration. Leaders are Richard K. Avery, Presbyterian pastor, and Donald S. Marsh, choirmaster and director of arts in Christian education, both of Port Jarvis, N.Y.

Speakers at general sessions will be Bob Sifrit, Nickerson, Kans., and Galen Snell, McFarland, Calif. The congress theme is "In Spirit and in Truth," from John 4:24.

A depiction of hands holding aloft the Bible, emphasizing truth, and a dove, emphasizing spirit, and the words *Good News* are embodied in the conference symbol. "The Good News is that Jesus proclaimed truth and spirit vital to the worship of God—not either/or but both/and," explained Marilyn J. Koehler, evangelism counselor from Udell, Iowa.

"The conference is to be a positive expression of Bible truths, Brethren witness and beliefs, and enthusiastic fellowship," Koehler added. "The focus is not on what is needed, but what is already available in Brethren leadership to be freed, implemented, and celebrated in the Plains area."

Leaders of a dozen workshops include, from Kansas, LeRoy Weddle, Lyle C. Albright, Roger Fredrickson, Chalmer E. Faw, Dale C. Goldsmith, and Paul Miller; from Missouri, S. G. Hoover and Allan Patterson; from Iowa, June Grove, and Marvin Thill; and from Illinois, Rick Gardner, Matthew Meyer, Tom Wilson, and Alan Kieffaber.

Others involved in planning or in leading the congress are Carolyn Chambers, Ira M. Hoover, Margaret Thompson, and Kathy Freed.

An arts and crafts display will be coordinated by June Grove.

underlines

RECOGNITION ... Two Brethren farm families who were subjects of Messenger articles have been featured this year in the secular press: *Glenn Graber*, Hartville, Ohio organic farmer who was cover subject of the September 1974 Messenger, in Columbus Dispatch Magazine, and *Ira Hoover* of Plattsburg, Mo., who with his wife *Lucile* was an In Touch subject last November, in Missouri Ruralist.

Cited by the Brethren Health and Welfare Association at the Richmond Annual Conference for special contributions to the healing arts were *Wilbur E. Mullen*, Greenville, Ohio, *Raymond R. Peters*, Sebring, Fla., *Mary Schaeffer*, Neffsville, Pa., and *Clyde R. Shallenberger*, Baltimore, Md.

Western Pennsylvania will honor its executive, *John D. Ellis*, for 50 years of ministry at an open house Oct. 23.

CAMPUS LIFE ... *Morley J. Mays*, president emeritus of Elizabethtown College, is interim president of Albright College, Reading, Pa., for the 1977-78 academic year. He succeeded *Arthur L. Schultz*, who has assumed the presidency of Ashland (Ohio) College and Theological Seminary. . . . Named dean of the faculty at Elizabethtown College is *Bruce L. Wilson*, formerly with Guilford College, Greensboro, N.C. . . . *Steve Gregory*, pastor of the Ladera, Calif., Church of the Brethren, is full-time campus minister at La Verne College. He succeeds *John Gingrich* who is now division chairman for the humanities at La Verne. . . . *Willard Dulabaum*, until recently on the staff of Brethren Volunteer Service, is director of United Campus Ministries of The University of Cincinnati.

PEOPLE YOU KNOW ... Annual Conference secretary *Phyllis Kingery* and Peace Church pastor *Clifford Ruff* of Council Bluffs, Iowa, were married July 29. . . . *J. Rogers Fike*, executive secretary of the West Marva District since 1969, has resigned effective Dec. 31. . . . *Paul S. Hoover*, M.D., who was stricken at Annual Conference at the Saturday evening service, has resumed his medical practice at York, Pa.

TALES TWICE TOLD ... *Andy Young*'s article in this issue is to appear also in an anthology on "Creative Conflict in Society: Nonviolent Theory and Action" to be published by Boston College. . . . *Murray Wagner*'s article on "Rinky-Dink Religion Goes Big Time" (January 1977) is being reprinted by TAB, The American Baptist magazine, and by the Missionary Messenger of the Cumberland Presbyterian Church.

IN MEMORIAM ... *Joyce Heusel*, 49, Richmond, Ind., died in an automobile accident in Nebraska on July 5. Her husband *Lorton* is general secretary of the Friends United Meeting. . . . *Benjamin F. Buckingham*, 90, long time pastor in Iowa, died July 13. Services were at Prairie City, Iowa. . . . *Carl Flory Coffman*, 87, former missionary in China and in Greene County, Va., died July 28 at Roanoke, Va. . . . *Carl H. Welch*, 71, who was active in district work in North Carolina and Michigan, died June 8 at Daly City, Calif. . . . *Keither Wilson*, 74, pastor of Southern Ohio's Rock House church, died in an auto accident June 24 in Lexington, Ky.

update

CONGREGATIONAL GLIMPSES ... The Akron, Ind., church, which averages 50 worshipers a Sunday, had 11 from its young people's class attend the Richmond, Va., Annual Conference. The Youth raised $1600 for the trip, $400 beyond their goal, and traveled in close community--a motor home. . . . Middlebury, Ind., church youths' Bowl-a-Thon netted $1510 for CROP.

A Children's Bible School Parade toured Sunday school classes and neighboring homes at Indiana's Elkhart City church, distributing Shalom buttons and a Bible school brochure. . . . Plymouth, Ind., church scheduled five concurrent seminars for adults each evening during its weeklong Vacation Bible School.

Castaner, Puerto Rico congregation, which reports about 30 new members joining this year, is developing plans for a Day Care center. . . . "Good Tidings," a Sunday morning broadcast of the White Hill church, Stuarts Draft, Va., features the musical presentations of members and a message from *Cecil Haycock*, pastor, over WANV (97), Waynesboro, Va.

DEDICATIONS ... In dedicating newly remodeled facilities the Hagerstown, Md., church will hold a preaching mission Nov. 9-11; a series of special worship experiences--marriage rededication, baptism, memorial, and communion services--on Nov. 12; and dedication, open house, an organ concert by *Karl Schrock*, and a steeple-lighting vesper on Nov. 13. *Paul M. Robinson* and *DeWitt L. Miller*, former pastors, will be guest speakers. Refurbishing and an addition cost $300,000, according to pastor *Dean M. Miller*.

Recent dedications elsewhere: Northern Ohio, Bethel, addition, July 17. Western Pennsylvania, Beachdale, remodeled building, May 29; Center, new facilities, May 22; Center Hill, new fellowship hall, Sept. 11.

MORTGAGE BURNINGS ... "I'd like to burn one more mortgage in my lifetime," said retired minister *McKinley Coffman* who gave interim leadership this past winter to the Jacksonville, Fla., congregation. And he did--on June 5 following a debt reduction campaign that surpassed the $3,500 goal by $2,000. . . . *Stewart B. Kauffman* will speak Oct. 8 at the mortgage burning service of the Berkey church near Windber, Pa.

MILESTONES ... For a Centennial Weekend Sept. 30--Oct. 2 Mt. Pleasant church in Northern Ohio is planning a love feast, outdoor baptismal service, and cornerstone laying for the brick veneering of the church. . . . In August the Sunfield church in Michigan marked 100 years with a series of meetings led by *Charles Gibbs* and a hymn sing for area churches.

University Park church, Hyattsville, Md., will observe 50 years on Oct. 16. . . . Mack Memorial church, Dayton, Ohio, celebrated 25 years at its 1717 Salem Avenue location on Sept. 25. . . . Orlando, Fla., church in June commemorated 25 years with former pastor *Carroll Ringgold* as speaker.

UNIT FOUR ... Painesville, Ohio, has under construction a new sanctuary, the fourth and final unit of a comprehensive plan conceived at the time of organization in 1955. *Arthur H. Hess*, who founded the church, continues as pastor.

outlook

Ecumenical communion highlights assembly

Two ordained Brethren, Lila McCray and Beth Glick-Rieman, were among the 45 clergywomen from 20 denominations who officiated at the first all-women ecumenical communion ever held. The communion closed the Triennial Assembly of Church Women United, held at Purdue University, Lafayette, Ind., July 7-10.

McCray officiated at the head table and Glick-Rieman at one of the stations. The service was written by women, among them Sister Ann Patrick Ware, associate director of the Faith and Order Commission of the National Council of Churches.

About a hundred women from a dozen overseas countries, part of the Church Women United worldwide membership, also were in attendance. Ten Church of the Brethren women were among the registrants.

Hans-Ruedi Weber, a Swiss theologian and director of biblical studies for the World Council of Churches, explored what he called the missing ministry of the church —theology for the laity. In daily Bible study sessions, he innovatively combined lecture, small groups, and panel involvement using as the theme the words spoken to the women at Jesus' empty tomb.

The biblical emphasis was further developed by Beatriz Melano Couch and Marie Augusta Neal, both of whom lectured on theology in action.

Studies on hunger, ecology, peace, the military budget, family stability, child advocacy, education, criminal justice, health care and human rights were among the nearly one hundred workshops offered.

"Because of my deep concern for the issue of hunger and justice, I was thrilled to hear women from Africa, India, the Philippines, Lebanon, Mexico, Turkey, Ethiopia, South America, France, Indonesia and other countries sharing their joys and sorrows, frustrations and hopes," reacted Lila McCray, national field director of CROP. "It was not a white North American saying what she thinks our sisters are thinking and feeling, but the women from cultural and ethnic groups speaking for themselves."

Beth Glick-Rieman, General Board staff member who presented four workshops on experiential theology, said, "The assembly gave me a new awareness of women in the mainstream of the church. Great diversity

Brethren women helped officiate at the first all-women ecumenical communion.

was present in the rituals and symbols of worship; tradition is important to many women. Confrontation and provocative issues were absent. There seemed to be real hunger for things of the Spirit."

The theme "Signatures of Faith" was acted out as women signed petitions supporting human rights and an end to violence in the world, and opposing government censure and torture.

"Theology, social concerns and relationships internationally with women were and continue to be our concerns," declared Martha Edens, general director of the Church Women United.

Two Brethren women hold office in the national Church Women United organization. Geraldine Zigler Glick of Broadway, Va., is a member of the Executive Committee of the Governing Board. Jane Shepard of Portland, as CWU president in Oregon, is also a member of the Board of Managers.

McPherson to host study on sexism in schools

A program being shaped at McPherson College in Kansas will help the public schools examine sexism as a deterrent to potential educational development. It also will emphasize a new approach to male-female roles in order to affirm the worth of every individual.

Funded by a Title IV grant from the federal government, an Institute to Develop Non-Sexist Teaching Practices for elementary and secondary teachers will be conducted by the college next spring. Fifty teachers and administrators from Great Bend, Larned, Newton, and McPherson will participate in the three-week institute.

An example of matters to be considered will be the omission of females from books and audio-visuals. In one math book which was studied in preparing the proposal, of 104 occupations discussed, only 18 included female characters and only four of these required professional training. One series of social science books now in use revealed no women working outside the home except teachers and nurses. These were all labeled "Miss," implying that no married women work outside the home.

This limited awareness may be a factor in from 75 to 95 percent of the brightest students who do not continue their formal education past high school being women.

Requested by the superintendents of the four Kansas school districts, the institute is being underwritten by a $40,000 federal grant. School representatives who apply and are selected to attend will receive a stipend as well as graduate credit.

McPherson was one of two colleges in a four-state region to receive a grant for such an institute. Nationally recognized authorities will help lead the event.

Alma mater to honor peace consultant

Elizabethtown College's Educate for Service to Humanity Award will be conferred upon H. Lamar Gibble, consultant on peace and international affairs for the Church of the Brethren General Board, at the Pennsylvania college's homecoming, Oct. 15.

The award is presented annually to the alumnus who, in the eyes of the Alumni Council's Awards Committee, has best exemplified the college's motto, "Educate for Service," for the betterment of humanity.

Gibble chairs key committees both in the National and World Councils of Churches related to international affairs and disarmament issues. He also is involved with the Christian Peace Conference and the New Call to Peacemaking of the historic peace churches.

He has carried out special program assignments related to Vietnam, China, and the Middle East.

Gibble was one of three Brethren who this summer received the Order of Merit medal from the Polish government for his work since 1969 as coordinator of the Polish Agricultural Exchange.

Brethren faces appear in new filmstrip series

CROP—a Brethren-conceived program to help feed the world's hungry—began in 1947 with a few rooms at Bethany Seminary, a couple of salaried workers, and some volunteers. Today that idea has grown into an organization with regional offices across the US and a program that stretches around the world.

From its beginnings Brethren have been involved in leadership roles in CROP—John Metzler Sr., John Metzler Jr., and Lila McCray are notable examples. Eight Brethren hold national or regional CROP directorships today.

Brethren are much in evidence in a recent filmstrip series produced by CROP, called "Africa Astir." James H. Lehman, familiar to Annual Conference regulars for several audio-visual presentations in recent years, wrote the script and Lila McCray, CROP's national Field Director, narrates the series. The series is based on a 1976 trip by Lila and her photographer husband Jack to CROP projects in Africa.

Nurse Grayce Brumbaugh appears in CROP's new filmstrip series on Africa.

Brethren featured in the filmstrips—which deal with water resources, agriculture, vocational training, and women in change—include Grayce Brumbaugh and Ralph Royer, long-term Africa workers with the Church of the Brethren.

The series highlights some of the problems facing developing Africa and the techniques being applied to those problems as CROP helps Africans to help themselves.

Groups interested in using the filmstrips should contact their regional CROP office or write CROP, Elkhart, IN 46514.

special report

Boat cases: Nowhere to go

by Galen Beery

There are homeless refugees after every war. Vietnam was no exception, and the United States took in over 140,000 Vietnamese, Cambodians, and Laotians in 1975 and 1976. But new refugees—"boat cases" fleeing from coastal cities of southern Vietnam—continue to swell the ranks of the homeless in a situation which as yet has no solution.

Nguyen Hung left Vietnam in March. Frustrated by a harsh life under an authoritarian government, he became a fisherman to escape. He and 20 others left at night, avoided police patrols, and headed south on the open sea.

Some fishing boats beach in Malaysia in four days, but this group had bad luck. They ran out of fuel, then food and water, and drifted for two weeks as passing ships ignored them. Sixteen died of thirst and exposure, Hung's uncle among them, and those who could still move eased the bodies over the side. A Malaysian fishing boat found the survivors and took them to land.

Now, Nguyen Hung is a "free world" statistic. After weeks in the hospital, the survivors of his group live with over 450 men, women, and children in a squalid camp of army tents on Pulau Besar, a hot, dusty river island near the ocean. Food and medical treatment are provided through the Red Crescent Society, the local Red Cross, but there is nowhere to go.

The problem of these new "boat case" refugees has fallen upon countries which face the sea—primarily Thailand, Malaysia, and the Philippines. Thailand simply interns them in one of numerous camps, where thousands of Laotians have waited for years. But in Malaysia, even as the new arrive, the government is loath to admit their existence. An ultimatum has been issued: refugees must be gone, and no more must land.

To enforce this policy, police boats warn off the arriving fishing boats, which continue south down the coast. If they don't sink, they get to Singapore. Here the police simply tow them at high speed out to the high seas. Finally, the refugees scuttle their boats in shallow water, or "lose" propellers. Local police often force disabled craft to anchor offshore: no one is allowed to disembark. Luckier ones live on the beach, until they are moved to what can be called "holding areas"—the compound of a defunct fish factory where they sleep on tables, or an old police station where 200 crowd behind a high fence.

United Nations refugee officials have two main tasks, to convince the government that these refugees deserve asylum, and to persuade foreign governments to resettle them. Each person is interviewed, and their dossier submitted to the embassies of the US, France, Great Britain, West Germany, and Australia.

Movement out of the camps is a trickle compared to the numbers who have arrived in new boats, tripling the refugee population to over 2,000 in a few months. The countries which accepted these homeless in the past are now reluctant: there is a recession, and no one knows if the flow will end. Even the US, a traditional haven, accepts only 100 persons per month from the entire area, expanding this number by allowing each one, after months of waiting, to bring in other family members under the regular immigration program. From January to June of this year, fewer than 150 persons were able to leave the camps for the US.

"Give me your tired, your poor, your huddled masses yearning to breathe free." When I was a boy, hearing these words engraved in the pedestal of the Statue of Liberty brought a lump to my throat. Now I visit the camps with an American consular officer to interview these "huddled masses," and I get the same lump. Sometimes it is in joy for someone who will undoubtedly qualify to go to the United States; more often, out of pity and frustration, talking to a simple fisherman or former college student who does not qualify under immigration rulings.

"I want to go to America," says Nguyen

Refugees reach port only to be interned in makeshift camps or kept under virtual arrest on their boats. Galen Beery and other agents offer their only hope.

Galen Beery (left) interviews a desperate Indochinese family in a refugee camp. If their alleged relationship to refugees already in the US is valid, the future will be bright.

Hung. "I have many friends there." He sits on the other side of our rough table, in a dusty tent, open-sided to catch the breeze. Questions: "Have you any *close* relatives in the US—parents, brothers, or sisters? Did you ever work for the American government? Were you ever a 'high risk' official?" He shakes his head. "I'm sorry," we must say. "At the present, it doesn't look like you qualify. Perhaps the program might expand later, or another country will accept you. . . . " He understands and rejoins watching friends.

A little family takes his place on the bench. The wife understands no English, but watches avidly, trying to read expressions. The children are quiet. "I have a brother in California," says the father. "Cousin-brother?" "No, *real* brother. Same father, same mother." He may qualify; we take down the address and complete the file. Back in the capital, we will cable the National Red Cross, verify the relationship, and inform the many voluntary agencies who find sponsors. In a month or two, an immigration official will interview the family and make the final decision.

The Embassy official must ask a question: "Why did you leave Vietnam?" This brings an incredulous look, as if it makes no sense to ask. Then the answers come. Often it is: "My business was seized. We had no way to make a living." A young girl, a law student: "I couldn't go to school. We were forced to work in fields. There was never enough food to eat." A housewife: "We are Catholic. My family left North Vietnam in 1954. Now the communists will persecute us." A soldier: "I spent eight months in a 're-education' camp, but after I came home, we heard that my family was to be sent away somewhere."

A trilingual interpreter, Trach Sung Tu Ke, helps the few Cambodians, Once a Buddhist monk, he was jailed in Saigon demonstrating against the Diem regime. He is silent about more recent experiences in Phnom Penh, but was sent to clear jungle. "Are the stories true—about Cambodia?" Yes, he says. When his group escaped through the jungle, "there were many bodies. The women vomited." He does not add much. His eyes reflect a silent anguish which does not go away.

The future of these new Indochinese refugees—and those who have waited for two years in Thailand—remains dim. They are part of a wider picture in Southeast Asia, where a puritanical socialist ethic probes weakness brought by war, increasing populations, the exhaustion of farmlands, urbanization, and westernization which has undercut traditional societies.

In the evening, in the town near the camp, a Malaysian official hints at his nation's reluctance to get involved. "When you walk close to a dragon's tail, you step very, very carefully." An exhausted American official shrugs unhappily, hearing of a boat which was refused landing, and sank with the loss of 30 lives. "Frankly, we just don't have solutions anymore."

A fortunate few do move on to the United States. The ex-monk will soon be in Pennsylvania, working in a hotel. The doctor who organized a camp, had his teen-age daughters teaching English, and delivered babies on a fish-cleaning table, has been sponsored to Colorado through Church World Service. His younger children are in school and he explores re-entry into the medical profession.

But Nguyen Hung and his friends still sit on their desolate island in the twilight. Someone strums a battered guitar; a baby cries. They talk by candlelight, of old times and of an uncertain future, about a ship which lies off Singapore with 144 unhappy Laotians, and of three fishing boats which somehow reached Australia. There is hope. Perhaps some other country will accept them. A long-lost brother may turn up in the US, qualifying his family. Many Americans want to sponsor refugees—they may urge Congress to change the rules. Perhaps.

So they will wait, until something happens, until someone in the "free world" they believed in makes a decision that will move them towards new lives. ☐

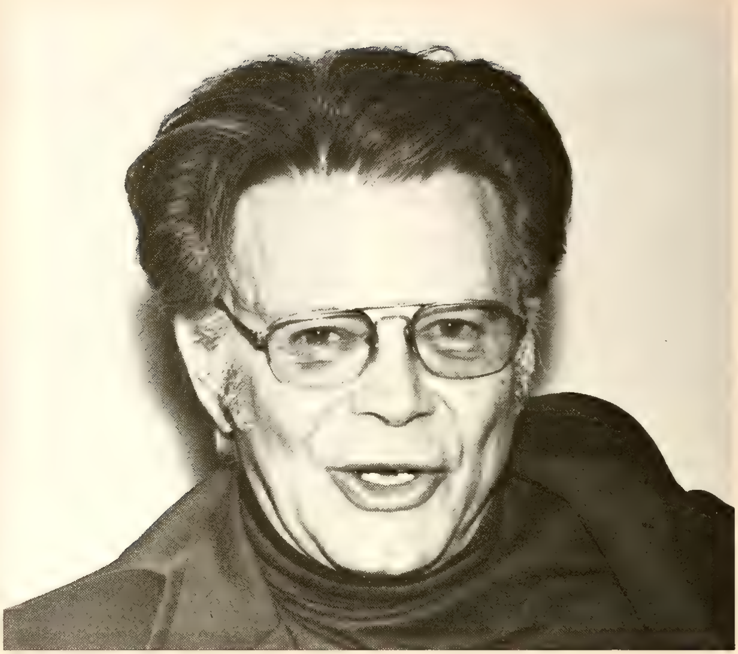
Galen Beery followed ten years of service in Laos with a stint as director of the Church World Service refugee center in Fort Chaffee, Ark., before being sent to Southeast Asia to help other refugees.

Hope for 15,000 Indochinese refugees

Attorney General Griffin Bell in August authorized the entry into the US of some 15,000 of the more than 80,000 Indochinese refugees who are stranded on boats or in refugee camps in Southeast Asia—the people Galen Beery works with and writes about.

The US has spent over $500 million in transporting and resettling 150,000 Indochinese refugees admitted since the 1975 victory by the North Vietnamese. Resettlement of the additional 15,000 may cost some $15 million, it is reported.

Priority will be given to the estimated 7,000 "boat people" still living on vessels they used in their flight. They have been denied entry to Malaysia, Thailand, and other countries. Of the 80,000 refugees, more than 67,000 are from Laos, nearly 11,000 from Cambodia, and over 1,000 from Vietnam. ☐



Relief worker, tractor unit leader, linguist, director of the US State Department's Foreign Service Institute, Howard Sollenberger grew up in China and capped his career in Washington, D. C., always in service to God and neighbor.

Howard Sollenberger:

by Norman F. Reber

"Negotiating skills of the highest caliber are needed to avoid nuclear destruction of the world. The atomic powers now have the equivalent of over 1,000,000 Hiroshima bombs, and the number is growing as other nations join the nuclear club. Either a deliberate nuclear war, a miscalculation, or accident could spell disaster. As things are going now, we are on an escalator to oblivion. While immediate total disarmament is not a viable solution, step-by-step reductions are possible. The first step is to negotiate a balanced reduction in nuclear armaments by the two super powers—the US and the Soviet Union. Only by demonstrating our intentions can we establish the trust and credibility necessary to insist that other powers join us in further balanced reductions and in the prevention of nuclear proliferation."

In low, intense tones speaks the still youthful and energetic Howard Sollenberger, recently retired director of the prestigious Foreign Service Institute (FSI) of the US State Department, as he visualizes a way out of the world's atomic dilemma.

"To get this downward spiral started, the US (the first and still the most powerful nuclear nation) must convince the Soviet Union and other powers that our intentions are sincere and that we are not playing games. We may have to start things rolling by unilateral action rather than by bilateral or international agreement, like 'Look, we're going to start to reduce our nuclear armament and suspend all testing for two years. Furthermore, we will permit inspection by a responsible international group. If you will join us in balanced reductions during this period and suspend testing we are prepared to work with you in establishing procedures for a permanent ban on testing, for further balanced reductions of armaments, and for internationalizing a system of inspection and control.'

"Since we cannot run the risk of an accidental nuclear war we must eventually work toward internationalizing control of nuclear materials and research as well as weapons. The ultimate objective must be the elimination of nuclear weapons and all weapons of indiscriminate mass destruction.

"Every nation must win something in such negotiations or at least not gain at the expense of others. This will require support from our own people and diplomatic skills of the highest order. In carrying out this task our diplomats must be professionally prepared and must display unquestioned integrity in presenting our country's position. They must have a thorough knowledge and understanding of the countries with which they are dealing and of the realities of our own political economic, social, and military systems. Beyond this they must have fluent language capabilities so that they can establish high credibility in face-to-face contacts and negotiations."

The director emeritus of FSI speaks out of a rich fund of knowledge about diplomatic capabilities. He has served 29 years in the institute, the last five as its director. He speaks eloquently, too, out of vivid memories of war's killing and devastation experienced during relief and rehabilitation work in Asia.

Howard got into State Department service through close familiarity with the Chinese language and culture gained through living as the son of missionaries O. C. and Hazel Sollenberger in Shansi Province. Born in the United States, he went to China as a two-year-old in 1919 when his parents undertook their duties. He attended North China American School near Peking, but returned to the states for a degree at Manchester College.

The Sino-Japanese war erupted after he had completed his junior year. Howard felt he had to get back to the suffering people he knew, because he couldn't stand the "comfortable, theoretical campus environment while the world was burning."

Face-to-face diplomacy

Dr. Andrew Cordier, his department head, favored his going; so did M. R. Zigler, then executive secretary of the Brethren Service Commission. He made him director of relief in North China for the church, in which capacity Howard served during 1938 to 1940. Part of the time the Japanese had a price on his head as he sneaked through their lines in order to carry out his work.

Back in the States again when the Japanese attacked Pearl Harbor, Howard was caught by the draft and entered Civilian Public Service, where he was involved in establishing a CPS Puerto Rico project. He tried to get back to China and relief work by signing up with a Friends ambulance unit but was held up in South Africa for six months. Then in Washington, D.C., he served in a United Nations Relief and Rehabilitation Administration training program for people going to China.

Here the idea of sending a tractor unit to China occurred to him. Partly because of Howard's previous experience there, M. R. Zigler appointed him head of a Brethren Service tractor unit of 50 volunteers in 1946-47. He served as liaison between the unit and UNRRA. The unit was quite literally the forerunner of the Peace Corps, recalls Howard.

After completing that assignment, the US State Department invited him to Peking to help establish a training program for its future China specialists. He worked at this from 1947 to 1950.

Moving from director of the Foreign Service Institute's Chinese Language School in Peking, Howard held the positions of executive officer of the language school in Washington, dean of the School of Language and Area Studies, associate director, acting director and, from 1970 to 1976, director of the FSI. Howard had charge of over 200 instructors in this graduate level institution comprised of four schools.

Negotiation for peaceful resolution of conflicts and avoidance of atomic conflagration are much more complex than they used to be, Howard points out. One reason for this is a much smaller, interdependent world linked together by almost instant communications sytems. "This means that the diplomat of today is faced with problems different from the traditional diplomacy of earlier eras. Then our diplomats were primarily representatives from one government to another or personal representatives of their respective heads of government. Increasingly in this shrinking world, diplomacy is more of a people-to-people relationship.

"While this is good, diplomats may go too far within a country, interfering with what its leaders may consider to be internal affairs. If this increased contact is to be meaningful, diplomats must be more understanding of people and be skillful in direct face-to-face communication, and not dependent on interpreters," comments Howard in emphasizing the necessity of knowing thoroughly the language and culture of the country in which the diplomat is serving.

"We are not tongue-tied any more," laughs Howard as he reflects back to 1956 when the Department of State didn't even have an inventory of the language skills of its personnel. "Our diplomatic service is now second to none in regard to communication in some 52 of the world's languages."

But knowing a language does not mean the trained diplomat knows what to say in that language. If one is a fool in one's own language one is likely to be a fool in a foreign language, Howard points out. "So training in analytical and negotiating skills is really the more important task of the FSI program."

Basic to this effort are the diplomat's moral concepts. Howard and his associates succeeded in introducing study of moral issues in a formal way in the FSI. This was, of course; before ethics and morality in government were highlighted in recent Washington scandals. The institute does not present "school solutions" to ethical problems (there are none, Howard says), but gives case studies, helping students to decide, in a calm atmosphere, the actions they would take in a given crisis situation.

For example, during the Vietnam war, our government made incursions into

For a schoolboy in China in the 1930s, leaving home for boarding school meant a trek by donkey. Lower: Howard worked with refugees in China during the Sino-Japanese War in the late 1930s. Seen here at his headquarters in Liao, Howard had a price on his head as he slipped through Japanese lines to carry out relief work.

Cambodia against the recognized principles of international law. If the student were representing the United States in Cambodia, what would be the best thing to do? Resign? Go public to the press? Seek other alternatives? Howard points out, too, that the school stresses morality at the personal level—what the student feels is right or wrong to be doing on government time, referring, of course, to personal activities. The purpose of these case studies is to help students form their own personal convictions.

"Character and skill of the highest order are required of our diplomats as they negotiate for peaceful solutions in an interdependent world threatened with atomic destruction," Howard insists.

"In taking on the training program of our post-war crop of China specialists for the government, I felt it was important for our long-range relationships with China to have people in responsible positions in the United States government who speak the language, know China's cultural, economic, and political dimensions, understand the motivations and aspirations of the people, and who would be able to negotiate hard problems.

"Along with that, I developed a conviction very early that negotiation is probably the key instrument to solution of problems by nonviolent means. People involved in negotiation, whether it is personal with another person to get married, or whether it is over reduction of armaments with the Soviet Union, can't approach problems from a win-lose point of view, because there would never be an agreement that survives. The spirit of the 'have-to-win' competitive system in America must not be in the attitudes of our negotiators, because every party at the table must win something. There just can't be any losers if you want the agreement to stick," says Howard.

"Interdependence is increasingly important in this small world neighborhood and this means we have to give as much as we receive."

Howard credits some of his basic philosophy on the education of diplomats to the influence of his parents in China, to Andrew Cordier at Manchester College, and to M. R. Zigler, then head of Brethren Service. He remembers how Dr. Cordier would assign responsibility to him to teach a class while he was away and his professor's willingness to let him go back to China during his college years.

He was amazed, too, how M. R. Zigler trusted him as an inexperienced youth to become director of relief for the Brethren in North China during the Sino-Japanese war, then the leadership of the tractor unit. Cordier and Zigler gave him a unique opportunity, Howard feels, that too few young people get to enjoy today. He credits these early opportunities for the chance to get into the work of the State Department.

On April 22, 1976, the department presented the John Jacob Rogers Award to Howard Sollenberger for 29 years of distinguished service. The official citation stated "his total contribution to the language, area, and functional training of the Foreign Service is unparalleled in American diplomatic history." Howard enjoyed rank equivalent to an Assistant Secretary of State, the highest position attained by a man of Brethren background in the government, according to the late Ralph Smeltzer.

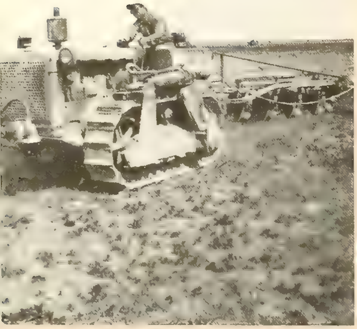
More than ever before, the diplomats of today and tomorrow need a thorough understanding of the culture of the country in which they represent the United States, Howard insists. For example, an American diplomat in China needs to understand that the Chinese people's past experience with foreigners is such that they will be very cautious in the future about permitting foreigners—not just missionaries, but business people—to establish enterprises or institution in China which might modify the Chinese pattern.

The Chinese, for example, have long memories of the extraterritorial privileges foreigners, including missionaries and their families, had in the old China. Howard tells one on himself and his buddies while they were attending high school in China: "It didn't take us long to realize we could do just about anything we wanted to, and the Chinese were not able to lay a hand on us. Once a group of us was going home from boarding school in Peking back to the mission territory for the summer vacation. A couple of us took hole punchers and walked through the train, collecting and punching everybody's ticket, getting them all mixed up for the conductor. We had a ball! The passengers were confused and the conductors could do nothing about it because we were foreigners' children with extraterritorial privileges."

While the missionaries and their families enjoyed privileges, some of them also left a reservoir of good will which will remain a credit to the Christian faith, Howard believes. For example, his father was involved heavily in relief service both at the beginning of his career and at the end. When he first arrived there was a famine and he, along with many other missionaries, was working jointly with the International Red Cross in the relief of human suffering. During the years immediately before he left he was again heavily involved in relief work, serving victims of both the war with Japan and the Chinese Civil War.

"My father was one of those who felt as he went into China for missionary work,

In 1946 and 1947 Howard headed up a Brethren Service Tractor Unit of 50 volunteers which worked with UNRRA to train Chinese farmers in mechanized agricultural methods.



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Howard meets a delegation from China at the Foreign Service Institute in July, 1973.

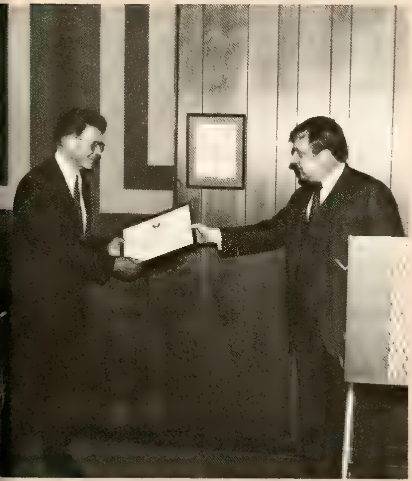
including evangelistic work, that you had to respect the Chinese culture, that the way in which you would influence or help the Chinese was not to try to force our institutions or beliefs on them, but to explain the essence of the Christian ethic and the Christian religion and by setting an example of Christian living. I think it was the missionaries who took that point of view who perhaps had the greatest influence in China," Howard comments.

The missionaries introduced concepts of western medicine that are a part of the remarkable Chinese health system of today. They introduced concepts of sanitation, social services, and education that have influenced modern Chinese society. Missionaries also helped to improve livestock and grain production; the Chinese credit a missionary with increasing the size of hen eggs in their flocks.

In the June 1975 issue of MESSENGER, Howard wrote of Tachai, the most famous agricultural village in the People's Republic of China, so declared by the late Chairman Mao himself. The village is noted as a highly productive agricultural commune. For almost 40 years (1909-1948) the Church of the Brethren had a mission in this area. The mission helped to introduce such things as better livestock and hybrid corn, thus raising the standard of living. During a severe famine in the early 1920s, while O. C. Sollenberger was there, the mission helped to build a road that still serves the people of that region.

The tractor unit made a contribution that is still recognizable in the Chinese picture. On a trip to China two years ago, Howard was sure he spotted several of the tractors that had been brought over in 1946 and 1947 to work in the Yellow River Basin and, more than that, he noticed a tractor plant right in the area where the Brethren unit was functioning. The plant has a capacity of 35,000 tractors annually—mostly small two-wheelers but also larger ones.

In 1976 Howard received a State Department award for distinguished service.



Freed from the requirements of the Hatch Act (limiting political activity of government employees) since his retirement last summer, Howard has been proving his continued interest in morality and ethics in government by engaging in politics. He was active in the recent reelection of Congressman Joe Fisher from Virginia's Tenth District. During his first term, Fisher took an active interest in getting members of Congress to live up to the public trust. He was doing this even before the Wayne Hayes scandal.

Having been so long identified with the executive branch of government, Howard has found it an interesting experience to get in on the legislative side. He is currently serving on the Interreligious Task Force on US Food Policy and World Hunger. He is still young enough and energetic enough to have a ball, for he's only 60. Due to the wear and tear on members of the diplomatic service, retirement at the threescore mark is mandatory. Howard retired before he had to get out!

Howard is not currently a member of a Brethren congregation—he belongs to a Unitarian church near his home in McLean, Va.—but he continues his interest in Brethren Service activities and gives active support to the On Earth Peace effort through contacts with his old mentor, M. R. Zigler.

"I have told M. R.'s group that we need to develop the concept and practice of global interdependence as an alternative to war. We are, after all, fellow passengers on the spaceship Earth. With the threat that our spaceship may be bombed into a lifeless mass the fate of one is the fate of all. The price of nuclear war with the resources it consumes and with its horrible mass killings, lingering death, poisoning of the environment, and the accompanying disruption of services and the flow of things everyone needs and gets from others is unthinkably high—so high, in fact, that we tend to blot it from our minds.

"Acceptance of our interdependence is certainly a better and cheaper deterrent than nuclear bombs and armament races. Under the threat of world bankruptcy and atomic destruction, our task is to build interdependency as an additional motivation for finding peaceful solutions to our common problem.

"The price of interdependence is high too—particularly for us. It would require a more equitable distribution of the world's resources and wealth. Because of our abundance we would have to give more than we receive. Perhaps this is the Christian way of life in the Atomic Age and a way to bring about 'On Earth Peace.'"

Howard Sollenberger, Director Emeritus of the Foreign Service Institute, faithful public servant, has helped to prepare a diplomatic service ready, willing, and able to engage in fluent face-to-face, people-to-people communications and negotiations to avoid war and build peace. ☐

Reflections and challenges
an agenda for

by Andrew Young

When we place the New Testament in people's hands, we are placing there the most revolutionary force that the world has ever known.

The Church of the Brethren in many respects is my spiritual home. For it was in experiences which I shared under the auspices of the Brethren that my ministry, my sense of direction, indeed my personality and character were shaped.

I first met the Church of the Brethren at a time when I was lost. Recently graduated from college, and not understanding what life would hold from there, I attended a meeting at Camp Mack in Indiana. There I think it was Don Bowman who gave me a copy of Nehru's little book on Gandhi, and I began the pursuit of a more nonviolent way of life. It was also on that occasion that I met Eduardo Mondlane, who became the founder of Frelimo, the liberation movement in Mozambique. But in between, my experiences with your church have been among the most meaningful experiences in my life.

Indeed, my first sensitivities to the United Nations stemmed from the work of Dr. Andrew Cordier, as well as Dr. Ralph Bunche. And my visits to Manchester College and Jean's and my associations with many of you helped to develop a sense of purpose in mission for my family that continues to inspire us to this day.

As we talk about that mission in a changing world, I'm reminded that my first diplomatic experience was the six weeks I spent in a Brethren workcamp in Austria with representatives of some 20 different nations, and the travels through Europe with Brethren Volunteer Service in the early 1950s. In this I discerned that diplomacy was not just a matter of principles and treaties and ideals, but essentially a people-to-people phenomenon. And I sensed further that when you begin to understand the people of the world, and work with the people, somehow you can cut through much of the protocol which, while it does serve to make it possible for people to live and work together, can be equally as divisive. (So maybe many of the problems I'm having trying to be a diplomat are the result of the fact that I got my orientation from you!)

If you remember World War II and the days that followed, the Church of the Brethren was an exceedingly controversial church. (I think maybe you've gotten a little too establishment in the last 25 or 30 years.) But the cutting edge of Christian thinking during the 1940s, especially in the reconstruction period in Europe, was very much led by the Church of the Brethren. Heifer Project, Brethren Volunteer Service, your work to pave the way for a Marshall Plan for the redevelopment of Europe, helped to make it feasible not only politically but practically for American citizens to contribute to rebuilding a war-torn Europe.

Now we approach a different kind of world, a world that may seem today to be a bit more complicated. But essentially it is still the same world, the same forces at work, still the same temptations and tensions between men and women, between rich and poor, between people of various cultures and colors. Yours is still a relevant ministry which God calls you to at this time. The very fact that you ask the meaning of service in a changing world means that you are a church which continues to seek. As you look for this calling, I remind you that *you* helped to create today's world. By your positive contribution and by your sin this world is what it is today.

Your positive contribution essentially was to be a missionary church, to be a serving church that went around the world saying to human beings who did not understand, "You are God's child." And when human beings understand that they are children of the living God, they wonder why they can't share in all of the blessings of God's other children. When we teach people how to read and write and when we in fact place the New Testament in their hands, we are placing there the most revolutionary force that the world has known. That is the positive contribution—to spread the good news of the gospel that all persons are God's children.

Our sin is that we abandon God's children halfway; we leave them with our own divisions. In Angola, for example, what essentially is a tribal military conflict, is to some extent a Christian conflict. For the three so-called liberation movements corresponded very much with the divisions of our churches. In the North, the FNLA movement was led by the son of a Baptist minister. The leader of the movement that became associated with the communists, the MPLA, was the son of a Presbyterian minister. And the movement to the South, UNITA, is led by a minister of my church, the United Church of Christ. We can't simply blame Africans for those continued tribal divisions; we have to accept some of the responsibility that we as Christians have not overcome our divisions soon enough. We had not developed a working relationship with other Christians to the extent that we could have been a force for reconciliation as well as unification of that nation prior to independence. We also found ourselves unwittingly part and parcel of the mechanism which supported colonialism and oppression and did not respond as a nation, or as individual Christians, to the urgings for freedom that came about in good measure as a result of our teaching.

Eduardo Mondlane and I were both students in 1951 at Camp Mack. We were both reading Gandhi. We were both talking about the liberation of our people. I went back eventually to the South, and because there was more of a response in this nation and because there was the possibility of a disciplined nonviolent movement, we were able to transform this nation with a very minimum of destruction of either person or property. It was possible for us to reaffirm our commitment to nonviolence and to learn and to explore the ways of making peace between people who came from conflicting and contrasting backgrounds.

Eduardo Mondlane had no such choice. He returned to his native Mozambique to find that as he organized people to stand together nonviolently, they were literally machine-gunned by the Portuguese. And the Portuguese at that time were our strong allies, and it probably was American weapons, given to the Portuguese as part

on . . . Brethren

of our NATO alliance, that mowed his people down. And Eduardo Mondlane found himself becoming the leader of a movement that was abandoning nonviolence. Because there was no place to turn for assistance, his movement began to depend more and more on the communists. And yet I don't know that Eduardo Mondlane ever became a communist. Had he lived I think there would have been a spirit in Mozambique derived from his education in this country and from his associations with the Church of the Brethren at Camp Mack, a spirit that might have led that country down a different path. But he was killed. He was killed in 1969, by a book bomb which, when he opened it, exploded in his face, blowing his body apart.

A month or so ago I was in Mozambique and I was disturbed by that country. I was disturbed because my understanding of communism leads me to know that I could never and would never be a part of a communist society. And yet I found that in the midst of that liberation movement there was in addition to the communist social structure a remnant of humanism. And because I couldn't understand it or identify it, I trace it back to the Christian education of many of the people in missionary schools and to Eduardo Mondlane who, like me, came under the influence of the Church of the Brethren.

In Mozambique I heard young men who had been killing since they were 15 and 16 years old say, "Yes, we had to turn to violence, but we never enjoyed being killers. We captured a Portuguese military installation on our first raid. Many of our men were killed, and many of the Portuguese were killed as well. We lined up the wounded side by side, African and Portuguese, and treated them equally. Those of us who were well gave Africans and Portuguese alike transfusions of our blood. But we never wanted to be killers. We never hated the Portuguese soldiers who came to kill us.

"At the end of the fighting, when it came time to return the prisoners, we went to the Portuguese and asked for the prisoners from our movement whom they had captured. They said they were sorry, they had none; they had all been killed. We were proud as we gave them the list of the Portuguese we had captured, enumerating which camp they were in, which hospital the wounded were being cared for in, which school the illiterate were being taught in. In spite of the fact that we felt that we had to turn to violence, we fought within ourselves never to turn to hatred."

In today's complicated world any concept of service has to take into consideration the past by which people have arrived at their present state. It really hurt me when the Congress of the United States attached to a foreign aid provision an amendment which said we could not give any assistance to Mozambique because they were communist. I say they are communist but they are also humanist. And the only reason they are communist is that in their hours of struggle we would not help them. Not that we were even asked to help them violently. We were asked to help them by not supporting the Portuguese, whom our foreign policy considered central in the NATO alliance.

As we look at today's complicated world I would not like to consign large segments of the Third World to the communist camp simply because past negligence, past indifference, past insensitivity on our part, as well as past injustice contributed to their moving away from us. President Carter has said quite rightly that we as a nation intend to compete with the Soviet Union in such areas of influence as assisting in development and in providing access to the free market economy, which is part and parcel of our democratic society. We think we can perhaps do more for them in feeding their hungry, in clothing their naked, in healing their sick than any other system on the face of the earth.

And yet there are some who are not ready to take on that challenge. There are some who think we can still divide the world into East and West and have nothing to do with the East. In fact there are some who hope that the world might stop at the Atlantic and the Pacific and that anything beyond our shores would be considered none of our business.

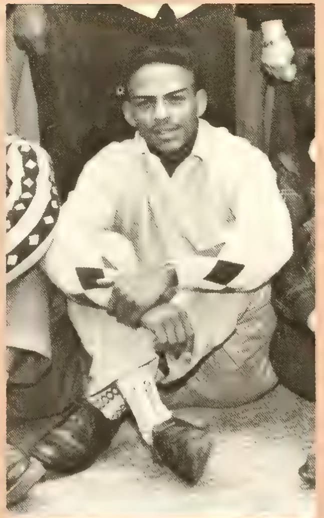
But in today's world, that's impossible. For our industrial machine could not function in such isolation. We can talk about

After Young's Conference sermon one person remarked, "There's the agenda for Brethren!"

Andy Young's pilgrimage: Camp Mack to the

Andy's introduction to the Brethren came at a Camp Mack training session for youth helping to launch a program ("The Call") enlisting young people across the US in United Christian Youth Action. Also among the trainees was Eduardo Mondlane (shown below with training director Wilson Cheek). Mondlane, from Mozambique, went on to found Frelimo, the liberation front that eventually freed that Portuguese colony. Killed in 1969, Mondlane was likened to Martin Luther King Jr. for his commitment to freedom and justice.

Jean and Andy often cycle in Central Park. A Manchester alumna, Jean serves on the college's board of trustees.



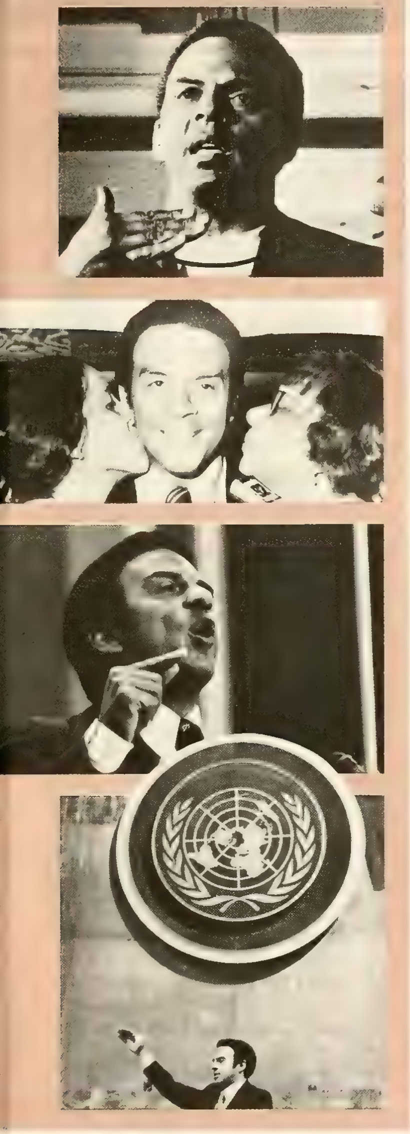
Andy credits the shaping of his character and ministry to experiences at Camp Mack and in Brethren Volunteer Service in Europe. Far left: Andy (kneeling, center) as a work camper in Austria in 1953. Left: Camp Mack, 1951.

Right, from top: Andy's trial by fire came as a leader in the Southern Christian Leadership Conference in the civil rights struggle of the 1960s. 1972: The first black Congressman from the South since Reconstruction gets a victory kiss from his wife and mother. Congressman Young seconds the presidential nomination of Jimmy Carter, who later makes him UN Ambassador.

energy independence but even as we say it, we realize that no amount of conservation, no amount of exploration along our continental shelf, no amount of research and development is going to make us totally energy independent in our lifetime, unless we are willing to cut back drastically on the style of living which we have enjoyed.

The riches of God's earth all over the world are there to be used by all of God's children. When the President talks about human rights, he is not only talking about the rights of religious and political dissenters in the Soviet Union. He is talking also about the rights of hungry people in Bangladesh or in the Sahel region of Africa to have bread to eat. He is talking about the right to health and to employment for American citizens as well. He is talking about a nation which is committed to the uplift of all humankind. And as he said in his speech at Notre Dame, that just as we as a nation could not survive half-slave and half-free in the time of Abraham Lincoln, we as a nation will not be able to survive when we represent some six percent of the richest of the rich in a world which is

United Nations



overwhelmingly poor and impoverished.

Of the four billion people who populate this earth, almost a billion of them go to bed hungry every night. That billion can create such dislocation amongst our friends and our foes alike that it will make peace impossible. For there will always be disturbance where there's hunger. There will always be revolution where there's poverty. Peace for us may mean security because we have most of the things that we need to enjoy life. But peace for the majority of people in the world is development.

The kind of creativity that led to Heifer Project and improvement of the quality of the livestock of Europe might well again be called upon to develop new patterns of animal husbandry in Africa and Asia and Latin America. In nations that seemingly are doing best by their poor within the free enterprise system, the key to their development has been agricultural development. Even the key to India's return to democracy in many respects might be credited to the fact they had an extremely good year agriculturally. And when we see how interdependent democratic freedom and agricultural development might be, it would seem that a church that still represents the best of American agricultural tradition would have a special calling in a hungry world.

I would hope that in the months to come we would sense God's calling not only through the ministry of our churches, but as citizens as well, specifically as taxpayers in a nation that spends close to 100 billion dollars a year on so-called military preparedness. At the same time our nation finds it hard to raise $5 billion a year to promote life and development that might do more to bring peace than all of the instruments of death and destruction we might devise.

Over the past ten years $150 billion of our tax money went to Vietnam. It produced no freedom, but instead the loss of millions of lives and the destruction of a land. We are told now that for $125 billion over the next ten years we could wipe out hunger on the face of the earth. We could cut the birth rate in half in the developing nations; we could double the life span of the poorest billion people on earth. The wisest investment that we could make in the coming years would be an investment in life and development which would lead to peace.

Yet our missionary offerings are not going to be able to do that. There's got to be a stewardship of our tax dollars which means that we have to assume responsibility for helping the members of Congress to understand that this too is God's money over which they have only been elected as stewards. And that we would see that money go for all God's children to have shoes. That we would see that our government leads the way in disarmament. That we would continue as the President is now doing to put an end to the proliferation of nuclear weapons.

Yes, it will strain relations with Brazil when we try to see that it does not have the capability of atomic destruction. It will strain relations with Chile over human rights for that nation to realize what one of its leading reactionary newspapers observed recently, that the human rights policy is not a Carter policy but a policy that comes from the Congress and from the American people. Hence Chile can give up on trying to change the President's mind, for the American people are committed.

I'm still one to believe that even in South Africa, there is in that society the capability of moving toward a more democratic social order where blacks and whites somehow work out a means of sharing the wealth in that land and living together as brothers. It takes a great deal of hope, a great deal of naivete, a great deal of idealism to start out on these kinds of agendas. And yet I think that our government, out of the preaching and teaching of our churches, somehow has developed in that direction.

I for one have seen the impossible done in our lifetime. I have seen the war in Vietnam come to an end, slowly yes, but it ended. I have seen changes here in Richmond, Virginia—Henry L. Marsh III being elected mayor, for example. The last time I was in this city in 1964, they were very nervous about our living in the John Marshall Hotel. And the people who were saying "never" in the 1960s are saying "brother" now!

What is required of this nation is the resurgence of that faith which has always brought us through when the going got rough. Nobody came to these shores unless they were looking for something. We blacks came as slaves; others came escaping religious persecution. But we all came with a great deal of faith and that faith has indeed been rewarded. Out of our quest for liberation, how much better prepared are we to live up to the responsibilities of the gospel.

There's an old hymn that I've always liked. It says, "Sinner, please don't let this harvest pass." There is a sense in which all of us as Christians are yet sinners. The problems of the world somehow are ours as well.

I would hope that we as a congregation of people seeking to serve God would not let the opportunities of this harvest of freedom and hope and faith pass in today's world. God bless you. ☐

Adapted from Ambassador Young's Annual Conference sermon, Richmond, Va., June 25, 1977

CAST THE NETS...

Read Luke 5:1-11

Cast the nets again. Launch out into the deep! The call comes to each of us, both as individuals and as a collective body, the church, to launch out again. Cast out . . . for it is the daily challenge to the disciple.

The experience of the disciples in Luke 5 is much like our own experience. Here were ordinary people who knew the labors of life, fishermen whom Jesus found on the job one morning. Nets were empty; they had worked all night when fish usually bite. No luck! Life often seems like that—frustrating, discouraging; nothing works out. You've cast your nets, but to no avail.

As a teacher in Sunday school, perhaps you've thrown the net in Sunday after Sunday. You have the lesson all prepared; you've worked on creative techniques to present the lesson. Now ready to tug the lines, you find there are no ready results. Or at the factory you have tried to put your Christian faith into action. You have been kind over and over to the boss, but the same old rub comes into play. And now you are the recipient of some abusive language. On some days, everything seems to go wrong. Christ does not prevent his followers from knowing empty nets when we have tried so hard.

The worship/arts task group in our church engaged in a Bible study of Luke 5 and found a new enthusiasm for the text there. Can we picture the setting for a moment? Smell the breeze off the lake, now not so pleasant because of the bad memory of a lost night. Here is the boat, filled not with fish, but with wet, sloppy nets, having to be cleaned when they didn't bring any yield. Talk about discouragement! Men, sweaty and tired, with hungry mouths at home needing to be fed. What frustration!

Our task group shared how we can react when we find the sloppy, empty nets of life. Perhaps we raise our voices or get snappy. Or we refuse to react at all and become nervous. Empty nets really test us. One of the real struggles of discipleship comes when things go wrong. It is easy to teach the lesson when the class is large, but it is a lot more taxing to work with three juniors all year long, especially as flu season makes attendance even more irregular. It wouldn't be the real world if our discipleship always met with full nets. Discipleship calls us to faithfulness in the worst as well as in the best of times.

Precisely at the moment of their discouragement, the fishermen hear the call of Christ. The crowds are pressing in on Jesus around Lake Gennesaret, the Sea of Galilee, and he gets on the boat of Simon. Jesus asks Simon to put out a little from shore, and he sits down as a rabbi or teacher would do when speaking. Certainly Jesus is sensitive to the discouragement of Simon, but he also knows how to challenge him just then. "Put out into the deep and let down your nets for a catch."

How does Peter respond? With ready excitement? Refusal? Peter voices his honest feelings. We worked all night! We tried that before! What's the use? Can you hear the inner voices of despair speaking out? How often are we as people asked to try something again that we feel has failed before? In our minds we know it is impossible.

Despite the doubts Peter voices, the scripture records, "But at your word I will let down the nets." Apparently Peter had gained enough trust in Jesus that he said in effect, "Okay." The response was one of obedience. Reminding us of the words of the old hymn, "'Tis so sweet to trust in Jesus, just to take Him at his word," the response of Peter is one of blind trust.

Does not the Christian life often depend on this sheer act of obedience? After we have learned of the intricate scientific theories that make the universe run, after middle years have begun to dispel youthful optimism, after the audiences of classmates and work colleagues have made us more than a little self-conscious of blind faith, discipleship finally takes courageous, bold trust. According to Webster a disciple is one who receives instruction from another. We are a disciple as we say yes to the will of Christ. "Okay, at least I'll try ." Obedience is at the heart of the response to Christ.

We have to continue to follow the story, however, to gain the full thrust of the Luke 5 account. The results of blind trust are overwhelming for Peter. A great shoal of fish is caught. Nets are breaking! "Come and help!" The boats are filled and begin to sink. Peter, who we might imagine is delighted at this point, is not. Rather, he falls, embarrassed, to Jesus' knees. "Depart from me, I am a sinful man, O Lord," he says. Red-faced, Peter meets himself in that moment and feels totally unworthy. The regrets are that he had not just trusted, now looking back.

We certainly can identify with Peter here, because we have difficulty trusting. How many of our worries reveal the struggle to trust, to let things take time, to let the seed turn to harvest? Lack of trust is not all bad, because in it we often meet ourselves and Jesus in faith. We are driven back to belief, accepting responsibility for our own actions, rather than being able to blame the world for wrongs we have committed. Actually when we come to Jesus' knees we more realistically approach ourselves. Then we know our need for the Divine, and in the process we find the wonderful influence Christ can have over dispirited people.

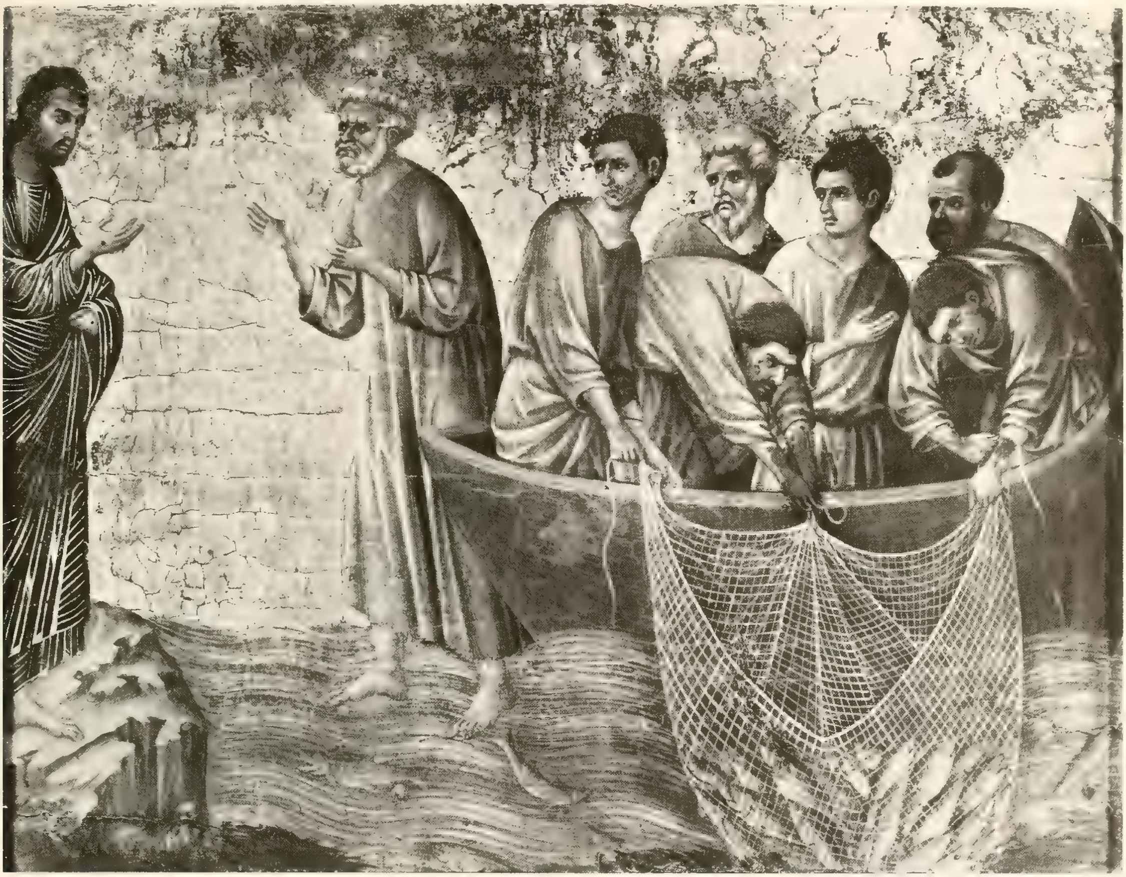
From this position Peter receives the promise and his task. "Do not be afraid; henceforth you will be catching men." The promise is not of more fish, but of fear taken away and new tasks ahead. Giving one's life to the new focus of drawing persons unto this Master will be the experience of new joy in Peter's life. Peter's catch and satisfaction will come in being lost in this new endeavor. The words of Jesus elsewhere ring bold here, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it."

This story of Peter's rehabilitation can be our story. Often finding purpose as a youth, or meeting the frustrations of middle age, or searching for ways to use a

The promise of fea

AGAIN

/by David S. Young



"The Miraculous Fishing," by Duccio

weakening body in old age raise the most serious questions of life. What can I contribute? What does life hold for me? What can I give to life that will allow my hours to be meaningful, when empty nets of unsuccessful fishing trips lie all around?

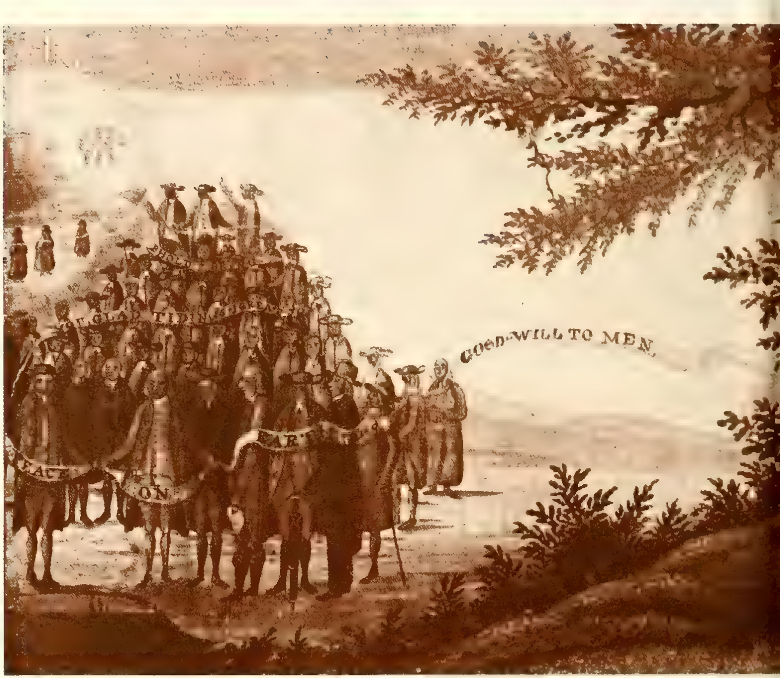
Peter's answer came as he trusted. He had to meet the knees of Jesus in order to get up. It would not be the last time either that Peter would have problems accepting his Lord. "You shall never wash my feet," were his words at the last supper. "I am not," was his answer when asked after Jesus' arrest whether he was not one of the disciples. The struggle to accept, to surrender, to invest—all were a part of Peter's life. Surrender and acceptance are part of our journey of faith. We must struggle with being able to say, simply, courageously, "At your word I will let down the nets." With that submission comes the promise, to be fishers of others. Here is life's ultimate task as we follow Christ, to introduce others to this Master we have found.

Launch out into the deep. Cast the nets, again! Again? Again! Trust Him at his word. "Do not be afraid; henceforth you will be catching men." And 'in the process' be caught ourselves. ☐

aken away and new tasks ahead

NEW CALL TO PEACEMAKING

Who are



Quaker preacher and primitive artist Edward Hicks, famous for his many paintings of "The Peaceable Kingdom," based on Isaiah 11:6-9, often depicted in the background of the paintings scenes from Quaker life. His favorite subjects were Quakers carrying a peace banner (above) or William Penn signing his treaty with the Indians (opposite).

A special two-year thrust by Brethren, Friends, and Mennonites, "New Call to Peacemaking" aims to get the peace message of the gospel before every congregation and every individual member of the three participating churches. This article introduces Brethren to the Friends.

by Donald L. Moon

While traveling the "Friendly Skies of United," I struck up a conversation with my seatmate, a naval architect from Sweden. When the conversation got around to religion and he discovered I was a Quaker, he wanted to delve into the idiosyncrasies of this admittedly strange sect. "Who are the Friends?" he asked. "Are they anything like the Mennonites?" I was happy to tell him they possessed a great many similarities but these likenesses really were not sufficient to provide a definition of the Religious Society of Friends. Of course, one of my first statements pointed out that nearly all Friends proclaim a peace testimony like their close religious kin, the Mennonites and the Brethren.

In many respects, I find it difficult to identify Friends. For one reason, they have gone through many changes, divisions, and geographical dispersions. To the eye of the casual observer they appear to be so diversified as to defy description. Approximately 121,000 Friends live in the United States, and, if you had the time and the inclination to ask each what it means to be Quaker, you would probably get 121,000 different answers.

Why is this so? Essentially the diversity of Friends is rooted in the historic testimony first proposed by George Fox and the early English Quakers against religious creeds. Friends feel it important for each individual to determine the spiritual values in one's own life: what one believes about Christian faith and what one's relationships with others ought to be. We hold that God is continually revealing himself to those who are open to his leading. Thus, our experiences of God cannot be contained in any static expression developed by someone else who has not had the same life experiences and leadings we have had.

As a result, we do not set forth a particular statement of faith or creed as the norm for Friends to adopt. Rather we use a series of questions, called Queries, which prompt each dedicated Friend to develop an understanding of God. For example, one of our Queries reads: "Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit? Do you endeavor to advance your spiritual growth by the prayerful study of the Bible and other devotional literature?" Despite

the Friends?

the lack of standing creed, there are among Quakers some general defining characteristics. Essentially Friends in the United States are divided into four groups: three organized bodies and a fourth loosely connected association. A fifth category includes a number of independent yearly meetings.

One of the organized groups calls itself the Evangelical Friends Alliance. The Evangelical Friends Alliance has approximately 20,000 members drawn from four regions of the United States: Ohio, Kansas, the Rocky Mountains, and the Northwest. The name Evangelical Friends Alliance suggests its major characteristic—evangelism. Members of the EFA take seriously the "great commission" of Christ to share the gospel with the world around them.

The evangelism of these Friends is founded upon a belief which upholds the Bible as the inspired word of God as interpreted through the Holy Spirit. The Scriptures, totally authoritative, point the way to a life of faith which compels a Christian witness through word and deed. Humankind is regarded as sinful in nature, but redeemable through forgiveness.

Throughout its theology, the Evangelical Friends Alliance seeks to stress the evangelical Christian faith while maintaining the traditional Quaker concerns and testimonies. These Friends are largely conservative in theology and mainly Protestant in practice. Unlike some Quaker groups, the Evangelical Friends Alliance meetings (local churches) generally employ professional pastors who not only care for the spiritual needs of the congregation but lead the fellowship in regular worship experiences. A typical Sunday morning worship would include the singing of hymns, scripture reading, prayer, and a sermon by the pastor. Often the service ends with an evangelistic appeal for faith decisions.

One of the major tenets of the Evangelical Friends Alliance is a strong emphasis upon mission in the world. Through the EFA, mission activities have been established in India, Taiwan, Burundi (Central Africa), Bolivia, Peru, Mexico, and among the Navajo Indians of Arizona. In addition, Evangelical Friends Alliance groups (yearly meetings) sponsor three colleges—George Fox College in Newberg, Ore.; Friends University in Wichita, Kans.; and Malone College in Canton, Ohio—and one Bible college, Friends Bible College in Haviland, Kans.

A second major grouping in the USA is Friends General Conference. In some respects, the Friends General Conference is the antithesis of the Evangelical Friends Alliance in the Society of Friends. It represents a diverse groups of approximately 27,000 Quakers in the United States and Canada who put great trust in the authority of the direct leading from the "Inner Light" of Christ. As a result, Friends General Conference Friends reflect wide theological diversity.

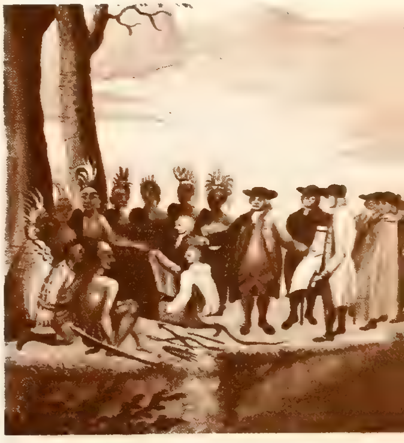
The theological perspective of the Friends General Conference is ruled largely by several fundamental principles. In the first place, continuing revelation is a cornerstone, indicating a belief that the Spirit of God continues to reveal itself to contemporary men and women, just as it did to those during the first century of Christianity. As a result, salvation is seen as a constant process of renewal, not as a static event.

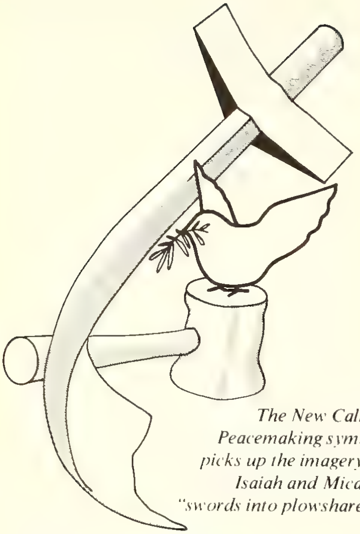
In the second place, these Friends generally conclude that a diversity of religious approaches produces good and therefore should be encouraged. Consequently, seekers representing a multitude of different theological viewpoints are readily accepted into the fellowship. Their commitment finds expression and emphasis in a lifelong search for religious truth.

Also a strong feeling of adherence to the traditional form of Quaker worship is displayed in the Friends General Conference. FGC congregations generally conduct their worship in a manner labeled as "unprogrammed worship." Unprogrammed worship is engaged in without the leadership of a professional pastor. The worship begins as people gather in silence together. Generally, after a period of silence, persons may stand to speak or pray. Each contribution of ministry is followed by more silent meditation and seeking for the Inner Light of Christ.

A centralist position between Evangelical Friends Alliance and Friends General Conference is provided by a third major Friends grouping, Friends United Meeting. FUM is composed of approximately 100,000 Friends scattered throughout the United States, Canada, Mexico, East Africa, Jamaica, Cuba, and the West Bank (Israel).

Theologically, the Friends United Meeting is an international fellowship bringing Friends from many races, cultures, and nations into a cooperative working relationship, committed to Christ and his way of life and endeavoring to witness to him and his saving, transforming power. It is Christocentric, while it seeks to allow a great deal of latitude in the interpretation of that Christology. Some of the yearly meetings associated with FUM are quite evangelical while others are predominantly





The New Call to Peacemaking symbol picks up the imagery of Isaiah and Micah's "swords into plowshares."

liberal. Some local meetings employ professional pastors, while others follow the more traditional Quaker approach of unprogrammed worship.

Of the three main organized groups of Friends, Friends United Meeting represents the best example of a true "meeting," in the Quaker sense of the term. FUM signifies more than a fellowship and more than a conference or consultative group. These Friends meet every three years with representatives coming from each of the constituent yearly meetings to conduct necessary business and to spend time in worship and fellowship. The FUM has central offices in Richmond, Ind., with a staff to carry out the work of the representatives to the triennial meeting and its interim bodies—the Commissions and the General Board.

Because it does represent a centralist approach, Friends United Meeting engages itself in a variety of ministries: social involvement through concerns for peace and social responsibility, the publishing of Sunday school literature, programs designed to strengthen and nurture local congregations, and worldwide missions. This branch of the Society of Friends supports missionary endeavors in Kenya, Jordan, Jamaica, and Cuba and has direct contact with Quakers in Mexico and Belize. One of the new challenges assumed by Friends United Meeting deals with the problems and projects relating to "creative aging." In yet another field, Friends United Meeting has sponsored campus programs at several large universities in the United States, notably Purdue, Ohio State, and the University of Tennessee.

Several yearly meetings within the FUM have ongoing concerns with education. Four colleges are encompassed by constituent yearly meetings of the FUM: William Penn College in Oskaloosa, Iowa; Earlham College in Richmond, Ind.; Wilmington College in Wilmington, Ohio; and Guilford College in Greensboro, N.C. These institutions underline once more the traditional regard of Friends for quality education. Close ties also exist between the Friends United Meeting and the Earlham School of Religion, chiefly because both are based in Richmond, Ind.

A fourth category of Friends is really not a grouping at all; instead, it is a type of Friends. These Quakers are labeled Conservative Friends. Conservatives, numbering approximately 1,900, comprise only three yearly meetings in Ohio, Iowa, and North Carolina. Yet this small Conservative fellowship maintains three day-schools, two boarding schools, and a retirement home. One can see from this that Conservative Friends maintain a strong interest in the education of their youth. Part of this concern stems from a desire to "guard" the education of their children under strict control and thus preserve them from those pressures of society which are seen as less than righteous.

Some Conservatives still utilize the plain speech and plain clothing of the early Friends, seeing these actions as valid expressions of the simple life. While not all Conservative Friends adopt these lifestyles, almost all would seek ways to develop a pattern of life which is unencumbered with the trappings of a shallow, materialistic society.

Several traits observable among Conservative Friends are worthy of note. Young people are given major responsibilities in the activities of these Friends, and, of course, family unity is emphasized. Many young people are being attracted to the Conservative approach, as it represents a certain openness to life and an honest acceptance of the simple things which make life meaningful.

Conservative Friends follow the traditional manner of Quaker worship, while the theological content of their ministry in that worship remains much more conservative than one would find in most Friends General Conference meetings. In brief, one might say summarily that Conservative Friends seek to follow the leading of Christ and to dwell in his spirit.

A fifth classification of Friends in the United States merits some attention. They are known as Independent yearly meetings. The reasons for their independence vary and include 1) geographical locations distant from the main centers of other Friends organization, 2) the desire to avoid the demands of cumbersome organizational structure, and 3) a relatively small membership that precludes sufficient energy and resources necessary for belonging to a larger group.

Included under this "independent" grouping are five yearly meetings: North Pacific, Northern, Pacific, Intermountain, and Southern Appalachian. All but Pacific are comparatively new, having been established since 1962. All follow the practice of unprogrammed worship, and the membership is generally active in matters of social concern. In addition to the five mentioned yearly meetings, another, Central Yearly Meeting, with headquarters in Indiana, embraces a strong emphasis on evangelism and a conservative theology. Central Yearly Meeting gives little attention to communications with other Friends groups.

In recent years the four major groupings and most of the independents have begun shedding their aloofness and exclusiveness. At the St. Louis Conference in 1970 nearly all Friends in America came together by representation to discuss their differences and their similarities. Continued discussions have gone on under the guidance of the Friends World Committee for Consultation, Section of the Americas.

These Faith and Life conferences, as they have been called, have brought about greatly improved communication throughout the Society of Friends. Only time will tell whether or not the various kinds of Friends will move closer together theologically, organizationally, and in their manner of worship. Suffice it to say at present we are a diverse group but with a number of inherited customs and beliefs to which we all adhere. ☐

For the poorest children of the poorest nations:

UNICEF

by Fran Clemens Nyce

Trick or Treat for UNICEF began as a way for children of the United States to share with children around the world as part of their Halloween fun. Now October 31 is National UNICEF Day by Presidential proclamation, and participation has expanded to involve people of all ages, nationalities, and religions cooperating on a community-wide basis to express their concern about children of the developing countries.

The task of UNICEF has expanded too in the 31 years since its creation. UNICEF powdered milk and other supplies saved and sustained the lives of many European children when the Children's Fund was brought into being by the newly-formed United Nations as an emergency response after World War II to the desperate plight of children. Although UNICEF's function was redefined after the emergency in Europe had passed, the "powdered milk" image has persisted, not without reason because UNICEF continues to respond to present-day emergency situations around the world.

Sometimes it is still with emergency feeding programs, but usually UNICEF disaster response is now directed to the long-term rehabilitation process, often in cooperation with other agencies. A recent example is the shipment this year to Haiti of large quantities of sorghum seed purchased by Church World Service in response to serious drought conditions, with funds provided by a Canadian aid organization and by UNICEF.

After the initial post-war emergency phase of its work, UNICEF turned its attention to the children of the poorest countries of Asia, Africa, the Middle East, and Latin America, many of whom were living in a permanent state of emergency because of chronic poverty, political upheaval, or other disaster situations. In the years since, UNICEF has worked closely with the governments of these developing nations, encouraging them to give high priority to the needs of their children and focusing primarily on long-term programs to improve the health, nutrition and education of their child population.

But the 30-nation board of UNICEF, as well as its international staff headed by an American, Henry Labouisse, is concerned about the fact that in spite of all past efforts by national, international, governmental and non-governmental agencies including the churches, there are still an estimated 900 million persons—including 350 million children—in the developing regions of the world who are not being reached by any kind of social services, in health, nutrition, or education.

Therefore UNICEF is now intensifying its efforts to make basic services available to these poorest people of the poorest countries, located primarily in Asian and African villages, to whom absolutely none of the benefits have "trickled down" from the economic development programs at the national level.

The rationale for this grass-roots approach is that people have within themselves the potential for meeting their own needs, and that local communities can become viable partners with their national governments in the self-help effort. Villagers are asked to choose someone from their own community to receive basic training to provide simple services in their own village. Among the services are teaching preventive health measures, helping the villagers to get a safe water supply, diagnosis of the more common health problems, and basic nutrition, including encouragement of breast feeding, since improper use of western infant feeding formulas has often brought disastrous results.

UNICEF workers are finding that the respected traditional healers in the community, and traditional midwives, can also become valuable allies in basic health programs.

In its basic services strategy, UNICEF recognizes that problems such as child deaths, malnutrition, disease, contaminated water, lack of education, and the heavy burdens of women are so intertwined that they need to be worked on in an integrated way to assure significant progress in any one of these areas. Since sophisticated western technologies are often inappropriate to local conditions in the developing world, UNICEF is emphasizing "village technology"; that is, small-scale, low-cost methods of improving the quality of life that are appropriate to local ways of doing things.

To support its worldwide work, UNICEF expects to have an income in 1977 of about $150 million from all sources, which may seem like big spending until compared with the $2 to $3 *billion* spent each year worldwide on cancer and cardiovascular disease research alone, or the yearly world military expenses of $300 billion.

The major source of UNICEF's income is voluntary gifts from over 100 governments, and the rest is raised through the efforts of non-governmental citizen support organizations in 30 countries. Among these are the US Committee for UNICEF, whose corps of volunteers provide community leadership in the global education and fund-raising programs in our own country. Group fund-raising programs, especially related to UNICEF Day; individual gifts, and the sale of year-round and holiday cards are the major sources of private income for UNICEF in the United States. The US Committee also produces a catalog of publications with global awareness teaching resources for people of all ages, in schools, churches and other groups.

Although UNICEF receives strong endorsement and support from many prominent religious and civic leaders, including President Carter, who has this year publicly announced his interest in and commitment to UNICEF's work, it does have detractors. Right-wing groups and some fundamentalist religious leaders campaign yearly against the Children's Fund with charges that falsely accuse UNICEF of communist leanings.

UNICEF has also been handicapped in the last few years by widespread misinformation concerning its relationship with Israel. What many Israel supporters do not realize is that despite several anti-Israel actions in the past two or three years in the UN General Assembly and in UNESCO (the UN Educational, Scientific and Cultural Organization), the government of Israel and UNICEF have continued a mutually supportive relationship. UNICEF's non-political character enables it to encourage all governments, including those on both sides of political controversy, to give priority attention to the needs of their children.

The UN General Assembly has declared 1979 the International Year of the Child and designated UNICEF as the lead agency in coordinating the activities of the year. No international conferences are planned to celebrate the Year. It is hoped, however, that the IYC will generate more public awareness of children's special needs around the world, especially in the developing nations, and a greater worldwide moral and financial commitment to act on behalf of children through agencies such as UNICEF.

Meanwhile UNICEF Day 1977 will provide another opportunity for members of the Church of the Brethren to join with all people of good will to help insure a better future for the poorest children of the poorest nations of the world.

Further information about UNICEF's work, and educational and fund-raising materials are available from local UNICEF committees or from the US Committee for UNICEF, 331 E. 38th St., New York, NY 10016. ☐

UNICEF

Ties to Brethren program

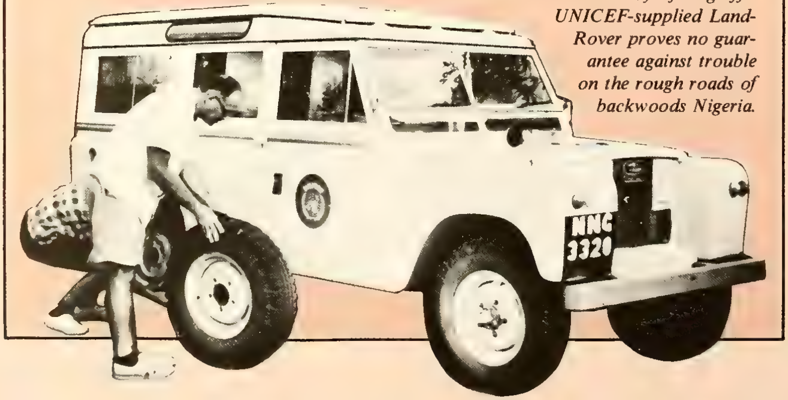
Although the Church of the Brethren has been active in its own denominational response to global human needs, there has also been a significant but little-publicized two-way relationship of the Brethren with UNICEF.

The late Dr. Andrew W. Cordier, an ordained Church of the Brethren minister and first chairman of the Brethren Service Committee, was undoubtedly the most distinguished Brethren supporter of the Children's Fund in his role as assistant to the UN Secretary General, and later as "one of the most outstanding members" of the board of directors of the US Committee for UNICEF. The US Committee noted in a resolution adopted near the end of Dr. Cordier's long and productive career, that his inspiration and leadership in the United Nations and its international organizations had "greatly strengthened UNICEF's program of assistance to the millions of needy children around the world."

On the other hand, the overseas medical and educational ministries of the Church of the Brethren have benefited by UNICEF assistance in the form of supplies and equipment. A current example is the UNICEF-supplied ambulance being used in the newly enlarged Lassa Hospital that is now part of the Lafiya program in Nigeria. Of UNICEF assistance in the medical program at Garkida, Dr. Roy E. Pfaltzgraff, medical superintendent of the State Leprosy Hospital, writes:

"UNICEF has for many years been helpful in the Leprosy Control Program here. . . . Its assistance in leprosy has been in three areas. First is the provision of drugs. Dapsone, which is the most commonly used drug, has been provided almost completely by UNICEF for all these years. . . Secondly it has given the means of transport for many of the staff. . . . in order to provide drugs to the patients and supervision of the program. We here have a Land-Rover since about 1960. At present we also have a motorcycle and a couple of bicycles in our local program. In the state program for which I am now responsible, there are at least five cars, many motorcycles (we just got five new ones recently) and many bicycles. Finally it assists in covering expenses for training. We have had assistance from UNICEF for at least one year. . . . It appears that its funds are usually well-spent."

UNICEF maintains a large international operation called UNIPAC, located in Copenhagen, for purchasing warehousing, and packing and shipping of supplies and equipment used in its global programs. Since the services of UNIPAC are also available to other international development agencies, Kenneth McDowell of the Church of the Brethren World Ministries staff has been able to purchase medical supplies and equipment from this UNICEF agency for the Lafiya program in Nigeria at a great saving to the church. —F.C.N.



Dr. Roy Pfaltzgraff's UNICEF-supplied Land-Rover proves no guarantee against trouble on the rough roads of backwoods Nigeria.

GLOBAL AWARENESS

Collecting for UNICEF at Halloween has been a way for the children of our congregations to share directly in helping children of the world who suffer through no fault of their own. UNICEF cards have long been available as a means for many of us to share some of the deeper meanings of holidays throughout the year. Stationery from UNICEF has been a way in which concerned persons have shared their convictions that the suffering of children should be stopped.

In recent years, UNICEF has developed a variety of resources that are designed to increase global awareness. Using UNICEF resources is helpful in at least two ways. The money from the purchase of the resources goes directly to helping children around the world. In addition, the content and style of the resources increases appreciation of cultures of persons around the world.

Think about the possibility of using some of the following in your own family or as gifts for others. These resources are:

1) to have fun with
2) to help you do things
3) to enjoy over and over again.

To order and for a catalog listing other possibilities, write US Committee for UNICEF, 331 East 38th St., New York City, NY 10016.

To have fun with

LINGO ($2.50) is played like Bingo. The boards for playing have pictures of different foods eaten around the world. The caller cards have the picture of a food and its names in French, English, and Spanish. The game may be played with pictures only or in any of the three languages.

A children's puzzle ($1.50) is 9 x 12 inches with 21 pieces. Its design shows a child and a world and the word "UNICEF." It is a very easy jigsaw puzzle for young children.

A *World* puzzle ($2.00) has a design taken from a UNICEF poster which shows children at play on a jungle gym shaped like a world. With 200 pieces and a finished shape of a 20-inch circle, this puzzle is for older children through adults.

A *Ring-around* puzzle ($3.00) also is a 20-inch diameter circle when finished. With its 500 pieces, it is designed for young people and adults. Concentric circles of dancing children symbolize the joyful interdependence of all persons in the world.

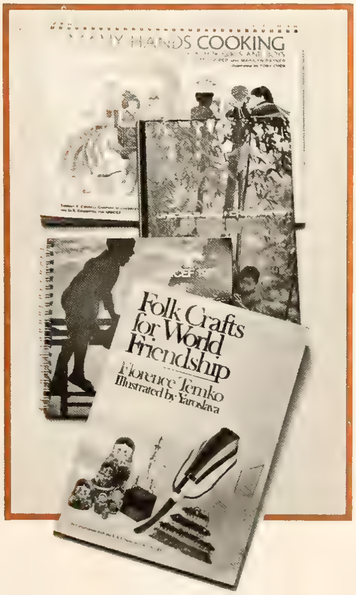
The *UNICEF Coloring Book* ($1.50) is drawn so water colors or crayons can be used. Information about the work of UNICEF is given in both the pictures to be colored, and the simple sentences on each page.

To help you do

Folk Crafts for World Friendship ($4.00) has 140 colorfully illustrated pages of ideas and directions for celebrations, masks and costumes, toys, decorations, and games. Each of the 27 chapters is about a craft from somewhere in the world, and is divided into three parts:

1) the story about the craft
2) step-by-step directions for using this craft for making something
3) suggestions for "what else you can do."

The book brings gifts to you from all over the world—a wooden balancing toy from Pakistan, a numbers game from Africa, leather puppets from Greece, a woven vest from Colombia, an Eskimo string trick and many more.



LINGO
UNICEF COLORING BOOK

Many Hands Cooking ($4.00) is an international cookbook with 44 recipes and full color drawings. Many of the drawings show the people wearing their national costumes. A world map shows which country each recipe comes from. Recipes have been written for easy use in American kitchens. With its stand-up cover, this cookbook is convenient to use.

To enjoy over and over

UNICEF Book of Children's Poems ($2.50) has pictures and poetry of children from around the world arranged to complement each other. Although adapted for readers of English, the poems retain their original form and feel. Nonsense words and animal sounds have been kept as the children say them in their native tongue so the beauty of sound and rhythm can be experienced.

Rockabye Baby: Lullabies From Many Nations and Peoples ($3.50) has music with original words and translations of more than 50 lullabies from many countries. They are scored for simple accompaniment on piano, guitar, and other instruments and illustrated with photographs.

Songs for a Peaceful World ($1.25) is a 7-inch 33-rpm record. It includes choirs singing "Let There Be Peace on Earth," "I'd Like to Teach the World to Sing," and Richard Rodgers' tribute to UNICEF called "Father of the Man."

UNICEF desk calendar ($4.00) is available each year. For 1977, it has color pictures of children from around the world on each page facing the calendar for the week beginning with Monday. The words of Declaration of the Rights of the Child are printed in French, Spanish, and English in the front of the calendar and along the bottom of the calender pages throughout the book.—SHIRLEY J. HECKMAN

Wilmington: A sense of mission on developing the community together

The Richardson Park community is a mirror image of many communities that grew up in the unincorporated areas of American cities after World War II—shanty towns with no zoning regulations to systematize the do-it-yourself homes and properties. But look closer—there's something else here, a community spirit, a desire for a better way of life, not only for oneself but for the neighbors as well.

" . . my neighbor's good . . . " the Brethren theme springs into action again, for one of the four churches that ten years ago formed an organization for this neighborhood's betterment was the Wilmington, Del., Church of the Brethren. "Community action is never easy," comments Wilmington's pastor Allen T. Hansell. "It is filled with delays, setbacks, failures. And yet we felt a real sense of mission, and we have risen to the challenge."

The cooperative effort in this Delaware community was begun in 1967 when the Richardson Park United Methodist, Calvary United Presbyterian and St. Matthew's Roman Catholic churches joined the Brethren congregation to form the Richardson Park Community Action Program. During those 10 years, a surprisingly versatile and lively schedule of CAP activities has developed, all under volunteer leadership. CAP programs are offered with such imaginative names as Super Teens and Caper Toss. Outdoor clubs, weightlifting, day camps and theatricals for youngsters and teens and a Homemakers Club for their mothers keep the Park a busy place. The local school cooperates with a tutoring program for third graders with reading disabilities. Alateens come together to help each other cope with problems related to alcohol and drugs. Over 50 volunteers a week work in the Thrift Shop, collecting and marketing donated items, the profits going to the Community Action Program. The four parent churches contribute regularly, along with community businesses and others, to the CAP annual budget of over $10,000. Every year community-wide festivals and sporting events are organized to support the program and to encourage community spirit.

The program has accelerated during the last two years. Attempts were being launched to gain county government support for some community improvements, but they were being shuffled aside. "We learned that Christians must not avoid political struggle, for often that is the only way to get action," says Pastor Hansell. "We demonstrated the needs in Richardson Park over the years but we got no action until some of us became members of the County Housing Committee, where the decisions were made. Dr. Charles Young, one of our members, who was on the RPCAP board, now chairs the Advisory Committee of the New Castle County Department of Community Development and Housing."

The Richardson Park Community Action Program recently developed and projected with the county housing office a plan to identify and find ways to correct individual violations of the county building code. The Williamville area of Richardson Park became the target for proposed redevelopment and upgrading. A half-million dollars in federal money was granted CAP for a two-year program to low income home owners. This project is the beginning of what the community people hope will become a county government improvement project that will aid all of Richardson Park.

Some communities such as this have disintegrated and been razed to make way for federal housing projects, but this Wilmington suburb decided it wanted to remain a neighborhood of small one-family homes. It is working toward that end with pride and a growing awareness of the kind of cooperation such a decision demands.

The Wilmington Church of the Brethren last year enrolled in the Brethren Volunteer Service Program and now has eight PVSers working directly with CAP as their commitment to the church. "The church has the opportunity to be the 'voice crying in the wilderness' and it must not be afraid of criticism, hard work, leadership or risk of failure," says Pastor Hansell. "Our Lord not only gave us a mandate, he also gives the strength and the resources to fulfill that mandate."

Cleveland: A loud and clear message—Brethren love and maybe a fresh salad

"Our group has been struggling with a serious problem"; writes Chris Miller of Cleveland Heights, Ohio. "What can a congregation like ours do to promote Christian life in our community? Our congregation has dwindled over the years. We still list 59 members for First Church of the Brethren, Cleveland, but worshipers number about 12 most Sundays."

In recent years the search for projects that would fit the talents, beliefs, and energies of the Cleveland group has been the task and concern of the membership.

During this search the Brethren learned of the need for alternatives to the regular night spots and bars for young adults in the church's area near the Case Western Reserve University campus community.

With the encouragement, volunteer and administrative support of the local Christian community, Order of Mans, and other congregations, ICTHUS, a coffee house for young adults was created and housed in the church's fellowship hall.

ICTHUS provides an environment for activities in which one can participate or just relax, get coffee or a fruit drink, a salad or special sandwich made with homemade health bread.

Open three nights a week, ICTHUS offers the Tree of Life workshop, reading rooms, films, speakers, and everyone-join-in entertainment.

Coming in, guests are greeted by a 7′6″ mascot—"the happiest, smilingest fish you ever saw," Chris Miller states. Down the stairs a large, dimly-lighted room is decorated with fish net, seascapes, shells, and tanks of tropical fish. Plants hang in the windows and dangle off the piano.

Nightly a host or hostess circulates among the young people outlining the evening activities. Food orders are taken at the kitchen window. Conversational fragments blend together across the room:

"If I speak in the tongues of men and of angels, but have not love, I am a noisy gong . . . "

"I don't know, the landlord doesn't seem to want to do anything, we've told him time and again about the toilet . . . "

"It seems like C. S. Lewis incorporated his entire philosophy on Christianity into the Narnia series . . . and any five year old would love them."

" . . . beat her up because he found her sleeping with . . . "

"If I hadn't moved my knight in front of your bishop . . . "

"Your order, friend?"

There is opportunity to be alone and watch the fish glide through the water plants, or to discuss the Christian life and sing and pray together. Or to play bridge, or borrow copies of the Bible, or read the *Christian Science Monitor*. Few of even the regulars leave ICTHUS without having met at least one new person.

"The feedback after our first three months of operation has been very encouraging," continues Chris Miller. "Our patronage varies from no one to our current record of more than a hundred people passing through our fellowship hall in an evening. We have confidence that after our strong start the operation will continue to grow and eventually provide us with further opportunities to serve and support our community.

"Although we are a small church, we believe that the space we occupy can be put to good use. ICTHUS is one part of our new effort, our Christian concern in action, our opportunity.

"Whatever else we do together, we hope our message comes through, loud and clear: that we seek to share our Brethren love . . . and maybe a fresh fruit salad, with or without yogurt."

Detroit: A mandate for witnessing to beliefs; registering citizen opinions

It's easy to neglect our duty of witnessing to political action in remote Washington, but when something happens close to home, witnessing to a belief or registering a citizen opinion becomes a mandate for Christians.

Members of the Trinity Church of the Brethren in the Detroit suburb of Redford form a church with a social conscience. They recently initiated Brethren action on criminal justice, peace, and the military presence in their community.

The Selbridge Air National Guard Base announced plans for its July 2 Air Show that included enactment of World War II battles, climaxed with the portrayal of the dropping of the atomic bomb on Hiroshima. Trinity's church council sent a letter of protest to the base commander and neighboring civic groups. Other churches protested, a rally was held and the atomic bomb simulation was cancelled.

In another letter drafted by the congregation, President Carter was asked to honor a campaign promise and cancel Project Seafarer, an electro-magnetic defense system planned for upper Michigan.

But there was more to be done nearby. Marine Greg Davison, a member of Trinity was jailed at Camp Pendleton, Calif., during a period of racial disorder. His church came to his defense with legal aid and character references. Greg is now on probation.

More recently the Trinity Brethren joined in yet another community action, with groups including some church, civil rights, and nursing associations which are coming to the defense of the two Filipino nurses charged with patient deaths in the Detroit Veterans' Hospital.

"Evidence indicates that the women may be victims of a coverup," says Clara Hoover Parks, district criminal justice coordinator. "We are making every effort to get at the truth and make a Christian witness against injustice."

Akron and Fresno: Marital success is something for everyone to celebrate

Two Church of the Brethren congregations this summer honored the tie that binds and found it to be good.

At First Church, Akron, Ohio, 20 couples joined hands and solemnly renewed their marriage vows. There were couples with many years together and memories of the struggle and growth that marriage means. In the group also were young men and women, their faces reflecting the excitement of unfolding relationships.

First Church had planned the special Home and Family Service, prompted by the celebration of the 40th anniversary of its pastoral couple, Raymon and Anna Belle Eller. Couples were invited to the renewal service and urged to wear some article of clothing from their wedding. Young families were encouraged to bring their children for dedication.

At the "wedding reception" that followed the service families and friends greeted the honored couples.

At the Laton Church near Fresno, Calif., Pastor Ralph D. Bowman discovered six couples in that small church were married more than 50 years. He arranged a special marriage celebration worship service on May 22, honoring the "Golden Couples." The newspaper carried pictures and stories on each couple and invited the community to the celebration. A reception followed the worship hour

Honored were Jennie and Virgil Fout for 56 years of marriage; Reta and Hallie Coffman, 55 years; Anna and Cecil Hayes, 54 years; Mildred and Walter Penrod, 53 years; Kay and Mel Spurlock, 52 years; and Hilda and Floyd Plowman, 51 years.

Annual Conference action in the Marriage and Divorce paper charged congregations to take more seriously their responsibility for the health of marriages within the fellowship and to offer nurture for marital growth. Members are urged to be a support community for those whose marriages fail. To celebrate marital success and family life is equally a part of that charge. The church, as the family of God needs the sharing and caring of such times; the benediction of faith for life where it's lived every day, in the home.

—Lois Teach Paul

by Hedda Durnbaugh

Brethren hymnals, 1720 on

Perhaps the most exciting discovery brought to light by the research on the origins of the Brethren in Europe was that of the first Brethren hymnal, which was found stored among other old books in the attic of the Protestant parsonage at Laasphe, Wittgenstein. It had been printed at nearby Berleburg, a center of Pietism, in 1720, the very year during which the Schwarzenau Brethren left that area for the Netherlands. The preface leaves no doubt that this hymnal was published for the Brethren.

It was several years, however, before I began to pursue what had intrigued us from the beginning about this hymnbook. The preface mentions that most of the one hundred new songs in it had been written by some brethren who had then been imprisoned for about three years. The description exactly fits the Solingen Brethren. Since the early Brethren had done so little writing, to know their spiritual poetry would be very valuable.

To identify these songs written by Brethren was easier said than done, for they—like the rest—were anonymous. The only way to do this was by eliminating those songs whose authors could be verified through their own works or reliable, scholarly anthologies. In cases where no author could be established, publication prior to 1720 elsewhere would have to be proved. Since the necessary sources were not available in one convenient place, it seemed wise to broaden the research beyond the 1720 hymnal, to the entire Germany hymnody of the Church of the Brethren. This encompasses seven different hymnals (most of them in many editions) and seven smaller collections of spiritual songs, spanning the years from 1720 to 1903.

Consequently, since the summer of 1963, a large shoebox has accompanied me on all our travels; this houses my card catalog now amounting to 1367 cards—one for each German church-song ever printed by the Brethren.

Two separate processes were necessary. First, cataloging all the songs from all the editions of all the collections and hymnals; secondly, searching through sources for the identification of these songs as to their authors and/or earliest publication. Since both the Brethren hymnals and the sources were scattered from the Midwest of the United States to Germany, and since the two processes could not be neatly kept separate and in chronological sequence, a great deal of rechecking was necessary.

By and by I did arrive at a point at which all the songs were cataloged and their sources found and verified to such a degree that I could decide to stop searching, for what was left unidentified was not significant enough to warrant further time. I have reached my original goal of isolating the earliest printed Brethren songs in the 1720 hymnal. I have done a thorough study of that one and the two earliest American-printed hymnbooks, *Das Kleine Davidische Psalterspiel* and *Die Kleine Harfe*. There are numerous songs left unidentified in the 19th century hymnals, for which even prior publication in other denominational hymnbooks could not be proven. Some of them may yet be found in small collections of songs, primarily of the evangelical type.

As time went on, the scope of the study and its content gradually crystallized. Originally, I was going to be quite satisfied with providing a very reliable checklist of all the German songs, noting in each case author and source, earliest documentation in case of anonymity, publication dates, and frequency in Brethren hymnals. It soon became evident, however, that here was a chapter in the history of the Church of the Brethren that merited being told. This then resulted in the study called "A German hymnody of the Brethren, 1720-1903." Its format will consist basically of a discussion of each of the seven Brethren hymnals and the body of songs contained. Songs that definitely are or might possibly be of Brethren authorship are dealt with in greater detail.

Some rather exciting aspects have emerged from the study of these hymnbooks, such as an outline of a Brethren theology of salvation which can be discerned in the first American-printed hymnal, or a 19th century song which describes in great detail the ordinance of trine immersion. Some findings are puzzling, as the fate of Mack's baptismal song, "Count well the cost." Others do away with favorite traditions, such as the authorship of "O how is the time so urgent," which has been attributed to Alexander Mack Sr., but was actually taken from the middle of a song by Jacob Stoll.

The second and smaller part of the study will contain numerous appendices, including the masterlist of songs, translations, and texts in the original. Some interesting statistics will reveal, for example, what was the most frequently printed (most popular?) song and who was the most popular author; or, to what extent the publishers of these hymnals drew on the hymnody of the German Reformation, Anabaptism, Pietism, American white spirituals, or translations from the English.

When the study is completed, a clearer picture will have emerged of Brethren devotional life and, in part, Brethren theology. □

turning points

Licensing/ Ordination

Jeffrey L. Finkbiner, licensed March 27, 1977, Mountville, Atlantic Northeast

Leonard Ross Kirk, licensed May 29, 1977, Locust Grove, Mid-Atlantic

Janice Lee Largent, licensed May 31, 1977, York Center, Illinois/Wisconsin

Mark Leininger, licensed June 5, 1977, Middle Creek, Atlantic Northeast

Lynn E. Rhoades, licensed May 15, 1977, Middle District, Southern Ohio

Donald E. Roberts, ordained May 15, 1977, Marion, South/Central Indiana

David Smalley, licensed March 13, 1977, Winter Park, Florida/Puerto Rico

G. Robert Wharton, ordained June 12, 1977, Altoona, Middle Pennsylvania

Pastoral Placements

W. Randolph Abshire, from Saunders Grove, Virlina, to Ninevah, Virlina

Lester Altermatt, from Chico, Pacific South West, to Cajon Valley, Pacific South West

William Baum, from layperson, to Panther Creek, Illinois/Wisconsin

Victor C. Bendsen, from Four Mile-Richmond, South/Central Indiana, to Ellisforde-Whitestone, Oregon/Washington

James E. Daughtry, from Scalp Level, Western Pennsylvania, to Kansas City, 1st Central, Western Plains

Joe Detrick, from Bethany Theological Seminary, to Logansport, South/Central Indiana

William Eicher, from Springfield, Southern Ohio, to Poages Mill, Virlina

David Eller (continuing as professor at Bluffton College) to Deshler, Northern Ohio

Ron Fleming, from Bethany Theological Seminary, to Rummel, Western Pennsylvania

Roger L. Forry, from Hanover, Southern Pennsylvania, to Somerset, Western Pennsylvania

Glenn J. Fruth, from Cando, Northern Plains, to Brooklyn, Northern Plains

Jay E. Gibble, from Ambler, Atlantic Northeast, to District Staff, Atlantic Northeast

Julie Hostetter, from secular, to minister music and education, part-time, Harrisonburg, Shenandoah

Mike Hostetter, from secular, to associate pastor, Harrisonburg, Shenandoah

James Hutchinson, transferring from Union Theological Seminary, to Newport News, Ivy Farms, Virlina

Phillip Kessler, from Logansport, South/Central Indiana, to Salamonie, South/Central Indiana

David J. Markey, from Indianapolis-Northview, South/Central Indiana, to District Staff, Atlantic Northwest

Lawrence W. Miller from student, to Mt. Olivet, Shenandoah

Timothy Monn, from Bethany Theological Seminary, to Waterside-Koontz, Middle Pennsylvania

Marion Nansel, from Circlesville, Southern Ohio, to Burnettsville, South/Central Indiana

Donald Plank, from Burnham, Middle Pennsylvania, to Trinity, Baltimore, Mid-Atlantic

Donald E. Roberts, from Bethany Theological Seminary, to Nettle Creek, South/Central Indiana

Dewey E. Rowe, from retirement, to Sam's Creek, Mid-Atlantic

Leon Swigart, from Morgantown, West Marva, to Westernport, West Marva

Stephen Wagoner, from Ashland Seminary, to Ashland-Dickey, Northern Ohio

Dave Wilson, from Hartville, Northern Ohio, to Montezuma, Shenandoah

John Michael Wine, to Arcadia (part-time), Florida/Puerto Rico

Maurice E. Wright, from supply, to Cedar Bluff, Virlina

Wedding Anniversaries

Mr. and Mrs. Warren Beard, Winter Park, Fla., 56

Mr. and Mrs. Kenneth Bechtel, McPherson, Kans., 50

Mr. and Mrs. Ray Beegle, West Salem, Ohio, 50

Mr. and Mrs. Ray Bentall, Mesa, Ariz., 60

Mr. and Mrs. Desmond Bittinger, San Diego, Calif., 50

Mr. and Mrs. Forrest D. Chambers, Orlando, Fla., 50

Mr. and Mrs. Ernest R. Dodd, Hagerstown, Md., 50

Mr. and Mrs. Jacob Frederick, Roaring Spring, Pa., 50

Mr. and Mrs. Lester Hartman, Ashley, Ind., 50

Dr. and Mrs. Tobias Henry, Martinsburg, Pa., 54

Mr. and Mrs. Emra J. Holsinger, Coopersburg, Pa., 54

Mr. and Mrs. Walter Hoppes, Kokomo, Ind., 55

Mr. and Mrs. Harry Imhoff, West Salem, Ohio, 55

Mr. and Mrs. Charles Jones, La Place, Ill., 52

Mr. and Mrs. Don Kennedy, Garrett, Ind., 50

Mr. and Mrs. Elmer Martin, Gettysburg, Ohio, 50

Mr. and Mrs. Roy McRoberts, Copemish, Mich., 58

Mr. and Mrs. George Merkey, Denver, Colo., 50

Mr. and Mrs. Ralph Metzger, La Place, Ill., 56

Mr. and Mrs. Emmert C. Miller, New Paris, Ind., 50

Mr. and Mrs. Spenser Minnich, La Verne, Calif., 60

Mr. and Mrs. Charles O. Pote, Cushing, Okla., 50

Mr. and Mrs. John Sell, Roaring Spring, Pa., 50

Mr. and Mrs. Charles Shriver, Hanover, Pa., 51

Mr. and Mrs. Burr Shull, Colo, Iowa, 50

Mr. and Mrs. Amon Wenger, Leola, Pa., 50

Mr. and Mrs. Lawrence Welborn, Largo, Fla., 65

Mr. and Mrs. C. D. White, McFarland, Calif., 50

Mr. and Mrs. Clark Williams, Copemish, Mich., 59

Mr. and Mrs. Charles Wolford, Coopersburg, Pa., 53

Deaths

Beckner, Cathryn, 74, La Verne, Calif., April 1, 1977

Belt, Ernest, 77, Great Falls, Mont., May 13, 1977

Berrier, Minnie, 91, Winston-Salem, N. C., May 1, 1977

Blickenstaff, Hazel Marie, 81, Greenville, Ohio, April 21, 1977

Bosserman, Nettie, 90, West Plains, Mo., March 10, 1976

Bovey, Harry L. Sr., 94, Arlington, Va., May 24, 1977

Bowers, Morris W., 89, McPherson, Kans., April 13, 1977

Breshears, Geraldine L., 68, Omak, Wash., Feb. 24, 1977

Breshears, Richard R., 68, Omak, Wash., April 19, 1977

Burns, Arthur, 91, York, N. D., May 24, 1977

Crickenberger, Margaret Mary, 73, Grottoes, Va., April 23, 1977

Daugherty, Marie, 80, Springfield, Ohio, May 23, 1977

Donaldson, Mabel M., 85, Detroit, Mich., April 23, 1977

Emrick, Chester, Greenville, Ohio, Feb. 8, 1977

Fenwick, Miriam, 74, Dayton, Ohio, April 25, 1977

Garber, George A., 89, Cerro Gordo, Ill., April 23, 1977

Garman, Carrie, 83, Ashland, Ohio, May 18, 1977

Garst, Miller C., 88, Roanoke, Va., Nov. 7, 1976

Gillett, Edyth Mast, 66, Sun City, Ariz., Feb. 16, 1977

Goodling, Charles Sr., 83, Elizabethtown, Pa., March 29, 1977

Graham, Thomas Sr., 71, Shippensburg, Pa., Oct. 18, 1976

Grisso, Harvey, 75, Springfield, Ohio, May 16, 1977

Grossnickle, Warren, 86, Copemish, Mich., April 11, 1977

Grove, Ronald, 62, Middleburg, Ind., April 12, 1977

Halbleib, Robert, 76, Elizabethtown, Pa., Jan. 9, 1977

Hammaker, Sue, 43, Harrisburg, Pa., April 21, 1977

Hanawalt, Robert M., 69, San Dimas, Calif., May 9, 1977

Hanson, Per Ivan, 44, Elizabethtown, Pa., Nov. 28, 1976

Harding, Mildred, 82, Ashland, Ohio, March 22, 1977

Hartman, Anna Minnich, 86, Annville, Pa., Feb. 21, 1977

Haskell, Elmer, 76, Caledonia, Ill., April 29, 1977

Hendrickson, Isaac, 76, Cando, N. D., March 5, 1977

Hershberger, John F., 66, Decatur, Ill., May 1, 1977

Hess, E. Pearl, 83, Lancaster, Pa., April 29, 1977

Hess, Mrs. Sam, 86, Florida, March 19, 1977

Hess, Myer, 81, Gordonville, Pa., March 8, 1977

Hillyard, J. Frank, 72, Broadway, Va., April 8, 1977

Hirsch, Josephine, 92, Troy, Ohio, May 15, 1977

Hiteshew, Paul N., 64, Marshallville, Ohio, April 23, 1977

Holby, Ruth, 82, Polo, Ill., March 28, 1977

Holland, Gladys Flora Laprade, 58, Rocky Mount, Va., May 25, 1977

Holsinger, Ruth, 83, Elizabethtown, Pa., Jan. 6, 1977

Hoover, Craig, Glenford, Ohio, Feb. 18, 1977

Hoover, Velma, 74, Roaring Spring, Pa., April 9, 1977

Howe, Edith Metz, 80, Springfield, Ohio, Dec. 12, 1976

Huddleston, Sarah, 60, Peru, Ind., May 28, 1977

Hufford, H. C., 92, Seward, Kans., Jan. 14, 1977

Hughes, Robert, 65, Lansdale, Pa., April 1, 1977

Hughes, Sara, 65, Lansdale, Pa., March 11, 1977

Hummer, Earl S., 66, Manheim, Pa., Feb. 28, 1977

Inman, Ed, 66, Denver, Colo., March 1, 1977

Irvin, Olive Mae, 91, Glendora, Calif., Dec. 31, 1977

Jennings, Esther, 59, Long Beach, Calif., Jan. 23, 1976

Johnson, Mark, 70, Gordonville, Va., Feb. 24, 1977

Jones, Stella, 78, Ewing, Va., Feb. 21, 1977

Kauffman, Ida Singer, 90, Boonsboro, Md., April 27, 1977

Kale, Randy, 20, Coulee Dam, Wash., Feb. 23, 1977

Kanter, Iva, 83, Hasting, Mich., April 9, 1977

Keiper, Ord, 78, Johnstown, Pa., March 16, 1977

Kennedy, Cordelia, M., 89, Cando, N. Dak., April 5, 1977

Kipp, Agnes L. Erickson, 72, Haxtun, Colo., Sept. 10, 1976

King, C. Edgar, 71, New Oxford, Pa., April 30, 1977

Kingery, Myrtle S., 94, Flora, Ind., May 19, 1977

Kneisly, John A. Sr., 68, Frostburg, Md., March 26, 1977

Kreps, Wilma Studebaker, 45, Columbus, Ohio, April 6, 1977

Kurtz, Homer, 82, South English, Iowa, Jan. 22, 1977

Kyle, Margaret, 56, Johnstown, Pa., March 10, 1977

Lackey, Glenn, 58, Hyattsville, Md., Jan. 29, 1977

Lapp, Wilbur, 72, Glendora, Calif., Jan. 10, 1977

Leckrone, Lowerta, 98, Copemish, Mich., Feb. 22, 1977

LeDane, LeRoy U., 69, Newville, Pa., Jan. 14, 1976

Leedy, Margaret, 87, Lima, Ohio, March 23, 1977

Leers, Ada, 57, Elkhart, Ind., Feb. 5, 1977

Livengood, Annie, 95, Elizabethtown, Pa., Feb. 28, 1977

Lobban, Zora V., 83, Clovis, N. M., Feb. 11, 1977

Longenecker, Mabel Keller, 88, Lititz, Pa., April 20, 1977

Lough, Irvin, 65, Ollie, Iowa, Feb. 8, 1977

Lovelace, Wesley, Roanoke, Va., May 8, 1977

Lyle, Burdell, Thornville, Ohio, Feb. 15, 1977

Marker, Naomi, 84, Greenville, Ohio, April 22, 1977

Martin, Marie Bittner, 76, Kansas City, Kans., March 5, 1977

Mason, Burt J., 78, Williamsburg, Pa., March 19, 1977

Masters, Ray, 81, Covina, Calif., Jan. 14, 1977

May, Zana Mae, 78, Broadway, Va., May 14, 1977

McQuade, Rufus, 71, Ephrata, Pa., April 9, 1977

McWilliams, Alean, 68, Springfield, Ohio, May 16, 1977

Messick, Charles Ernest, 87, Midland, Va., May 11, 1977

Mitchel, John A., 87, Grand Junction, Colo., May 6, 1977

Mitchell, Charles W., Sr., 76, Roanoke, Va., Dec. 10, 1976

Mullett, Cleve, 91, Akron, Ohio, Feb. 26, 1977

Myer, Samuel, 70, Lancaster, Pa., May 3, 1977

Myer, Tressa, 85, La Verne, Calif., May 10, 1977

Myers, Carson D., 66, Harrisonburg, Va., May 18, 1977

Naff, Raymond A., 70, Roanoke, Va., March 18, 1977

Naill, Lulu, 88, Westminster, Md., April 23, 1977

Nelson, Heather, 4, Newport News., Va., Dec. 27, 1976

Owsley, Dewey, 54, Ashland, Ohio, March 4, 1977

Pence, Martha C., 74, Weyers Cave, Va., Dec. 10, 1976

Peters, Dora May, 89, Seattle, Wash., March 18, 1977

Prescott, Ruby, 64, St. John, Kans., Dec. 1, 1976

Reed, Harley, 81, Christiansburg, Va., Jan. 2, 1977

Reinecker, Howard L., 81, McPherson, Kans., Feb. 5, 1977

Rhoades, Luella, Gettysburg, Ohio, April 9, 1977

Riazanzew, Maria, 75, Peru, Ind., April 25, 1977

Rice, Eugene, 76, Shippensburg, Pa., June 27, 1976

Ringgold, Luverna, Lovetta, 93, Bridgewater, Va., April 19, 1977

Ritchey, William P., 60, Curryville, Pa., March 18, 1977

Root, George A., 59, Milford, Del., May 23, 1977

here I stand

On God as masculine, legislating equality

Inez Long

No problems with God as masculine

The feminist cause has proved to be an important and successful movement for liberation of women in this decade. Yet enthusiasts have pushed persuasion to the edge of disbelief in their revolt against the masculine nomenclature for God.

Women in the feminist cause have successfully changed the editorial "man" to "person," and the customary "chairman" to "chairperson." Now they are challenging the ultimate discrimination based on sex: the traditional reference to God as He, which is carried to a more definitive metaphor, Father, in the New Testament.

One can understand the reasons for these efforts to remove all vestiges of the ages-long discrimination against women, who have been the world's largest subordinate majority in most cultures since recorded history. So it is not surprising that the very seriousness and intensity of the need for reform encourages extremes.

Yet in the movement for new definitions of sex roles, the cause comes close to a position which is totally disfunctional. If new roles for men and women are defined apart from the partnership natural to acts of creation, vital human relationships will be reduced to sterility. Indeed, in the confusion regarding sex roles and relationships, the survival of the race, both physically and spiritually, is at stake.

Deep in the nature of the cosmic order, obeyed by the earliest peoples in their trust of the laws of survival, there has been sexual differentiation. That differentiation has not only been utilized; it has also been anticipated, even celebrated, with great joy. The rites of passage at puberty, the courting dance, the marriage ceremonies, the birth festivals—all of these celebrate the functions of the mature male and female, and exalt the sexual relationship of opposites.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Furthermore, all cultures and religions have given sexual differentiation a sacred meaning. Human sexuality has been expanded to an analogy of the creative partnership in the cosmic order. Basic to the awesome mystery of a creative cosmos has been the mystery of the human creative act.

In the Eastern religions, that creative act has personality and duality: in Taoism it is symbolized by yang and yin; in Hinduism the feminine energy of Shakti sets into play the creative dance of Lord Shiva. In celebrations of fertility, agricultural communities have developed symbols of a heavenly god, who gives sunshine and rain to mother earth, who, as recipient of warmth and moisture, is the seedbed for life and the context for nurture. These images, and countless others, personify the male and female functions which are operative in a creative cosmos.

The New Testament uses the male-female symbols in the metaphors of God, Christ, and the church. God is father. Christ is the incarnation, born of heaven as god, and of earth, as human, and specifically as a man—Son of God and Son of Man. The church is the bride of Christ, admonished to be pure and spotless as a bride adorned for her husband. "Husbands, love your wives, as Christ also loved the church and gave himself for her." Here is a figure of speech employing the loving human relationship between the sexes as a metaphor for the loving relationship between Christ and the church which produces a nurturing body for all humanity. It is also a metaphor of the husband's role as preserver, so that through the mother church, sons and daughters may be born and reborn.

Religious literature is replete with illustrations of dual sexuality and sexual roles basic to the survival and well-being of humanity. Unfortunately, the English language does not contain gender—masculine, feminine and neuter—in the declension of nouns, only in pronouns. So the metaphoric quality of gender is missing. English is barren of the vitality inherent in the play of opposites through sexual differentiation. Indeed, contemporary Western thought and literature seem increasingly stripped of warm, human relationships, giving us, instead, lean, asexual, problematic individuals. Recent fashions, too, have reduced sexual differentiation to a bland, uniform neutrality. Hence, lively contrasts in the play of sexual opposites is missing in a unisexual culture.

For religious language to be stripped of a masculine God, as if God, because of a masculine name, discriminates selfishly in his own favor against earth and her earthlings, is to reduce the vibrancy of sexuality to sterility. The attitude that anything masculine is synonymous with self-serving, and is, therefore, to be rejected by women who are equal with men, is to display distrust, even hatred, of the sexual duality necessary for creativity.

If this attitude of suspicion and distrust is encouraged, we will have a disfunctional society, bent toward extinction of the species. It is impossible for two homosexuals or two lesbians to have offspring. The play of opposites is both natural and necessary in the creating and nurturing of life. This play of opposites is inherent in a cosmic order with both male and female aspects. God can be understood as masculine still, blessing creation with all that is good. ☐

Violet S. Cox

Women's equality cannot be forced

For the past few years, the issue of equitable representation of women to men in official positions of the church has consumed much time at Annual Conference. In 1975 and 1976, a proposal for a structured ballot was soundly defeated by the delegates. This year in Richmond, the delegates again voted strongly against a quota proposal outlined in the Equality for Women Paper. Next year, the issue will again be discussed and more money spent by a committee, because the 1977 Conference voted for the General Board to appoint a committee to study the issue some more. The assignment was expanded, however, to include not only women, but blue collar workers and farmers. The category of "singles" could have been in-

dilemma of goals

cluded as well as others if we are going to persist in this direction.

The commitment of the church at all levels to achieve equality for all its members, male and female, is a worthy goal. However, a few seem to be hung up on the idea of working out some plan whereby certain numbers of women will be *assured* official positions in the church.

It should be clear by now that the Brethren have no objections to electing women to these offices, but that they want a woman to be elected on her merits, not just because she is a woman. Could it be that so few women were elected on the Annual Conference ballot this year because this is one way the delegates could say that they are tired of all the discussion on the ballot? The Review and Evaluation Committee Report adopted by the 1977 Conference stated that they "felt that efforts to move toward additional pre-determination of balloting outcomes through advanced structuring can only result in problems for the Board in its endeavor to make decisions consistent with the overall desires of Annual Conference and the church at large.

I am a woman very much involved in leadership roles in my local congregation, district, and community. This past year, I had the privilege to be a member of the Study Committee on Equality for Women. It is out of my leadership experiences these past years and my research and discovery this past year on the equality issue in our denomination that I share with you. I did not share the feeling that the three recommendations voted out of the Equality Paper were the essential parts of the paper. The equality issue involves so much more that just pressing for equal representation. My compromise with the committee was to endorse inclusion of the three recommendations only to give the delegates a plan for equitable representation which they could accept or reject. Hopefully, the ballot question would then be settled. I felt that either way the delegates voted on the recommendations, the ballot question would be settled and we would not have to have another committee spend time and money on a question which we have spent far too much time and money on already.

It was disappointing to me that so much focus was directed to the three rejected recommendations and also to the role and authority of Standing Committee. In

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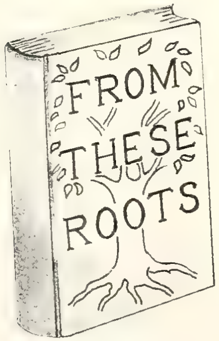

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evidence were campaigning efforts to plant doubt in the minds of the delegates as to just what authority Standing Committee had relative to unfinished business items. The delegates probably voted against the substitute recommendations of Standing Committee on the Equality Paper primarily because of a mistrust of authority and because they did not want to be told what to do. They wanted to reject the three recommendations in their own way. Delegates are not expected to, and should not, rubber-stamp everything passed on by Standing Committee.

In defense of Standing Committee, however, I would urge everyone to familiarize themselves with the make-up of Standing Committee along with its purpose and function. It is an elected representative body from each of the 24 districts of the Brotherhood. It is not an arm of the General Board or of the staff at Elgin.

With the primary focus on one part of the Equality Paper, the real question for which the General Board needs an answer never got discussed. The question which needs to be answered is: How much priority should be given to the equality issue by our denomination in terms of funding special interest groups such as the Womaen's Caucus, of staff commitment, and of program.

The General Board and staff need a clear directive from us. They need to know whether to increase or decrease staff positions to work directly with awareness issues. Currently on the staff are at least *eight* persons who by the very nature of their job portfolios have opportunity and instructions to integrate consciousness-raising with their field assignments in an effort to bring about equal dignity and worth for all. There is a specific one-half time position of Person Awareness Coordinator. The Communication Team's Media Education/Advocacy Project is an excellent tool through which sex stereotyping can be dealt with effectively. I seriously question whether more staff or even as much as we now have in the specialized area of women's awareness is the needed direction.

The General Board and staff need to know whether the Womaen's Caucus represents a wide enough spectrum of women's opinions to receive additional funding. I personally believe that the Womaen's Caucus is not a large group within our denomination, but does have members who can generate large amounts of visibility. I do not deny that it has served a purpose in the life of our denomination in raising awareness levels, but I feel that its methods are now impeding progress rather than helping.

The General Board and staff need to know if the denomination needs to be out front working for the ratification of the Equal Rights Amendment. The ERA walk to the Virginia State Capitol was participated in by fewer than 300 persons out of a possible 4,000 attending Conference in Richmond. This is certainly some indication of where the Brethren stand on this political issue.

I believe that open and honest dialogue on the equality issue occurring throughout our congregations at the grass roots level can be an effective and lasting way to create equality awareness. Therefore, I would urge study groups, pastors through sermons, and individuals to study and discuss the equality issue. In this way, men and women together can examine the biblical basis for equality. They can review where we have been traditionally and praise God that we have experienced growth. Through this conscious effort to examine attitudes and beliefs as individuals and in groups, we can continue to grow in the Christian ideal of equality for all.

Each of us must continually work at equality awareness, but I do not believe it is something that can be legislated by Constitutional Amendments, forced by a structured ballot, brought about by spending large sums of money on staff and program, or achieved by a pressure group. I am feeling pressure which makes it more difficult to serve in leadership roles in the church. So often, if a woman is active in non-traditional roles of leadership, certain assumptions are made that she is just trying to prove something. I have tried to be patient and tolerant of my sisters who feel the need to "press" for "rights." I have not, however, felt patience or tolerance from them.

The concluding paragraph of the Equality Paper states, "Once men and women entered the meetinghouse through separate doors. Now sisters and brothers stand together as a family in the Church. Let us learn to give and to receive one another as equally valuable, equally capable, equally beloved children of God." ☐

Shirley Boyer

Lord, do you want me to do more?

I am not a person associated with a cause. I am not seen in BRF, BAM, Womaen's Caucus or the charismatic group—even though some charismatic-type experiences have helped my faith grow a lot.

Here at Conference (where I was prompted to write this) I am not on the General Board, the staff, any committee, or even a delegate. I may be considered a "nobody" except that my faith assures me that there are no such persons in God's sight.

One only has to attend an occasional breakfast, luncheon, or evening worship here in Richmond to be reminded of the serious needs in our nation as well as the world. We have been constantly prodded and encouraged to be more aware of others' situations and needs. So much so, in fact, that it becomes overwhelming after only a short while. At the same time the answers to these challenges seem "few and far between."

My initial impulse is to hurry back to the safety of my home and routine and to become involved in my *usual* life-style again, forgetting what I've heard.

Then, a pang of conscience strikes, reminding me that you can't *un*know what you know. Questions come next: "Should I sell what I have and give the income away? Should I change my mode of dress, my life-style? What about my children's needs? Should I jump on a bandwagon for a cause? Which cause?"

Confusion and frustration begin to set in. Then, my original life's goal (prior to Conference) for my daily existence comes to me. That goal has been to perform my tasks as a homemaker, wife, mother, and public school teacher in the most Christ-like behavior possible. A confession appears across my mind's window recalling the days I have "botched up" on this *usual* goal.

Do I dare take on any more concerns or unusual goals being highlighted during this Conference? How could I handle it all?

I wonder if others attending the Richmond Conference feel the dilemma as I do. Or is it that my frustration is our mighty Lord trying to prod at me, also. ☐

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The stages and phases of adulthood

PASSAGES: Predictable Crises of Adult Life, by Gail Sheehy. E. P. Dutton, New York, 393 pages, $10.95. Bantam paperback, 309 pages, $2.25.

by Frederic A. Brussat

Adult education is one of the growth fields in Christian education. Yet many church leaders have shied away from this arena. Why? Perhaps they feel unequal to the task of understanding the social science of adult development. We all may know something about the stages and phases of child and youth growth (with nods to Piaget and Spock). But what about older folk? What changes do they go through? Do they encounter similar problems? What is on their minds during different periods of their lives?

Gail Sheehy, a journalist, has written a helpful and informative book on the predictable crises of adult life. In the course of her research, she interviewed 115 men and women about the dilemmas, conflicts, joys, and anxieties at various points in their lives. The book easily draws the reader into a dialogue with the stories and experiences of those interviewed; we recognize the pains and pleasures we've known in a certain phase and gain insights into what is happening to the people around us. Seeing adult life via this developmental perspective is a valuable process because it emphasizes what we have in common with everyone else.

Sheehy admits that she has drawn extensively on the theories and research of others: Daniel Levinson, Erik Erikson, Else Frenkel-Bunswick, and Margaret Mead. Certain educators may want to turn to the primary works of these academics for a more in-depth assessment of the stages of adult development. What Sheehy has accomplished—and it is a commendable feat—is the popularization of this new social science via an accessible writing style. "Growing up" is not an experience that ends in the early twenties. Rather, it is a lifelong process which continues through adulthood. Individuals who want to keep in touch with the changes they and others are going through are sure to find plenty of pertinent material in this paperback.

Passages: Predictable Crises of Adult Life lends itself to group discussion in a variety of ways. You might want to make it the topic of a weekend retreat and have everyone read the book in advance. Ask the participants to come prepared to share with the group one crisis already passed and a current or anticipated one. Another option is to divide the book into sections and meet once a week to discuss one or two chapters. This approach might be particularly good for considering the various age levels and the church's responses to them. Finally, your group might find it profitable to spend several evenings on the topic of crises in adult life using the book only as a loose reference point. Any way you time it, however, the most worthwhile group structure would be a cross-generational one since Sheehy covers a span from the teens through the forties.

The following suggestions for processing this paperback are meant to be probes, not hitching posts. They suggest areas you might take up in your consideration of this subject. There are broad questions about adult life in general and more specific age level probes. Each group will want to approach the work in the manner that best fits its interests and time. The key to appropriating *Passages* is sharing. For as we articulate our life experiences—the feelings we've had, the choices we've made, both conscious and unconscious—we also clarify our values and continue the process of growing up.

Stretching and shedding. "We are not unlike a particular hardy crustacean. The lobster grows by developing and shedding a series of hard protective shells. Each time it expands from within, the confining shell must be sloughed off. It is left exposed and vulnerable until, in time, a new covering grows to replace the old.

"With each passage from one stage of human growth to the next we, too, must shed a protective structure. We are left exposed and vulnerable—but also yeasty and embryonic again, capable of stretching in ways we hadn't known before. These sheddings may take several years or more."—Gail Sheehy

We have traditionally accepted "maturity" as the end result of conquering an adolescent identity crisis. Do you see your life as a further series of crises? Does that thought bother or challenge you?

Gail Sheehy characterizes the crises of adult life as:

- Pulling Up Roots (a period of more autonomy and expansion of self).
- The Trying Twenties (getting into the adult world).
- Catch-Thirties (a time of paradoxical odds, settling down, rearranging one's life, looking toward new possibilities).
- The Midlife Crisis of the Forties (a period when individuals become acutely aware of death and the loss of youth while also finding new growing points).

Are there other crises you would like to include?

As Sheehy discusses these stages and relates the stories of various men and women's responses to their crises, does she give equal balance to both sexes? Do you identify with her description?

Moment of truth. Who's afraid of growing up? Who isn't? For if and when we do begin the process of re-examining all that we think and feel and stand for, in the effort to forge an identity that is authentically ours and ours alone, we run into our own resistance. There is a moment—an immense and precarious moment of stark terror. And in that moment most of us want to retreat as fast as possible because to go forward means facing a truth we have suspected all along:

"We stand alone."—Gail Sheehy

Can you pinpoint when you have experienced this realization?

Are men better prepared to face this moment of truth than women? Sheehy suggests that many women never see the truth because of 1) the piggyback principle (the wife lives her life's dreams vicariously through her husband's career) or 2) the caretaker role (she spends so much time taking care of others that she has no time for self-growth). Do you agree or disagree?

In what ways does society try to steer us away from a perception and realization of our aloneness?

How can one's marriage be strengthened by an honest acceptance on the part of both husband and wife that we stand alone?

Is there a scriptural equivalent to this realization? What sacrament opens up new possibilities in this regard?

A whole new puzzle. "The whole idea behind developmental change is that things can never be settled once and for all. Life is a thriller all right, but not one we can solve with the right set of clues, nor a puzzle with one correct fit. Getting it right at 30 will still require taking apart all the pieces and refitting them in the forties. And most of us will need several years simply to see that the second half of life is a whole new puzzle."—Gail Sheehy

Do you think that a person or a couple can spend too much time looking at and trying to transform their lives? Do you?

Is it a peculiarly American trait to believe that we can find an answer to knit together all the tatters or tears of our lives?

The crises in review. On Pulling Up Roots: What does the church have to offer youth as they (1) seek an idea to believe in, (2) look for a model, hero, or heroine to copy, and (3) ask the question "What am I going to do with my life?" . . . What educational strategies best enable youth to develop an inner custodian?

On The Trying Twenties: How does the church help individuals at this stage of adult development to keep faith with their Merger Self and give rein to the cravings of their Seeker Self? Why does the church usually seem to miss the boat with this group? . . . Discuss Sheehy's evaluation of why men and women marry.

On The Catch-Thirties: What can the church do to make the disequilibrium of this phase less painful? Is there within the Christian faith an affirmation of the human willingness to change? . . . Have the women in your group role-play the six life patterns of men described in this section of the paperback. Then have the men role-play the women's life patterns as described by Sheehy. What can be learned from such an experience?

On The Midlife Crisis of the Forties: Share your responses to Sheehy's concept of Switch-40's (men acquire feminine characteristics and women adopt masculine ones). Have you found this to be true? . . . "The most important words in midlife are—Let Go. Let it happen to you. Let it happen to your partner. Let the feelings. Let the changes." How does one let go after a lifetime of holding on to certain images of oneself? Does grace have anything to teach us about letting go? ☐

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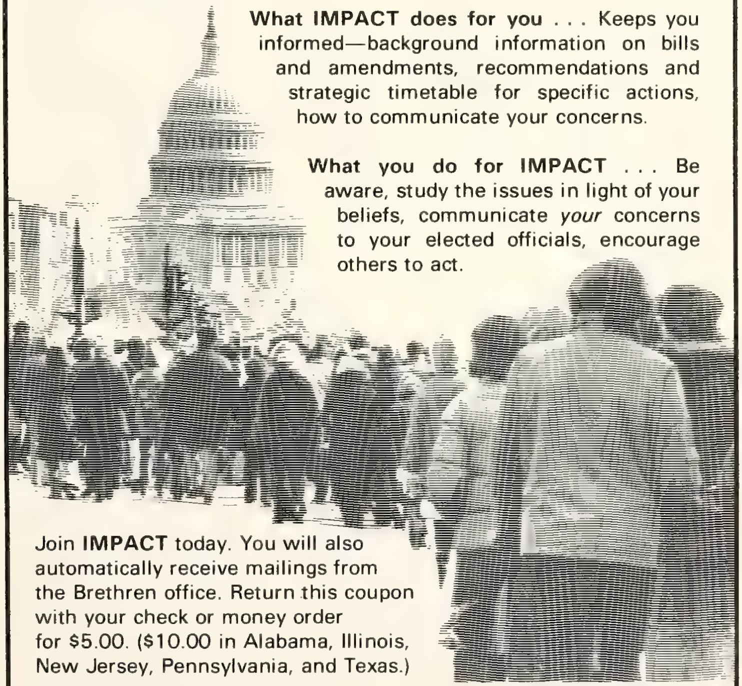

Footwashing with the Methodists

by Carroll M. Petry

This story really begins at a Faith and Order Conference sponsored by the Indiana Council of Churches where the Brethren participants were asked to lead an evening worship experience. We responded with an invitation for the larger group to share in a love feast communion experience. The invitation was accepted graciously and enthusiastically.

So our Brethren group—Anita Metzler, E. Paul Weaver, Willis Bosserman, Charles Zunkel, and I—planned the service in which nearly everyone participated and from which they derived much inspiration.

One of those who participated was the pastor of the First Methodist Church in Warsaw, Ind. He was so moved that he spoke to me and the others afterwards, asking whether we would be willing to work toward helping him with an experience of the same sort in his church on Ash Wednesday evening. I readily agreed and wrote the tentative date in my book. Frankly I thought his ardor would cool and I might not hear from him again. I was very much mistaken.

Late in January he contacted me again and asked if he could come to my home to talk about planning the service. Seeing his excitement when we met and sensing his commitment to the idea made me look forward to the event with real anticipation. How many people would we have? He didn't know whether to set up a card table or a long row of tables! Since his congregation seemed to be rather sophisticated I sort of guessed the card table was the most reasonable option. Again, I was very much mistaken.

Ash Wednesday came. When I arrived at the church the pastor and his wife were the only ones to be seen. I was surprised to realize that they were trying to do all of the things that our deacons usually do in preparation for the service. This delayed our starting half an hour.

Those who came used this extra time in the parlor to get to know one another and share together. We talked about the coming experience and what it would be like. Some were a bit apprehensive about it.

My day was made when three high school boys walked in. Slowly the room filled up though the crowd was not large. The 34 persons were almost evenly divided between men and women.

When we went to the fellowship hall pastor Ray Mills put us in a very relaxed mood and introduced the guests who were present to assist. I shared in a brief devotional concerning the meaning of footwashing and quoted from the new United Methodist book, *Ritual in a New Day,* which interprets the service in a beautiful way. They use the term, "sign-act." I also spoke briefly of a meaningful footwashing service in Nigeria which had been a blessing to me.

Then brother Lester Young, pastor of the North Winona Church and a friend of the pastor here, described the logistics of the service itself in one of our churches. When he had finished describing it he and several of us who had been a part of the service before began the service of the washing of the feet. The three high school boys sat across the table from me and I was privileged to wash the feet of a handsome fellow who responded with all the openness and enthusiasm of youth. The third boy washed his pastor's feet. To see them embrace and share the kiss of peace was an inspiration to my heart.

Most all ages were represented among us. There were tears as we washed feet and sang together. About halfway through the service of footwashing another couple entered the room to join us. We made a place for the husband at our table and it was he who washed my feet. Before he took the towel from my hand, he said, "My name is Russell." I responded with mine and shook his hand warmly. Then he said as he tied the towel around his waist, "Kaydo, I'm here to serve you." I told him afterwards that I had grown up in the Church of the Brethren and had gone through many experiences such as this, but no one had ever said that to me before and it was extremely meaningful.

Following the experience of this new ritual Pastor Mills gave an opportunity for anyone who wanted to share verbally what they were thinking. A brother pastor from the "Ashland Brethren" spoke briefly. A Presbyterian woman from the church across the street stood and praised God for sending her to the service. A local member said, "I have heard about this service all my life and now in my own church I am able to share it." An elderly man stood and said, "I have been a Methodist all my life. In the early days of Methodism the idea of washing feet was something to be derided. I am glad I have lived long enough to see that attitude change."

A retired Methodist minister who had suffered a stroke and a broken hip following that had washed feet with one hand because his other was useless, and was so overcome by the experience that when he struggled to his feet to speak his voice was all tears. He remembered a "sainted old sister back in Pennsylvania who wore the little white prayer cap and taught us in Sunday school class, describing to us the experience of this service. But to hear it was nothing like this experience tonight." And he gave God the praise.

My young friend across the table said, "This was really great and I can't wait until we do it again."

Needless to say, the meal of fellowship was truly that as we ate fish sticks, brown bread, assorted fruits, and chatted together about meaningful things.

The associate pastor led us in receiving the bread and the cup before we went out into the night happy that our Methodist friends here and elsewhere are sharing a special experience that our own denomination finds so meaningful.

Brethren, we have a lot to give! ☐

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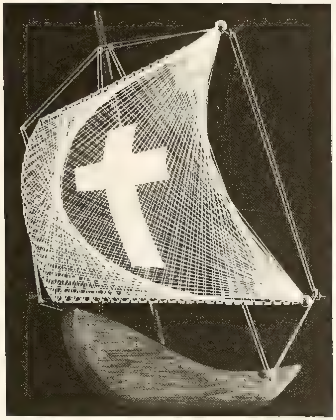

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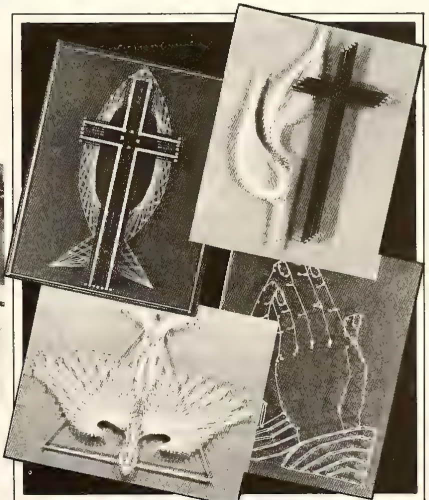

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editorial

Wholeness. On beginning within

A plea made by the General Board's Loren Bowman 18 months ago was that, given the needs of the world and given the gospel of Jesus Christ, it's high time for Brethren to reach out in concert with others for "a new kind of wholeness." From that moment on, for me the vibes about a General Board emphasis on salvation and justice have been positive ones.

I'm suspect, though, of our pursuing wholeness in the wider realm if we can't more visibly attain that wholeness among ourselves, within our own body. And by wholeness I don't mean unanimity or conformity, but dynamic interchange among our leaders, our units, our organizations, our institutions. We need more intramural planning.

Within the denominational staff, the curious thing about our organization is that two staff members in separate commissions may and *do* work at some of the same goals, but do not share with one another about how those goals are seen from different contexts. The three commissions at times function more like separate entities than as equal and supporting units. Job performance is a private matter between employee and supervisor. There is a kind of administrative encirclement that precludes a wider accountability to one another.

A sense of wholeness is needed at other points in church program as well. Annual Conference, for example, could well back off and take a long view at how effectively five days and a few hundred dollars of several thousand people are used. Or look at its query answering process, or its multiplying of committees and boards. Are assignments issued, studies launched, appointments made sometimes more to appease the originator of a query than to move forward the Church of Jesus Christ?

It may be valid for institutions for the aging to be coordinated by a Health and Welfare Committee rather than the General Board. But who is to offer a broad overview to the districts of Indiana, for example, and say, "Look, before you go too far in developing a second home, how about negotiating with Greenville, which, though across the Ohio line, is only a couple hours drive from a number of your churches?" Health and Welfare may get around to that question, but to date it has been busy consolidating its own forces. Meanwhile, new homes go on the drawing boards, and one home enlarged 18 months ago remains only two-thirds filled.

Maybe our camps—renewal centers that they are—have some relation to the needs in criminal justice; that is happening at Camp Mon-Dak in North Dakota. But who's to initiate creative new ministries among distinctly separate institutions?

The more complex challenge for denominational leadership is not in addressing how the $3 million Brotherhood Fund is to be raised or spent. Rather, it is in dealing with how the people who comprise the Church of the Brethren can use their total resources creatively and responsibly; in terms of money, that means $30 million in annual giving. It is in analyzing ways in which the gospel's concern for liberation, salvation, justice, and peace can come alive in congregational settings. It is in strategizing by districts and the Brotherhood on common purposes. It is in inquiring of the Bethany Seminary faculty how specific goals and concerns of Annual Conference are incorporated in theological training.

We dare not, of course, settle merely for talking among ourselves. But if we are serious about extending our witness, a key place to begin is with more comprehensive, interagency planning throughout our own body.

If wholeness in mission is the goal, our system has malfunctions. What is earnestly needed is a mode or a will, or both, for looking not only at the separate parts but at the sum, the whole, of Brethren witness.—H.E.R.

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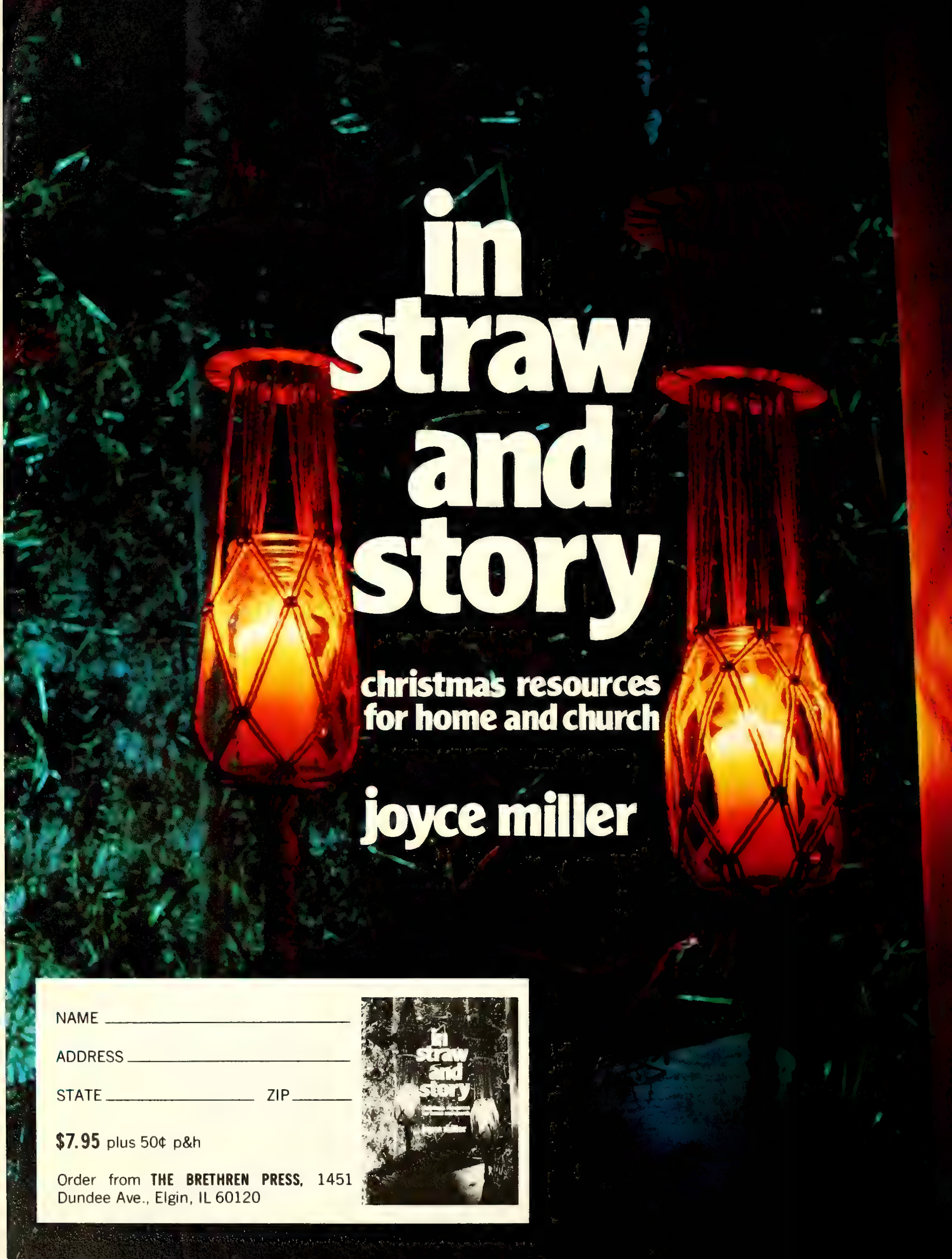
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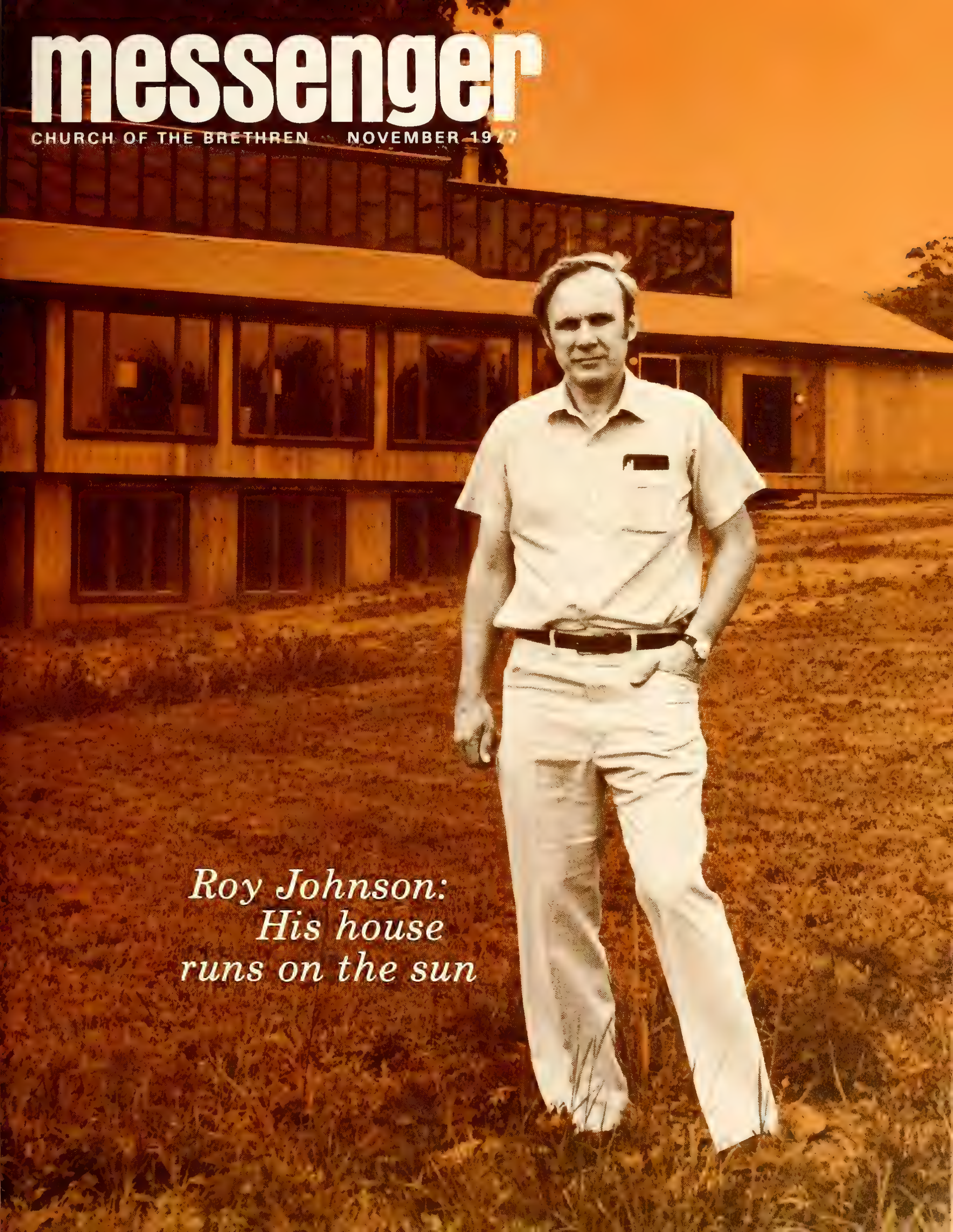

Roy Johnson:
His house
runs on the sun

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14 **The House That Runs on the Sun.** In a time of dwindling fuel resources on the earth, it is high time we begin to consider an unearthly possibility—solar heat. Roy Johnson of Westminster, Maryland, is way ahead of the game. George Keeler is the writer/photographer.

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letters

REMEMBERING GLORIETA

I recently was handed a brochure for the MESSENGER, and to my surprise when I looked inside, there again was our church youth group. So I must tell you about them since you have used the picture before this and I feel you do not know who they are.

Our church is the Christian Church Uniting, Virginia Beach, Va. The photo is our youth group huddle for prayer before we started our trip back home after the 1974 National Youth Conference in New Mexico.

Our youth worked for a year and a half on car washes, garage sales, etc., to earn our way to the Conference. We had 13 teens with four adult leaders and traveled in two cars, camping along the way. Each morning before boarding, we would have our football huddle prayer, asking God for guidance for the day, and thanking God for the many things we were able to see and do.

The photo you have was taken during our huddle before leaving Glorieta. The teenagers in this photo of course are not teens any longer—some are married, some are attending college, and a couple will start college this fall.

The trip to Glorieta will never be forgotten by them or myself, as we speak of it often, and the wonderful time we had.

Keep on using the photo, as it brings joy to our heart each time we see it in print.

R. H. GARRISON
Virginia Beach, Va.

REMEMBERING 21 YEARS LATER

So many unpleasant things happen in the world today that we would like to share something lovely that happened to us.

It has been 21 years since we left the pastoral work of the Cumberland, Md., church. Five years ago the congregation there paid our plane fare from California to come to its 50th anniversary celebration.

This year they invited us to come again but for reasons of health we are unable to do so. A few weeks ago we received a "love gift" from them "in appreciation for our help in organizing their congregation, our services as pastor for 12 years, and our guidance in the construction of their sanctuary."

Just last week we received another check from their youth group for the same reasons. In these days of escalating prices this lovely gift is not only timely but warms the heart.

We feel that the Cumberland church has practiced "Love in Action," and our hearts are full with memories of our work with them and the beautiful tribute they have given us.

ARTHUR AND MARIE SCROGUM
La Verne, Calif.

INSIGHT INTO SPIRITUAL VALUES

The September MESSENGER will be greeted by some of us "Old Orders" with a little amusement, by others with surprise, and by a few with dismay. But all will seek a copy with much interest.

I congratulate Stephen Harroff for a sympathetic article which gives insight into the

page one

spiritual values which the "Old Orders" hold uppermost. Peter Michael's photographs capture scenes which truly express the spirit of the meeting. And your striking cover picture—none other would so well typify the "Old Orders!"

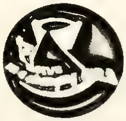
The following article, by Ken Morse, pretty well presents a contrast.

Thanks for another interesting issue of Messenger.

Fred W. Benedict
Covington, Ohio

SYMBOL OF COVENANT

It was my privilege to attend the Annual Conference at Richmond, Va., over the weekend. I thoroughly enjoyed the sessions on Saturday during the day and evening. But Sunday morning was a hilltop experience—the singing, the message, and most of all the laying on of hands.



I always was inspired by this ceremony when it just included the moderator and those commissioned to serve in special areas. But this included all who were willing to dedicate their talents to serve in a changing world.

The pin of the Conference symbol shared in that service is beautiful. I wear it proudly, as a reminder of the covenant I made.

I was both surprised and disappointed that no writer mentioned it in the conference report. Wasn't it important?

Mary W. Volland
East Berlin, Pa.

(Messenger writers turned in their material either late Saturday or early Sunday, unaware of the Conference symbol pin ritual that would be a part of the Sunday morning service.

Pins are still available, from Brethren Press: up to 50, $1.00 each; 50-100, 85 cents each; over 100, 75 cents each.—Ed.)

SUCCINCT ANALYSIS

Thank you for the succinct and accurate analysis made of the most popular English translations available today by Rick Gardner (Resources, September).

Most comparisons of various translations get rather technical and sometimes boring. This is brief and accurate and interesting reading.

Arthur C. Borden
American Bible Society
New York, N. Y.

ON BEING IN COMMUNITY

We really enjoyed the August Messenger. The thumbnail sketches of Conference made it seem real to be in the community again. We always enjoy a good visit with family to renew ties and basic values and this issue helped to lift up the concerns that many of us have about our society.

Since our physical contacts with the Brethren life-style has been scant, Messenger has become very important to us. Bill Kidwell's "What the Church Means to Me" was deeply appreciated.

Thank you for your good work. The Lord bless you.

Bob Keim
Flagstaff, Ariz.

AN HONOR TO US ALL

Congratulations to your General Board on its decision to hold its meetings only in states where the Equal Rights Amendment has been ratified.

It has long been my contention that my brothers, as well as my sisters, will benefit from ever wider use of the talents and abilities of women. Therefore, I am proud that the leaders of the church of my family and my forebears stand as witnesses for the rights of women.

They do honor to us all!

Bettie Speicher Weyler
National Education Association
Women's Caucus
Louisville, Ky.

INSIDIOUS WARFARE

I just noticed a little boy in a war uniform pictured on a cereal box. I sent a letter of protest immediately. I hope every concerned Brethren parent will do the same.

We have enough creeping militarism without this. We do not need ROTC in schools or colleges, nor "recruiting" for the war department in our church colleges.

We do not need nuclear power because of its plutonium by-product which gives off radiation for years or can produce an atomic bomb.

Let's act while we can.

George Weybright
Syracuse, Ind.

WHAT THE CHURCH'S LOVE MEANS

I was pleased to see the poem, "Sonnet" by Frank Ramirez in the August Messenger. He was our summer pastor at the Modesto church.

It did tempt me to submit one of my own that I wrote in gratitude for the fellowship and love I have experienced in the Modesto Church of the Brethren. It is dedicated to John Hunter, who, in ministering to me through a series of cardiac arrests and strokes, has inspired me to make a more positive statement of my Christian life.

The Good News

Christ fell like a giant redwood
The great Tree of Life, in the forest,
But very few heard.
Poor man, beast of hate wars on
Searching for the welcome home.
Searching in thoughts and prayers,
Worshiping he knows not what until
He hears Love explained again,
and again,
and again,
Finally Blessedness falls like a heavenly dew
And the beauty of the earth sings
Like the rapture of a butterfly's flight from the cocoon.
Those left behind cry death
While those on the journey see Victory.

Retha Boles
Modesto, Calif.

"By George" was something besides an idle expression this past summer for the Communications team. Practicing what we "preached" about La Verne College's Summer Service Program (June Messenger, page 46), we tested the program first-hand, having La Verne graduate George Keeler for a ten-week service stint with us.

George's experience as editor of La Verne town's new magazine, *La Verne,* prepared him well for what we had in store for him. On his way east, George put several Messenger interviews behind him before reaching Elgin. Immediately we packed him off to Annual Conference to help in our pressroom, then to Maryland and Pennsylvania for other assignments. The biggest test of George's journalism prowess (which he passed with an easy A+) came when on overnight notice he was rushed off for a week of covering the Johnstown Flood (October Messenger, page 4).

George Keeler

For November, George (now back at La Verne in graduate studies) provided the cover story on the Johnson solar house. December will offer our readers still another of his cover stories, and the months ahead will bring more stories with a by-line we are proud of—"by George!"

Other by-liners: Pennsylvania pastors L. Gene Bucher of the Hatfield congregation and Noah Martin of Moxham (Johnstown) and Bill Faw, a minister in the Reba Place congregation in Evanston, Ill.

Jeanette Tolle of South Bend, Ind., is chairperson of Northern Indiana's nurture commission. Linda Faw Neher of Quinter, Kans., is active in communication and arts. Sylvia Eller is World Ministries criminal justice reform coordinator.

John L. Ruth is a Mennonite writer from Harleysville, Pa. Loren Waggy of Goshen, Ind., is a student at Goshen College.

In Touch writers: Evelyn M. Frantz is a free-lancer from Harrisburg, Pa. James L. and Barbara Kinsey, pastor of the Hope congregation in Hastings, Mich.

Here I Stand contributors: Wilbur R. Hoover, McPherson, Kans.; Karen Hoover, Oak Brook, Ill.; Mary C. Early, Chester, Va., and Clyde E. Weaver, Elgin, Ill. Merle Crouse is WMC Latin America Representative.—The Editors

Jane Miller Crosby: Teacher, camper, traveler

Her father was a trustee of Elizabethtown, so Jane Miller Crosby went to Juniata—partly to escape the family college, but partly because Juniata had a home economics department.

After receiving her degree there, Jane taught home economics in public schools and at the college level and worked in recreation in the Judson Guild settlement house, earning her Master's from Cornell University along the way. Her work camping experiences with the American Friends Service Committee in Germany and in Maine gave her everlasting respect for the Quakers.

Jane has fond memories of traveling the early camp circuit with Dan West, Al Brightbill, Martha Stern, and Perry Huffaker. At these times she led the music, accompanied by her ukelele.

Since 1946 Jane has been at Juniata College, where she taught home economics until 1952, and has since worked with freshmen composition and tutoring. Her husband, Ken Crosby, teaches United States and Latin American history there. On a recent 9-month sabbatical trip, they traveled 18,000 miles in Central and South America in their VW bus.

"It was a situation in which we experienced blessings beyond deserving," Jane reflects. "We were picked up, confronted, cared for by people in 17 countries and I feel quite evangelical about it. Although we were studying Alliance for Progress projects, it was not a scholarly affair, and our language skills were limited."

Jane has been active on her local church board, in Christian education and music. She has served as chair of the camp committee for Camp Blue Diamond, the Middle Pennsylvania district camp, and has been president of her local League of Women Voters.

In speaking of the women's movement in the church, Jane says, "The church has a critical responsibility in providing leadership for women to become aware of their potential. In turn this should stimulate a counterpart of awareness and consciousness-raising for men. We need to work separately for awhile until both can move together into awareness."—Evelyn M. Frantz

intouch

Lizzie Blough: Ninety-seven

Lizzie Blough's 97th birthday last April was celebrated in a special worship service by members of the Hope Church of the Brethren in Michigan and about 80 relatives. Lizzie was there in her regular front pew—the only things different about her appearance were a corsage and a bigger-than-usual smile on her face.

Lizzie was baptized for the first time 82 years ago. She joined her aunt's English Lutheran congregation in Pennsylvania at a time when she was already sharing loving service by living with and caring for her aging relative. Her later teen-age years were a truly ecumenical adventure. Sunday found Lizzie at the Lutheran church for "preaching" in the morning, at the Reformed church for Sunday school in the afternoon, and at the United Brethren church for evening services.

Lizzie married Wesley Blough and moved with him to southwestern Michigan where she was rebaptized as a member of the Elmdale (West Thornapple) Church of the Brethren.

Lizzie has committed her life in service to her family and community. She raised six children, helped her husband manage one of the first chick hatcheries in Michigan, and cared for and processed the harvest of a large garden each year. She is still a chicken expert—and still enjoys limited gardening.

Lizzie baked bread for many residents of Freeport, became the first school cook, and has made 16 quilts for members of her family in

and still counting

the past 15 years. It is a rare day when her quilting frame is not set up in her home or she is not piecing blocks for yet another quilt.

Two major service-oriented professions have made Lizzie unique. Through the years she has been on call to do home nursing. Many persons claim "Aunt Lizzie" as the one who helped them during childbirth, or when an aged relative needed special care, or when someone was sick or injured. Lizzie "lived in" during the week and returned home to prepare for Sunday and care for the needs of her own family.

Lizzie was one of the first to teach when the Elmdale congregation established a Sunday school. She taught for about 50 years in various classes—25 years in the Primary Department. Lizzie can talk for hours about her several generations of students. Many people marvel at the special relationship she had with younger children. Lizzie's secret formula: "I had each child tell me what was on their mind right off. And then they just settled down and we heard the lesson."

Lizzie Blough—97 years and still counting: counting for good in the people whose lives have been touched by hers; counting for faith as a serving, loving witness; counting as a testimony that growing old can be a joy and a blessing.—James L. and Barbara Kinsey

Paul Jewell: Gem of a professor

People often ask him, "How can you teach full-time in a public college, teach part-time in a Catholic college, organize community development programs, and still find time to be chairman of the Board of Trustees of McPherson College?" The answer J. Paul Jewell gives them is very simple: "Education is my profession."

A 30-year veteran of the teaching profession—all those years at Kansas City, Kansas Community College (KCKCC)—Paul Jewell has an impressive background of contributions to community service and the field of education.

Recognized as a giant among educators, he is, nevertheless, humble when accounting for his success. "I've always thought it an honor to have the best students. The highest compliment anyone could give me is—'He is a good teacher.'"

Along with Fern, his wife of 30 years, teaching has been Paul's first love. He has turned down several administrative positions to avoid losing contact with the students.

His former students number in the thousands and their careers (business persons to college presidents) reflect Paul's basic goal of guiding collegians to the best in life—to be content and live life to its fullest.

A Renaissance man of many talents, Paul specializes in history and economics. He accepts others' failures as a personal challenge, and is the instigator of many student organizations.

In the classroom he stresses progress and open dialogue. Names are mastered in the first week and never forgotten. And then there's the famous Jewell humor: "We couldn't all be named Jewell, for as our forebears sinned, they changed the name." With a grin he says, "When you sit in my class, you have to take it!"

Not only do they take it, they show their admiration. Every year the students at KCKCC elect an outstanding faculty member—and every single year since 1947 that person has been Paul Jewell!

His service to the First Central Church of the Brethren, Kansas City, is as distinguished as his teaching career. He has been moderator for 12 years, led a Sunday class for 28 years (writing his own materials), sung in the choir for 29 years, and been a pulpit preacher for 30 years.

A moving force in the community, he serves on the Citizen's Advisory Committee, organized the Bicentennial Town Hall Series, held a community economic seminar and started the Faculty Unit of the Kansas Community Colleges.

Says Paul, "I've always felt there was a great hand guiding me. It has been a beautiful life teaching and working with the Church. I've won many awards, but I don't know why I won." Paul may wonder, but no one else does. A teacher like Jewell is a rare gem indeed.—George Keeler

Estes Park to host 1978 youth event

Plans are being finalized for the Church of the Brethren National Youth Conference, to be held Aug. 22-27, 1978, in Estes Park, Colo. The quadrennial meeting, seventh in a series that began at Anderson, Ind., in 1954, is open to all Brethren youth who have completed grades 9, 10, 11, or 12 of high school, who are not more than one year beyond high school, or who have completed the first year of college by conference time.

Registration will open January 1 and continue until a maximum of 3,000 participants has been reached. Early registrants (before April 1) will receive free an NYC tee shirt. Registrants will pay $85 for room and board, insurance, and tuition. (After June 1, 1978, an additional late registration fee of $5 will be charged.) Twenty dollars will be paid when registering, with the balance due August 1, 1978.

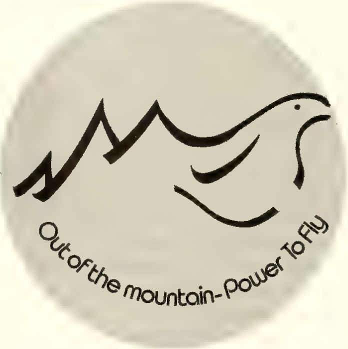
Detailed information is being sent to pastors and youth advisors. Districts are being encouraged to arrange group transportation, which, in addition to offering reduced costs, convenience, and safety, provides opportunities for fellowship-building among district youth.

According to Dave McFadden, coordinator of NYC 78, the conference promises opportunities for worship, study, recreation and reflection. "While much of the time will be structured, there will be plenty of opportunities for youth to be with friends and to experience the natural setting at Estes Park," says McFadden.

He points out that it was the snow-capped mountains surrounding Estes Park that inspired the 1978 conference theme, "Out of the Mountain—Power to Fly." The theme also catches up Old Testament symbolism—the mountain, representing power—and deals with questions of power in ways that will challenge NYC participants in understanding their potential as individuals and as members of the church family. "The challenge to realize and use power in a Christian way is expressed in the theme with the word 'flying,' used to represent sharing, service, growth, and discovery of self," McFadden explains.

National Youth Conferences have touched the lives of many Brethren in powerful and lasting ways. Some NYC 78 participants will be children of NYC veterans who were at the Estes Park conference of 1962. McFadden points out that the potential impact of NYC 78 on the lives of its participants cannot be measured. "The expectations and hopes of those who attend NYC and the creativity and vision of its planners can combine to form an experience that will be remembered for years to come.

"The theme of the conference helps youth to realize and use God's gift of power. NYC challenges them to find that power in the church and out of that 'mountain' find the 'power to fly.'"


Out of the mountain-Power To Fly

National Youth Conference 1978, symbolized by stylized peaks and bird, will deal with questions of power, inviting youth to develop their potential as Christians.

A 10-member steering committee is responsible for NYC planning. On it are Tim Button, Conrad, Iowa; Debbie Crouse, St. Cloud, Fla.; Jeff Davidson, Tipp City, Ohio; Sid Gauby, Boise, Idaho; Cindy Smith, Churchville, Va.; Cindy Weaver, Stevens, Pa; Monroe Good, Baltimore, Md.; Ralph and Mary Detrick (Parish Ministries consultants for life cycle ministries), Elgin, Ill.; and Dave McFadden, North Manchester, Ind.

President Carter embraces Panama's General Torrijos after signing the new Panama Canal treaties, documents which Annual Conference supports through a statement passed in 1976.

Brethren back President on new canal treaties

On September 7 President Carter and General Omar Torrijos of Panama signed the treaties that would transfer control of the Panama Canal to Panama by the turn of the century. The state ceremony was witnessed by heads of governments from 23 other Latin American countries.

The agreement in the form of two treaties guarantees the permanent neutrality of the canal and governs the operation and defense of the canal through 1999. Under the new treaty the US will maintain control and operation of the canal as well as military defenses through 1999. It also provides for the US to move unilaterally to defend and guarantee the neutrality of the canal after 1999.

"Difficult financial negotiations have produced what appears to be a fair and equitable package and one which will not involve any congressional appropriations," commented the Church of the Brethren Washington Office. Panama will receive during the treaty's life $10 million annually and an annual share in tolls, all to come exclusively from canal revenues.

In addition the US has pledged its best efforts to arrange for an economic program of loans, loan guarantees, and credits as well as up to $50 million in foreign military sales credits to improve Panama's ability to assist in the canal's defense.

All US civilians currently employed in the Canal Zone may continue in US government jobs until retirement. Private businesses and non-profit activities in the present Canal Zone will be able to continue their operations on the same terms applicable elsewhere in Panama.

In 1976 the Church of the Brethren Annual Conference passed a statement concerning the Panama Canal Treaty negotiations and urged support of "a new relationship with Panama." It also encouraged members to contact policy makers on behalf of "the negotiations, ratification and implementation of a new treaty, based on justice and equity."

Though signed by the President, the treaties must be ratified by a two-thirds vote in the Senate. The treaties face bitter opposition from critics and it is expected the vote will not be taken before February.

A call to practice 'thankful giving'

Americans at Thanksgiving time are urged in two resolutions before Congress to donate personally to efforts aimed at combating hunger abroad.

Termed "thankful giving," the practice is commended in a House resolution introduced by Rep. Paul Simon of Illinois and in a Senate version submitted by Sen. Hubert H. Humphrey of Minnesota.

At the suggestion of Marsha Hunt, a citizen from Sherman Oaks, Calif., Mr. Simon's proposal calls for Thanksgiving to be made a day for "some practical expression of gratitude for the bountiful food available to us."

In offering the Senate version, Senator Humphrey noted that more than "400 million people will suffer from malnutrition in 1977, a year in which the world will have strong food production with no major crop shortfalls."

Identified as Concurrent Resolution 247 in the House, 32 in the Senate, the measures commend channeling contributions through "appropriate charities" of a religious or secular character.

Education for ministry a two-way street

"If Bethany is a crossroads community, so are the congregations. . . . In our work we draw strength from and in turn seek to strengthen the churches' life and witness."

That's the vision. In two years as Bethany Theological Seminary's president, Warren Groff is projecting an image to the seminary community, and to the congregations, an image both far-fetched and familiar.

Bethany is not unlike a country church house. It is the believers' gathering place, the visual symbol of a community in touch with all its members, and sensitive to all their needs. Bethany students have searched for this kind of community at the seminary; Warren Groff envisions it across the church nationwide—a Bethany crossroads where give and take, need and sharing result in growth and ministry.

Bethany shares a particular concern for that same country crossroads church house at many scattered points across the country, where concerned Christian Brethren still gather, but with insufficient membership and resources to match the full-time, seminary-skilled leadership model. Question: Must not a new model be developed? Answer? Yes!

A new model is being launched on the 1977-78 calendar: Education For Shared Ministry, with basic funding for two years from Lilly Endowment, Inc., and sponsorship shared by the seminary, the Parish Ministries Commission, the districts, and their constituent churches.

Education For Shared Ministry (EFSM) is unique in that it will undertake, in the congregational setting, training of persons with little or no pastoral experience. Members of the congregation will also undergo leadership and pastoral-support training. And the minister-designate may even receive supplemental lay-vocational training for self-support apart from the ministry.

EFSM is not Bethany's first adaptation to changing needs in ministry. The Doctor of Ministry (D.Min.) program is a three-year post-graduate course in which seminary graduates take intensive refresher classes and pursue in-depth projects of growth-in-ministry *on location* in their respective places of service. The first class of seven was graduated in 1976; the optimum class is a dozen.

At the other end of the spectrum, persons without seminary training who wish to develop pastoral skills are invited to Bethany for the annual 10-day Summer Institute to sharpen their leadership tools. Participants may return for new material and leadership each year. One has attended every year since the first institute in 1973. An industrial arts teacher went home from Institute last summer to find a call to a nearby pastorate awaiting him. The need is there. So are the means.

So Education For Shared Ministry is building on what Bethany has been doing with a particular eye to the smaller church-at-the crossroads. Dr. Rick Gardner of the General Board's Parish Ministries Commission staff, who is also an adjunct faculty member at Bethany, is teaching and coordinating the EFSM training. It begins with a week at Bethany, then study and practical growth at home while engaged in ministry in the local church together with a group of five laypersons called to share the work of ministry. A congregational training group, which includes a supervising pastor from a nearby church, meets monthly to evaluate progress and chart directions for future growth.

Thus the crossroads seminary provides a ministry to its constituent members, but relies at the same time on those members for its own existence. Bethany Theological Seminary both nurtures and depends for its own life on its members, the 1,045 churches of the Brethren.

In 1978, the year for which congregations are just now making self-allocations, Bethany will complete its transitional period of fund raising with decreasing support from the General Board. Bethany seeks, as do local churches, to be self-supporting through its faithful "membership." For this to happen, present giving to Bethany must continue, and additional support is needed. November 20 is the date set for the 1977 Bethany Challenge, for individual consideration and for emphasis in the churches.—Alan Kieffaber

Dr. Rick Gardner (Standing) instructs Bethany's first EFSM trainees (clockwise from left): Rufus Smith, Pound River, Va.; Roxane Fawl, Washington Creek, Kans.; Roy Pfaltzgraff Jr., Haxton, Colo.; Doris Fawl, Washington Creek, Kans.; David Wine, Buckeye, Kans.; and Gary Wayne Edwards, Brummetts Creek/Pleasant Grove, N.C.

Staff changes noted across Brotherhood

Persons who have taken positions recently in the General Offices in Elgin are Shirley Anstine Brubaker, Janice Marie Mason, and David D. McFadden..

Shirley Brubaker, who began work Oct. 3 as MESSENGER field representative, has responsibility to maintain and extend the steady growth in MESSENGER subscriptions experienced during the term of her predecessor, Ruby Rhoades, now serving as the Brethren Washington representative. Shirley came to her assignment with three years of experience as director of an awards program for Elgin, Ill., radio stations WRMN and WJKL, a promotional position involving many personal contacts. A native of Hartville, Ohio, Shirley is married to Ed Brubaker, son of Leland Brubaker, late executive secretary of the General Mission Board. A civic leader in Elgin, Shirley has been active in the YWCA and in the Highland Avenue Church of the Brethren.

Jan Mason has succeeded Annamae Rensberger as BVS training assistant. As a BVSer in 1973-74, serving as nurses aide, chaplain's assistant, and administrative assistant at Bethany Brethren-Garfield Park Community Hospital in Chicago, Jan found her volunteer work "really exciting and BVS a very positive program." While in Chicago she directed the children's choir at First Church of the Brethren. Jan is the daughter of Olin and Mary Mason of Palmyra, Pa. She is a graduate of La Verne College, with a degree in behavioral science.

Since last June Dave McFadden has been serving as coordinator for National Youth Conference 1978 (see article, page four). Dave has completed one year in political science and peace studies at Manchester College. The son of Wilbur and Joyce McFadden of North Manchester, Ind., Dave is being married this month to Renee Fancher, daughter of Donald and Doris Fancher of Aurora, Ill. The couple will return to Manchester College in the fall of 1978.

Other changes of assignments across the Brotherhood:

On September 1, Harvey S. Kline became the part-time executive secretary for the Annual Conference Committee on Health and Welfare for a two-year term. He succeeded Raymond R. Peters, who served in the post for three years. Harvey continues as administrator of the Brethren Home at New Oxford, Pa., a position he has held since 1971. Before becoming administrator, he served 25 years in five pastorates in four states. Harvey is a past president of the Brethren Homes and Hospitals Association and has served in many state and national welfare organizations. He is a graduate of Elizabethtown College, Bethany Seminary, and Lutheran Theological Seminary, Gettysburg, Pa.

Early next year Charles M. Bieber will move from the pastorate of Black Rock congregation, Brodbecks, Pa., to the post of district executive of Northern Indiana District. He succeeds J. Wilburn Lewallen. Charles' four careers as missionary, nurse, pastor, and homemaker before he became Annual Conference moderator (1977) were recounted in the June MESSENGER. He is a graduate of Juniata College and Bethany Seminary.

Shirley Brubaker

Jan Mason

Dave McFadden

Harvey Kline

Charles Bieber

McDowell new head of World Ministries

Kenneth E. McDowell, formerly community development consultant and director of the disaster relief program for World Ministries, became the executive secretary for that commission in October. He also carries responsibilities as an associate general secretary of the General Board.

In his new position (vacated last April when Joel K. Thompson moved to the General Services Commission), McDowell administers programs of volunteer service, peace witness, and disaster relief, as well as the SHARE program and Brethren involvement in mission on six continents.

From Johnstown, Pa., and a graduate of Juniata College and Bethany Seminary, McDowell has been on assignments with the General Board since 1952, when he began a five-year term of service to the India mission field.

McDowell and his wife Edythe are the parents of four children, all away from home.

The 62-year-old executive will serve in his new post until December 31, 1979. He will serve as a consultant to the newly-appointed WMC executive from January 1 through June 30, 1980, the date of his normal retirement.

The search for a long-term executive will be pursued during this period, within the Affirmative Action guidelines of the General Board, which call for the employment of a minority person or a woman as a member of the Administrative Council by 1979.

Developments noted for hospital, homes

A cluster of developments related to hospitals and homes in the Church of the Brethren has occurred in recent months.

On Chicago's near west side, hearings began in mid-August with the city's Health Systems Agency and Illinois Health Facilities Planning Board for a replacement hospital for Bethany Brethren-Garfield Park Community Hospital. Approval is anticipated late this year.

Plans call for a new 218-bed facility and outpatient building at Congress Parkway and Homan Avenue, involving present hospital property and the site formerly occupied by Bethany Seminary.

At Palmyra, Pa., groundbreaking was held Aug. 21 for the $2.5 million Lebanon Valley Brethren Home, sponsored by 20 Brethren congregations in an area from Harrisburg to Reading. An initial 140 units are projected on the 59-acre site.

Also within a 35-mile radius of Harrisburg, two other homes also are engaged in development projects.

At Brethren Village, Neffsville, a new chapel is being readied for use by Thanksgiving. The home observed its 80th anniversary on Sept. 24.

Several new cottage-type dwellings are under construction at the Brethren Home at New Oxford, for use by persons seeking their own private accommodations within a retirement community.

Support base widens for peace tax fund

Swift passage of legislation establishing a World Peace Tax Fund was urged this summer by the General Synod of the United Church of Christ. The resolution endorsed specifically S. 880 and H.R. 4897, measures introduced respectively by Sen. Mark Hatfield (R-Ore.) and Rep. Ron Dellums (D-Calif.).

The UCC action recognized "the dilemma of conscientious objectors who wish to pay their full share of taxes but cannot accede to their participation in war which is against their beliefs." It noted that the proposed bill will create a fund to which taxpayers could designate the military portion of their taxes be applied. The fund would finance research on nonviolent and nonmilitary ways of resolving international conflict and underwrite international exchanges for peace.

Further, the UCC resolution noted that the Quaker, Mennonite, Brethren, and United Methodist churches have already approved the principle embodied in the bill as did the Pacific Northwest Synod of the Lutheran Church in America.

A resolution lending support to the specific Senate and House bills was scheduled to come before the General Conference Mennonite Church's triennial session in the United States, and encouragement given for the introduction of a similar measure in Canada.

BVSer Candice Witmer serves with the World Peace Tax Fund offices, 2111 Florida Ave. NW, Washington, DC 20008.

underlines

A MESSENGER ORIGINAL ... "Lament of a Teen-Age Bride" will appear in a forthcoming book by Ann Landers, "Encyclopedia of Answers to Problems." *Nancy Curtis* Nappanee, Ind., is the author. From the January 15, 1971 Messenger, the piece has been published twice in Miss Landers' syndicated column.

PEACE SEMINAR ... *Ruby Rhoades*, *David Eller*, *John Howard Yoder*, and *Ron Sider* will speak at a Seminar on Christian Peacemaking at the Lancaster, Pa., Church of the Brethren, Nov. 18-19. Joining in sponsorship with the Atlantic Northeast District are Mennonite and Brethren in Christ groups.

RETIREMENT ... for three long-term employees on the denominational staff will take effect in coming months. *Gerald M. Flory*, production manager of Brethren Press, will retire Jan. 1 at age 60, after 34 years' service. *Kenneth I. Morse*, Book editor and former Messenger editor and a 34-year staff veteran, will retire June 30 following his 65th birthday. . . . The Dec. 31 retirement of general secretary *S. Loren Bowman* was announced previously.

PEOPLE YOU KNOW ... Former Washington Office staffer *Tim Speicher* is now with CROP as associate director of the Mid-Atlantic region. He is a Manchester College peace studies graduate and BVSer of two years.

Free ministers honored by the White Oak congregation, Manheim, Pa., for long tenure were *Graybill Hershey*, 52 years; *Ollie Hevener*, 48 years, and *Milton Hershey*, 45 years. . . . Fifty years in the ministry was celebrated by *Howard* and *Eunice Keim*, Metamora, Ill., in September.

CHURCH ON THE MOVE ... *Guillermo Encarnacion*, pastor, Castaner, Puerto Rico, visited Cuba for a weeks' exchange sponsored by the Caribbean Conference of Churches. . . . Participants in the Seminar on Biblical Justice in Panama and Ecuador in August were *Sylvia Eller*, Laguna Hills, Calif., *Carl* and *Carrie Beckwith*, New Windsor, Md., *Hazel Kennedy*, Pomona, Calif., and *Donald E. Miller*, director, Oak Brook, Ill.

Ken Brown, North Manchester, Ind., and *William Puffenberger*, Elizabethtown, Pa., were Church of the Brethren representatives at a Universal Disarmament Conference in Japan. . . . *Mary Blocher Smeltzer* left in September to teach math to a boys' brigade in Gaborone, Botswana, Africa, under the Peace Corps. . . . Dr. *William* and *Sarah Pletcher* and family of Elkhart, Ind., spent a short term in the Dominican Republic in Medical Group Missions, Christian Medical Society.

IN MEMORIAM ... *Glen M. Baird*, 73, former pastor in Iowa, Pennsylvania, Ohio, Indiana, and Maryland, died Aug. 1 at Clearwater, Fla. . . . *Jacob T. Dick*, 60, former pastor and European Brethren Service leader, died Sept. 17 in Fresno, Calif. . . . *George W. Kuntz*, 74, died July 18 at the Fahrney-Keedy Home, Boonsboro,Md., where he was former administrator. . . . *Grant T. McGuire*, 82, retired pastor and regional secretary, died June 24 at La Verne, Calif. . . . *Howard J. Zehr*, 61, former executive of the Mennonite General Conference, died July 13, Elkhart, Ind.

update

BRETHREN _IN_ _MISSION_. One measure of the effectiveness of the Church of the Brethren's World Ministries program is the number of overseas nationals whose names dominate development reports.

Jesse _Shinggu_ of Garkida, Nigeria, has been serving the Church of the Brethren Mission as assistant treasurer. He is engaged now in a year of study in business administration at Manchester College in Indiana, anticipating transferring to a Nigerian university next year.

John and _Esther_ _Waba_ of Uba, Nigeria, are students at McPherson College in Kansas. John formerly coordinated Brethren rural development work in Nigeria. After his graduation in 1979 he plans a year of graduate study in community development before returning to service in Nigeria. His wife Esther is an education major.

Mamadu _Mshelbila_, a 1977 Bethany Seminary graduate, has returned to Nigeria, where he is one of two Nigerians serving as senior staff on the faculty of the Theological College of Northern Nigeria (a Brethren-related school). The other senior staff Nigerian there is the school's principal, _Musa_ _Gotom_, who recently received his Ph. D. from Claremont Graduate School in California. While at Claremont for three years, he attended the La Verne Church of the Brethren.

Other persons are involved in transition, travel, and service abroad:

Fumitaka and _Charlotte_ _Matsuoka_, former Indonesia missionaries, will next March complete a two-year assignment at the International Christian University Religious Center in Tokyo, Japan, where "Matsu" has been assistant chaplain and assistant minister to the ICU congregation.

Donald and _Doris_ _Fancher_ have terminated their service in Indonesia, where they had been seconded to the United Church of Christ Sekolah Tinggi Theologia in Jakarta. Don has accepted a call to the pastorate of the _Boulder_ _Hill_ congregation in Aurora, Ill.

Ralph and _Flossie_ _Royer_ continue to serve in a food production project in Agadez, Niger Republic. Aug. 29 - Sept. 9, Ralph participated in the United Nations Conference on Desertification in Nairobi, Kenya, studying the problem of arable land turning to desert, and steps to prevent the process.

Carroll and _Margaret_ _Petry_, former Nigeria missionaries, spent two months this past summer working with the church in Nigeria (Ekklesiya Yan'uwa a Nijeriya). Carroll, district executive of South/Central Indiana, worked with EYN general secretary _Wasinda_ _Mshelia_ in training courses for church leaders. Margie did research in Nigerian crafts for her master's degree in art through Manchester College.

outlook

RSV marks 25th year with new edition

While the original Revised Standard Version of the Bible was completed 25 years ago, a continuing committee works at improving and enlarging upon the revision. This year, for example, the first truly ecumenical edition in English was published, the *New Oxford Annotated Bible With the Apocrypha* (see "Bible Translations," MESSENGER, September 1977, page 34). This edition encompasses all the books regarded as authoritative by the Eastern Orthodox as well as Protestant and Roman Catholic readers.

Nov. 1 to Dec. 10 is the period marked for recognition of the RSV's 25th anniversary. During its Nov. 9-11 meeting in New York City, the Governing Board of the National Council of Churches will hold a banquet commemorating the anniversary.

The RSV New Testament was published in 1946 and the RSV Old Testament in 1952 under the auspices of what is now the NCC's Division of Education and Ministry, which holds the copyright. Another new edition is scheduled for publication in the mid-1980s.

Also, this year, on Nov. 20, National Bible Sunday will be observed as part of an annual emphasis planned by the American Bible Society. The day is set aside to focus on the worldwide cause of Bible translation, publication, and distribution.

A Korean Christian reading her Bible. National Bible Sunday celebrates the ministry of the American Bible Society.

Jim Lehman, author of John Engelsinger, *works with illustrator Annalee Hultgren and wife and co-publisher Peggy Lehman.*

An unfolding novel of Brethren life

A novel with a rural Brethren setting is undergoing production as a serialized magazine in 18 monthly issues. The author and publisher is James H. Lehman, whose paperback last year on *The Old Brethren* was an anecdotal history of Brethren in the 1840s.

The novel, entitled *The History, Adventures, and Pilgrimage of John Engelsinger of Brotherstone Road,* has its setting in Lancaster County, Pa., Lehman's own boyhood home. Introduced as a youth during the 1960s, Engelsinger matures as the novel progresses; the story itself concerns the tensions created as customs of the church and community change.

Combined with Lehman in the innovative venture is his wife Peggy Anne, who is co-publisher, editor, and production manager. Known as Brotherstone Publishers and located at 450 Hoxie Avenue, Elgin, IL 60120, the Lehmans are giving full time to the work.

To move into production, Brotherstone Publishers have borrowed more than $12,000 and have estimated that they will have to reach a circulation base of 7,000 subscriptions by the end of the 18-month series. Subscription price is $15 for the complete set of 18 issues.

"The story began growing in me and with it the desire to publish it serially," Lehman explains. "Never before have I had something so unexpectedly and so powerfully take hold of me."

Lehman, 33, holds degrees from Juniata College and Bethany Theological Seminary, and his wife from New York University.

Illustrations in the monthly installments are the work of Annalee Hultgren who teaches art in the City Colleges of Chicago.

Minimum annual income urged by executives

Responding to President Carter's proposals to reform the nation's welfare system, executives of 19 church agencies in July urged the Administration to develop a welfare program "to assure all Americans an adequate annual income."

The letter from the church leaders further appealed for assistance to be provided "in a manner respectful of the dignity and integrity of each individual."

Commenting on the President's proposals for welfare reform, which were to reach Congress in August, the religious executives cautioned that the "constructive aspects" of the plan would be frustrated by the requirement that it be funded by revenues spent on such programs as food stamps, employment compensation, and housing assistance.

"If additional benefits are to be provided for some recipients," they advised, "additional monies will be necessary. Otherwise, the program will merely transfer money from some low-income people to the desperately poor. This is unjust."

In the view of the religious leaders, "the poor should be assisted by a redistribution of income and resources from upper-income groups, not from those already finding it hard to make ends meet."

Among the signers of the letter was S. Loren Bowman, general secretary of the Church of the Brethren General Board.

Tape series recounts 'Women of Faith'

Women of Faith, audio dramas of 48 American women, now is available in a tape cassette series for local church or other special use. The dramas made their debut last year on radio, and still may be scheduled in areas where they have not been previously broadcast.

One of the subjects in the ecumenically produced vignettes is Sarah Major, the first woman to preach from a Church of the Brethren pulpit. An article on her appeared as MESSENGER's cover story in April 1975.

Among others whose lives are recounted in the series are Mary Dyer, Sojourner Truth, Harriet Tubman, Lucretia Mott, Julia Ward Howe, Frances Willard, Ann Judson, Mary McLeod Bethune, Elizabeth Seton, and Anne Hutchinson. All were dynamic women who led in social reform or made marks in medicine, theology, temperance, politics, or education.

The Church of the Brethren joined with the American Baptist Churches, Christian Church, Church Women United, Episcopal Church, National Sisters Communications Service, Presbyterian Church in the US, United Methodist Church, and United Presbyterian Church in the USA in launching the series. Carole Etzler of the Presbyterian Church in the US was the producer; Lois Teach Paul of the Church of the Brethren was secretary of the planning and production committees.

The 48 dramas are recorded on four 60-minute cassettes, each cassette priced at $5.95, available from John Knox Press, 341 Ponce De Leon Avenue, Atlanta, GA 30308.

Colleges Abroad to open new center in England

Brethren Colleges Abroad will add a fourth overseas center next fall when it launches a program with St. Mary's College at Cheltenham, England, 60 miles from London.

Geared for students in education, the program will be open for courses not only at St. Mary's but five other colleges in the Cheltenham-Gloustershire area. Participants will observe firsthand programs in which the British have been pioneers in educational development, such programs as preschool education, special education, methods of elementary teaching, and the bridging of ethnic and cultural differences.

Currently 57 students are studying at three other European centers—Marburg, Germany; Strasbourg, France; and Barcelona, Spain—under Brethren Colleges Abroad. Begun in 1962, the program is sponsored by the six Brethren colleges and other cooperating colleges in the US.

Allen C. Deeter, associate dean of Manchester College, is administrative coordinator. Directors of the program for the 1977-78 academic year are Susan Witkowski, Strasbourg; James Dwyer, Marburg; and Francisco Lopez Frias, Barcelona.

Interested persons may write to Alan C. Deeter, Manchester College, North Manchester, IN 46962.

The Spirit moves us . .

by Bill Faw

"They are turned on and plugged in . . . but now will they be connected?"

Clyde Weaver had raised this question with Chalmer Faw before Chal's final presentation to the second annual Conference on the Holy Spirit, a Church of the Brethren gathering at Bowling Green, Ohio, August 18-21. Whereupon Chal laid down the final challenge to the 1,100 conferencegoers: "Pray for that connection. Our job is not to change the people back home but to witness to the power that we feel and let God do the changing."

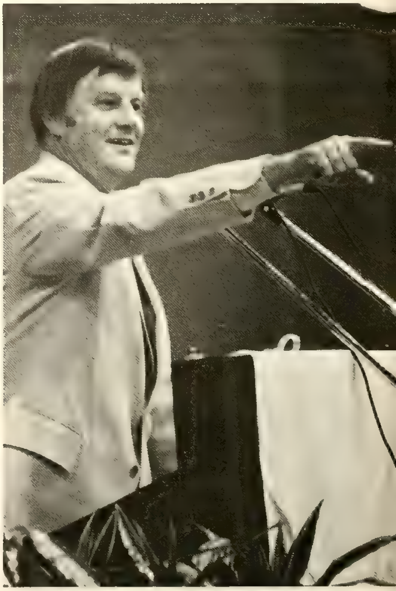
Much of what happened during the four days of worship, sermons, teachings, fellowship, and healings can be looked at with this electronic analogy in mind. The ringing sermons and invitations to commitment challenged people to *plug in* to Jesus Christ as risen Lord and powerful Savior. The crackling manifestations of the Spirit drew worshipers to *turn on* to the power of the Spirit. The teachings and workshops were to help people *tune in* the right channels and to *fine tune* a clear picture. The challenge went out for all to be the *connections* between the power and those at home who have trouble getting a clear picture on a sure word.

Plugging in. Recognizing among the participants various stages of spiritual hunger and outlooks ranging from experience to skepticism, the worship leaders offered opportunities for people to respond at various levels of commitment. The final altar call urged people from four categories to come forward in commitment: those accepting Jesus Christ for the first time; those wishing to renew that commitment after a time of being "unplugged"; those who have belief but lack power; and those who want healing or forgiveness.

The basic Christian commitment asked was to confess Jesus as the one and only "boss"; to walk each day in personal communication with the risen Jesus, seeing him as the Head of the Church. While some charismatics would define this broadly to include everyone who claims to be a Christian, others define this more narrowly and come close to saying that anyone who doesn't show gifts of the Spirit is an unbeliever. Basically the speakers affirmed (or clarified when questioned about it afterward) that there are many non-charismatics who are truly Christian because they have given their lives to Christ. However, most would add, such persons have a great experience of God's power ahead for them.

Turning on. Once plugged into Christ, participants at Bowling Green had repeated opportunities to turn on to the power of the Spirit. The chance was given after each general session to go into side rooms for prayer by counselors for baptism in the Holy Spirit. During some of the workshops leaders ministered to persons in healing, deliverances, and prayer for the Spirit. Frequent healings were pronounced and claimed in meetings, on sidewalks, in dormitories.

Glimpses of the Holy Spirit Conference: *Right: Classes were packed for teachers like Otto Zukschwerdt, whose topic was "Jesus at the Center." Below: Friday evening's main speaker for the General Session was Russ Bixler, leading Brethren charismatic. Opposite, upper: The conference symbol rises above a musical group, The Farr Family, in an evening worship. Opposite, lower: Filled with the Holy Spirit.*



The power of the Spirit was proclaimed not only as an "add on" to Christian discipleship, but also as the resource for basic evangelism. A retired Mennonite missionary compared the millions of converts gained in Brazil by charismatic missionaries to the 800 gained there by Mennonites over the same time period. The charismatic movement in the church not only warms up "left-over" refrigerated Christians, but also cooks up new converts in a way no other evangelistic effort can match.

Yet the challenge to non-charismatic Brethren is not merely to *believe* in a doctrine of the Spirit, but to *experience* the Spirit, "the living and present God in you" (Chal Faw). The challenge: "If your God is dead, an abstract concept, or a God limited by the laws of nature; and if your Jesus is only an historical figure or a moral influence, then wake up, God is alive! You can know God's power and reality in miraculous ways!"

Different speakers lamented that tongues and healing become the matter of controversy in congregations. The key sign of the

on to maturity

Spirit in one's life is to experience God as being as alive and powerful as in Jesus and in the early church. To experience this is to know that God *can* and *is* doing miraculous things in persons and in the church, *including* giving the gifts of a praise-tongue, healing, and prophecy. Those turned on should be careful not to compare themselves with others, but to compare themselves only with how they were before. Such testimonials about their own former condition should not portray the past bleaker than it was. Such exaggerations irritate non-charismatics who identify more closely with that past condition.

on
to
maturity

Tuning in. The bulk of the conference was addressed to an audience assumed to be plugged into Jesus and turned on by the Spirit. The focus therefore was on *tuning in* the right channels and *fine tuning* for a clear picture and good sound. This indeed was implied in the Conference theme, "A Teaching Ministry . . . 'Let us press on to maturity,'" and the thrust of the 18 workshops Friday and Saturday.

Channel tuning was picked up in workshops on the Old Testament, the New Testament, the centrality of Jesus, spiritual authority, living by faith, and the Kingdom of God. Fine tuning for clarity was the intent of workshops on family life, social concerns, Word-prophecies, art, alcohol, the occult and deliverance, evangelism, the priesthood of all believers, Holy Spirit manifestations, inner healing, and worship. Attenders were encouraged to attend two workshops of four sessions each, to pick up considerable depth. If one chose, however, one could take in eight separate sessions of different workshops. It was in this way that I got into most of the workshops offered.

The workshop fare was of unequal caliber. Some of the channels showed very solid biblical teaching and a probing into deep experience in the Spirit. Others of the channels showed more speculative and even questionable biblical treatment, or a more rambling narrative, or an underlining of minor points. That is all right. The Spirit does not make human teaching infallible!

Tapes of any general session or workshop or of the music may be obtained by readers. *(Write: Precision Audio, Inc., 1720 S. 13th St., Goshen, IN 46526.)* My own hope is that the planning committee will listen to the workshop tapes and seek to strengthen that part of the program in the development of future events.

From the workshops and other contacts one learns that the charismatic movement is not uniform. What some consider essential doctrine (main channeling), others regard as optional fine tuning. For instance, some charismatics stress the overarching necessity to accept the Bible as the inerrant, literal word of God. A distinct minority feel that the Bible still has full authority as a "document of the Church," as fully inspired in its writing and in its canon formation, but with the imperfections of human authorship. The former view of biblical authority was the dominant emphasis of Conference speakers, but not uniformly. The latter view is often acceptable with the more "Episcopal-Catholic-Lutheran" wing of charismatics. Both views strongly challenge a "liberal" secularizing of the Bible, with its minimizing of miracles and God's power.

Some stress prophecies of the second coming of Christ within a generation while others remain quite open as to when the kingdom might come in power. All would stress that Jesus is a risen Lord who will come to bring in his kingdom in power.

Some stress well-worked-out formulations of the division of a human being into spirit, soul, and body, while others would see less scriptural justification for that. All would stress that humans participate

(Continued on page 25)

Who is the greatest?

Read Mark 9:30-50

On the way to the cross the disciples were discussing with each other who among them was the greatest. I wonder what criteria the Twelve were using in their evaluation of greatness.

Did they play the numbers game, that more is best? The silence is broken when one of them asks, "How many people did you preach to when Jesus sent us out on the mission?" Quickly someone blurts out, "Oh, I guess there was an average of 35 each stop." Then comes the devastating reply, "Everyplace we stopped to preach and heal people, we averaged at least 75 people." We can almost see the one who first answered slide under the nearest rock.

Quick to catch on, someone decides to offer another version of who is the greatest. "How long have you known Jesus?" he asks. Without too much thought another disciple responds, "I guess it's about two years since I was first introduced to Jesus." The disciple who asked the question is quick to move in. "Do you men realize that it's been three years since Jesus first spoke to me about being a disciple. And before that John the Baptist clued me in on who He was."

Or did they play the I-had-a-better-religious-experience-than-you-did game? One of the Twelve comments, "Wouldn't it be interesting for each of us to share what he was doing when Jesus called us?" In turn each remembers that unrepeatable moment. Then comes the put down: "I was one of those miserable tax collectors. Jesus really made a difference in my life. Mine was a real conversion experience."

Do you see what is happening? Greatness is defined by putting someone else down. Such discussions do not build up faith nor foster assurance. Disciples who thought they had a good mission begin to wonder about their worth because they were outscored or somehow diminished by others who knew Jesus longer or had "greater changes" in life.

It is tough to handle our feelings when someone is always topping our best performance. When we cannot match what someone else has just shared, we may begin to feel guilty, powerless, useless. At least that's the way I feel when I get caught in this game-playing with other pastors. Even when we think we've had a good week someone has a "better week" and the air is let out of our balloon. There is no winning when we play the comparison game. Someone will always have a better experience.

It's good Jesus overheard this conversation the disciples were having about who is the greatest. His answer frees us from the guilt of underachieving and points us toward the path of true greatness.

To be great means to be a servant. Jesus said, "If any one would be first, he must be least of all and servant of all." And to demonstrate what he meant Jesus picked up a little child and held him in his arms and said, "Whoever receives one such child in my name receives me."

To be great is to be a servant to the powerless, to those who can't repay. Who will ever know if we take time to hold a baby or read to a toddler? The child has no power to persuade others what a great person we are. Most likely what will happen is that the child will cry out for more of what we're doing. Anyone knows that if we are on the way to the top in this world the last thing we want to happen is to be ambushed by a needy child who wants to be coddled and loved. Or, as Jesus suggests, are we at the top when we love a child?

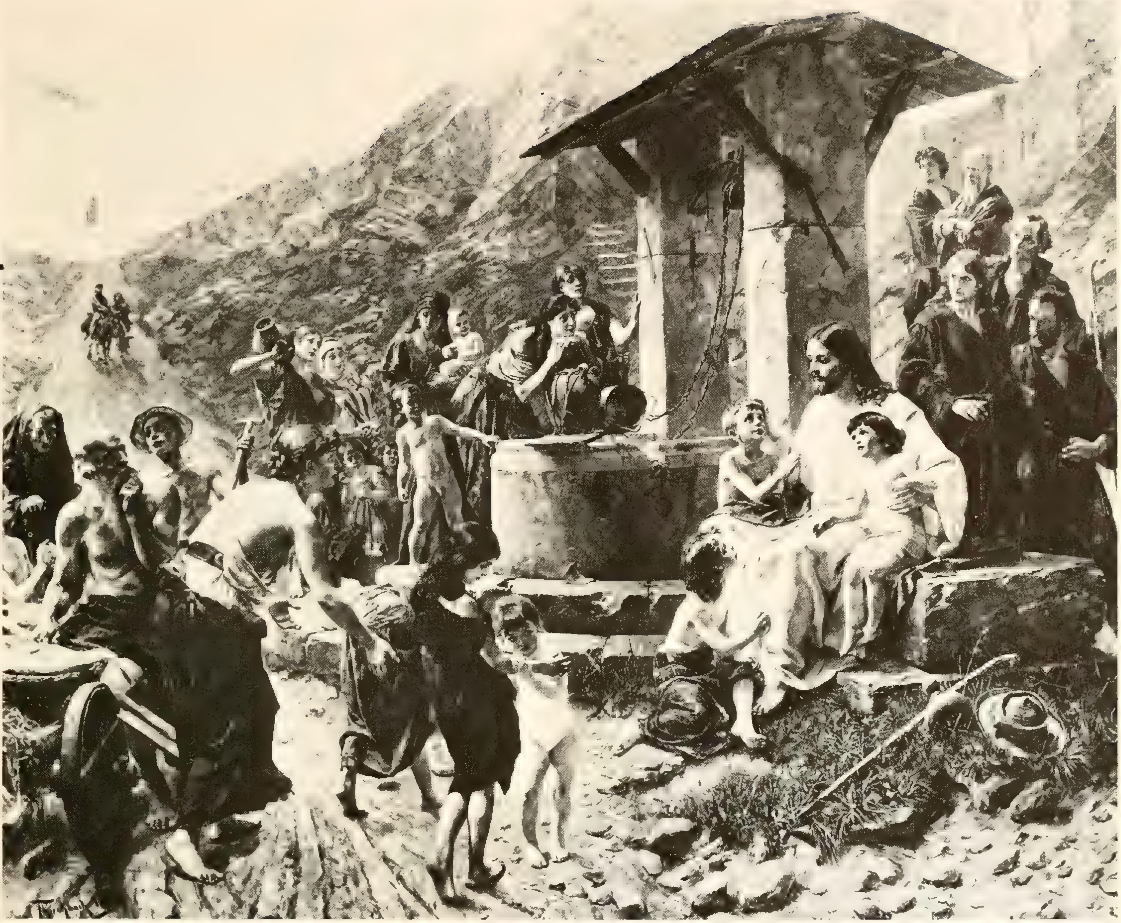
The Bible consistently reveals God taking time to listen and then acting in behalf of the powerless, forgotten people of the world. God heard the cries of the slaves in Egypt and freed them. The prophets and writers of the Psalms keep reminding us that God is interested in the downtrodden, the widow, the orphan, the stranger, the exile, the sick, the poor. God meets us when we serve the needs of these people. The great people are the servant people.

To be great means to be inclusive instead of exclusive. John, the son of Zebedee, saw a stranger casting out demons. The man was not a follower of Jesus even though he used Jesus' name. He wasn't officially a member of the Twelve but had some understanding of Jesus. He knew enough to know that Jesus was opposed to evil. John only saw a stranger, who wasn't like the Twelve, casting out demons in the name of Christ, and he tried to stop him.

Some of the saddest stories in the world concern the blindness and exclusiveness of the church. Can you remember how the Anabaptists were treated by the Protestants, how the Protestants were treated by the Catholics and vice versa, how abolitionists were treated by the slave holders? These people were doing good deeds, even though they were not part of the established church.

Jesus had words we need to hear. "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us." Jesus was always encouraging people. Instead of forbidding, Jesus helped and enabled people. Jesus saw the potential and blessed it. "Go and sin no more," he said. "You shall no longer be called Simon. You shall be called Peter." Jesus saw the heart and knew the inner yearnings which the tax collectors and fishermen and women and other common people had for the truth, for God. He loved and encouraged and applauded. That's our calling. To the degree that we are inclusive, seeing the potential of good

Being great is being like salt.



"Jesus Blessing the Little Children," by F. Kirchbach

in everyone, and encourage each one as a potential ally in the cause for Christ, to that degree we are great.

To be great is to be disciplined. To be great is to realize what is the most important thing in life and to cut away everything which distracts us from doing it. Jesus says, "If your hand causes you to sin, cut it off; it is better for you to enter life maimed than with two hands to go to hell, to the unquenchable fire." We are acquainted with the principle of amputation as practiced in the medical world. If a hand or a foot is filled with poison, poison which has the potential to kill the whole body, the decision is made to amputate the poisonous limb to save the body. This is what Jesus is talking about. When we are aware that something in our lives is poisoning our system, is upsetting our relationship with God, is disrupting our ability to be a servant, then for the sake of eternal life, we are asked to amputate that which is destroying us.

Jesus, on the way to Jerusalem, steadfastly set his face toward the cross and allowed no one or no thing to detour him. Whatever is eating away at us, destroying us, be it a bad attitude, the wandering eye of lust, the grasping hand of greed or the dragging foot of unbelief, needs be offered that we experience the power of his cleansing grace. The great people are the ones who know what is important in life and cut out that which distracts them from it.

Who is the greatest? This is not measured by how many we reach or how long we've been in the faith or how dramatic our conversion. Jesus says the great are those who are servants of all, who are inclusive in their relationships with people, and who are disciplined in their lives.

Being great is being like salt. Once placed on the food, it becomes invisible yet does its job. Can we work like that and see ourselves as the unseen flavoring in life? If we can, then we are on the way to greatness in the kingdom of God. ☐

/by L. Gene Bucher

The house that runs on the sun

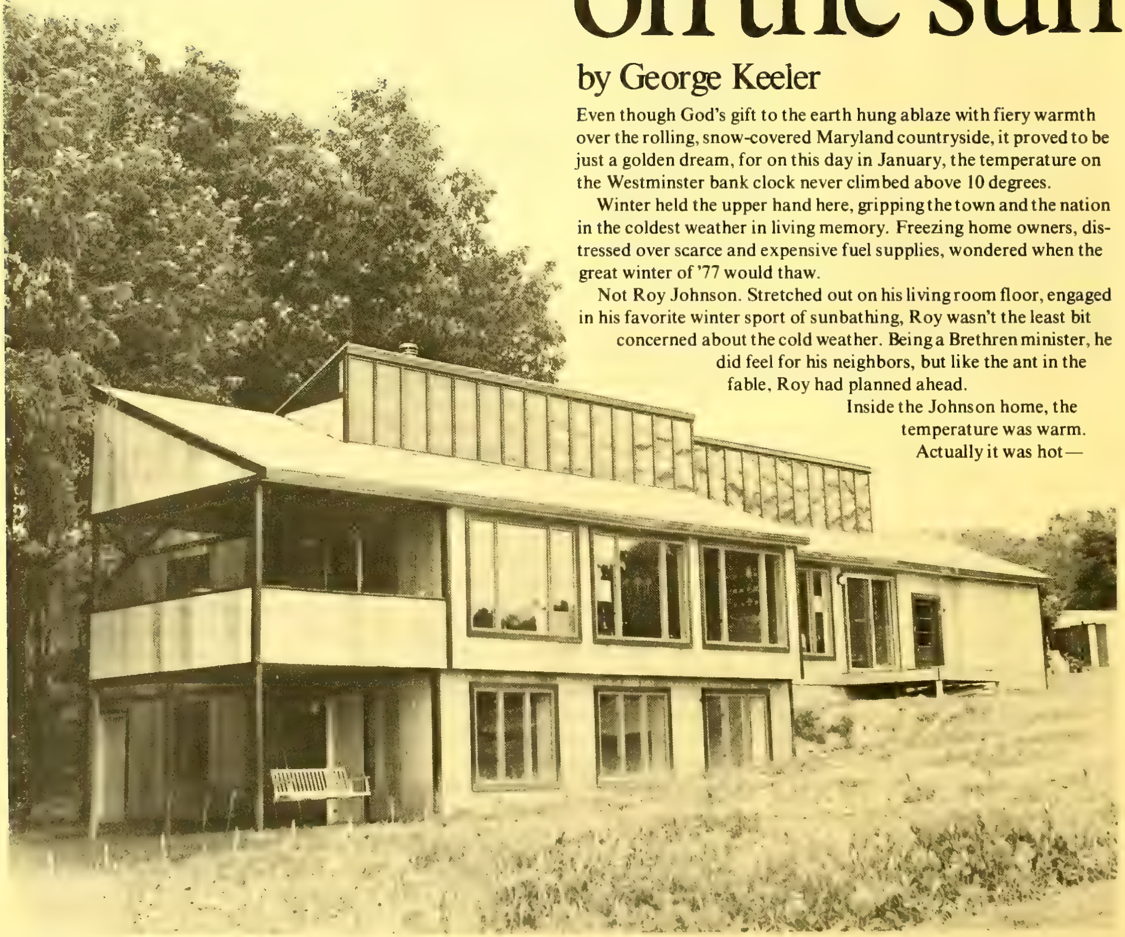
by George Keeler

Even though God's gift to the earth hung ablaze with fiery warmth over the rolling, snow-covered Maryland countryside, it proved to be just a golden dream, for on this day in January, the temperature on the Westminster bank clock never climbed above 10 degrees.

Winter held the upper hand here, gripping the town and the nation in the coldest weather in living memory. Freezing home owners, distressed over scarce and expensive fuel supplies, wondered when the great winter of '77 would thaw.

Not Roy Johnson. Stretched out on his living room floor, engaged in his favorite winter sport of sunbathing, Roy wasn't the least bit concerned about the cold weather. Being a Brethren minister, he did feel for his neighbors, but like the ant in the fable, Roy had planned ahead.

Inside the Johnson home, the temperature was warm. Actually it was hot—



Free heat in an era of fuel scarcity and rising costs? Roy Johnson's solar house is proof that energy from the sun is readily attainable.

about 87 degrees, according to the thermometer on the bookcase.

And yet the home was built without a furnace.

Roy smiles when asked how the cold spell affected his family. "Most of the time they were complaining that it was too warm. The thing that blows my mind is that the heat was *free*."

Free heat without a furnace in freezing weather? You too would smile if you owned a home like Roy's. A two-story frame house (one side nearly all glass) with large, modernly furnished rooms, four bedrooms, and an attached garage, it looks everything like the home of the future. And it is. Simply put, it is a house that runs on the sun.

Tall, handsome, with soft green eyes and a lock of sandy-colored hair falling over his forehead, Roy and his wife, Gladys, are the parents of six children, the three youngest being 14-year-old triplets.

The desire to build a solar house has been a three-year dream for Roy—a dream that was sparked into reality when the Church of the Brethren Parish Ministries Commission sponsored his attendance at a George Washington University solar seminar.

Shortly thereafter, he and Gladys started designing their own solar home, with the hope of completing it by the time he was 50 years old. Construction started in May, 1976, with Roy, Gladys, and the children doing most of the work themselves, although they hired some professional help and received many hours of volunteer labor from friends.

What's more, to prove that such a home need not be overly costly or complicated, they used "off the shelf" materials in construction. Even the components for the solar heating units were mainly comprised of common materials: ordinary window glass, brick, wood, aluminum, and black paint.

Working without a prototype, Roy emphasizes that the house was planned "for the family, by the family," in such a style that the energy requirements of the house are minimal. Multi-purpose use of space is stressed: bedrooms are placed downstairs, inside masonry walls with yards of insulation and double doors to retain heat. Several rooms are designed with dual purposes, such as the passive area which is both a living room and a dining room.

The foundation is carefully oriented to take full advantage of southwest summer breezes and to use the north woods as a windbreak in the winter. East, west, and north windows are kept at a minimum to retain heat, and a large north-facing roof is designed to lift northerly winds up over the house.

The 49-year-old minister met his deadline with two years to spare. The solar house was ready for occupancy by the Johnson family in January, 1977.

Total dollar cost of the 2,400-square-foot home was $42,760, which worked out to $17.52 per square foot. "That figure is overwhelming when you realize that the house has been estimated to be worth over $85,000 by builders who have looked at it,"exclaims Roy. "We have, with the lot, about $50,000 in the property. Our one year of hard work sure gave us substantial equity."

Designing a new home is not an entirely new thing for Roy Johnson. As a consultant in church planning and building for the American Baptist Extension Corporation (ABEC), he travels to Brethren and Baptist churches in seven mid-Atlantic states and Washington, D.C.

Not surprisingly, one of his latest campaigns is to heat those often drafty churches with solar energy. Already he has recommended that several use the free benefits afforded by the sun. One Church of the Brethren congregation, Happy Corner near Dayton, Ohio, has decided to go solar if feasible.

Before entering the Brethren ministry, Roy was a student for two years at the Massachusetts Institute of Technology. "I didn't like the emphasis on technology without regard for values," says Roy. "Now, I'm finding there is a definite relationship between technology and Christianity. The do-it-yourself movement is part of returning to the simple life."

It was while Roy was a student at North Central Evangelical Theological Seminary

Roy and Gladys Johnson enjoy showing the curious through their solar house. Aside from the solar heating and cooling system, it is much like other conventional modern types. The total dollar cost of the 2,400-square-foot house was $42,760. Builders have since estimated its worth well over $85,000.

in Naperville, Ill., that he met Gladys. At that time, she was working in the Church of the Brethren General Offices in Elgin as a secretary. "Gladys converted me to the Church of the Brethren and I spent my last year of theological training at Bethany."

Since that time, Roy has been pastor of three different Brethren congregations, plus a stint as campus minister for Elizabethtown College before taking his present assignment with ABEC in 1976.

Described as "very simple and strikingly successful" by many who visit, Roy's solar house is heated by the sun both actively and passively. Here's how those systems work:

Situated on the 50,000-square-foot lot so that the long axis of the house is east and west, the entire south wall consists of 38 feet by 6 feet (230 square feet) of insulated windows, making up what is termed the passive system. More than providing a view of the surrounding hilly farmland, the windows are collectors of sunlight, warming the living room/dining room areas.

When that heat is sufficient—Roy has a thermometer in the living room to tell—he merely flicks a switch that starts a fan blowing the heat to other areas of the house. At night, the masonry inner walls radiate back the heat they've absorbed by day.

If that isn't enough warmth, 270 square feet of vertical hot air collectors, painted black, on the 54-foot length of the roof heat the air that passes over them and send it to a storage bin containing 12 tons of rock.

These rocks retain the heat for up to two days, and during the night, a thermostat controls a blower that sends the stored hot air circulating through the home. "It's like having a central heating system without the fire," comments Roy.

Radiant solar energy becomes heat when it strikes a blackened surface—even on a freezing winter day. Direct or moderately filtered sunlight can raise the temperature of a solar collector to well over 100 degrees. This is the point of an active system: to use specialized hardware powered by a little mechanical (electric) energy to gather and carry heat away to storage until needed. Roy's storage bin often reaches 120 degrees or more.

This fall he is planning to install water collector heating units on the roof of his house. These units will work like the air collectors, with the obvious difference that water instead of air will be heated as it passes over the painted surface. He hopes to preheat all his domestic hot water this way.

If you think that Roy has something just short of an inferno in the summer, you're wrong. The solar house is designed to stay cool during the hot months. Insulation and translucent styrofoam shutters over the windows aid in the effort. Masonry walls retain cold as well as heat. The south windows are angled to capture the maximum amount of sunlight in the winter and only a minimum amount in the summer. "We average only two degrees higher in the summer than any other season of the year," says Roy.

Upper left: Roy shows the type of rocks used in the bin for heat storage. The 12 tons of rock retain heat for up to two days. Above: Heavy insulation is part of the secret of solar house success. Right: A diagram shows how solar heat is collected, passes through ducts to circulate through the house or be stored. Dampers and blowers control the air flow.

What is life like in a solar house?

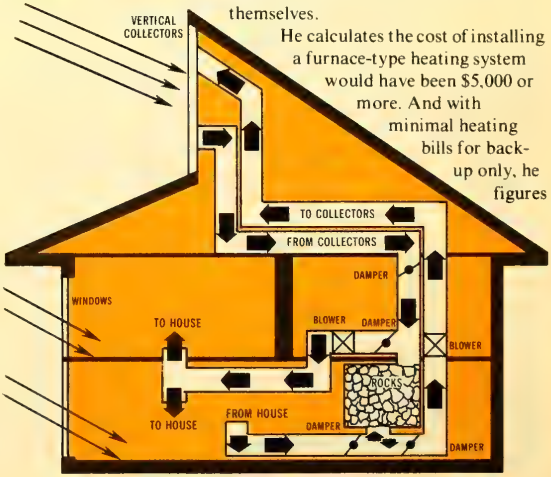
Living in a solar house is similar to living outside. Roy explains, "One must accept the natural flow of energy, the natural rising and falling of temperature throughout the day. It is psychologically good to go through these changes—it breaks the monotony and puts you in harmony with the environment."

The sun, for all its power and versatility, has a flaw—its rays reach us only half the time under the best of circumstances and it suffers from unscheduled outages from the capricious passage of clouds. However, solar collectors still function, albeit at somewhat less intensity, during cloudy periods, as Roy will attest to—"I've really been amazed. I'll be sitting here watching it snow and still be getting free heat."

But several days of dense overcast can require supplemental heat. To insure a continual supply of heat, the Johnsons have two wood-burning Franklin stoves and electric baseboards as back-up systems.

Roy estimates the entire solar system cost less than $5,000 to install, including the two stoves, back-up electric baseboards, special windows, extensive brick work inside the home to retain heat, the solar panels, and hot air collectors. The cost is low because the Johnsons assembled the solar collectors themselves.

He calculates the cost of installing a furnace-type heating system would have been $5,000 or more. And with minimal heating bills for back-up only, he figures



will pay for the solar systems initial cost within six years.

The Johnsons estimate that their solar and wood stoves have provided close to 100 percent of their heating load. And with the solar water pre-heat system installed, they expect to receive an electric bill of "about $25 a month." Thus, their total annual energy costs should be around $300 in an area where electrical energy costs over four cents per kilowatt hour.

Houses like the Johnsons' are a bright light at the end of a very dark tunnel. The facts are simple. We need energy to survive and we are presently running out of nearly all our known resources.

Americans use energy at approximately six times the world rate—but do we ever pay for the privilege! Energy costs are predicted to double in six years, triple in ten. Known supplies of oil will last from 15 to 30 years. Coal will be with us for a longer period of time—up to 200 years. But coal brings with it other problems: mine safety, strip mining, acid waste, and air pollution. Electricity is dependent upon other sources of energy.

"Industrial mankind can be likened to the behavior of irresponsible tenants in a rented house," says Roy. "In effect, we've been burning up the furniture, woodwork, and food supplies to keep the place warm because we've been too lazy to figure out how to work the central heating. But now that the system has been figured out, it's only a matter of time before solar energy will be used in earnest."

Of all the exotic alternatives to increasingly scarce and expensive fossil fuels, none is as inviting as the prospect of trapping the perpetual flood of energy that pours down from the sun. The potential is mind-boggling. Consider this:

Just one day of sunlight on the surface of Lake Erie, if it could be collected, would equal all the energy consumed by Americans in one year.

The sun, after all, is the earth's basic source of energy. It is the solar energy stored inside oil, natural gas, and coal that makes them valuable as fuels. Even such superficially unrelated technologies as wind generators are derivatives of solar power. It is the sun that causes the wind to blow—or more precisely, the uneven absorption of the sun's heat by the atmosphere.

The sun doesn't pollute or otherwise endanger the environment. It creates no dangerous waste products such as plutonium. It won't run out for a few billion years. It can't be embargoed by the Arabs. So why has it taken us so long to discover the sun?

The Johnson family basks in solar warmth in their spacious living room. Floor-to-ceiling windows form one whole wall, affording the house much of its supply of heat.

One very probable reason is the massive commitment of dollars and scientists made after World War II to the development of nuclear energy, a commitment that in retrospect appears to have been made partly from guilt over having unleashed the atom for destructive purposes. "If sunbeams were weapons of war, we would have had solar energy centuries ago," chemist George Porter has observed.

Actually sunbeams have been used as weapons of war as early as 214 B.C. by the Greek scientist Archimedes. According to Lucian, Plutarch, and other ancient writers, Archimedes instructed Greek soldiers to line up on the walls of his home town, Syracuse, and focus their highly polished metal shields on an invading Roman fleet of ships. As the legend goes, in a matter of moments, the Roman wood and canvas galleys burst into flames.

Don't scoff. The experiment was duplicated recently by Ioannis Sakkas, an engineer formerly with the Greek state power corporation and an expert on solar energy. To test his assumptions, Sakkas ordered the construction of dozens of large flat mirrors covered with a thin reflecting sheet of polished copper. The Greek navy provided the men, the site, and the target: a wooden rowboat with a plywood silhouette of a Roman galley attached to one side. When all was ready, the 70 mirror-bearing sailors lined up on the pier and directed the reflected sunlight on the rowboat 160 feet off shore. The rowboat began smoking within two seconds and presto! burst into flames shortly thereafter.

According to a survey published by William A. Shurcliff, a research fellow at Harvard University, there are now 319 completed solar buildings in the world with 286 of them in the United States. In 1973 there were only 33 such houses in the United States. The number then doubled every year with 64 in 1974, 140 in 1975, and 286 last year. Shurcliff's census includes a solar church, a solar fire station, a solar college with 3,500 students, a solar bank, and Roy Johnson's solar house.

"In five years, no one will build a structure without considering solar heating as an alternative," says Roy. "As of now, everyone is asking about it. Unfortunately there are few builders familiar enough with solar construction techniques. Even banks are reluctant to loan money toward solar houses. I am grateful that the Church of the Brethren General Board granted the mortgage on my home."

Building a solar home was just one of Roy's goals. He is also interested in corporate living. "Living in a community atmosphere will enable a group to have all kinds of energy-saving devices not practical for one family, such as a community-owned power plant and a waste recycler."

"It truly would be a way to approach the simple life," remarks Roy. But before that becomes reality, he has a more immediate project: building another solar house near Westminster.

"We live under the illusion that technology will solve everything," concludes Roy. "It's like persons who are overweight but keep on eating, hoping someone will invent a pill to make them slim. The answer, of course, is to stop eating so much." ☐

Our home is a caring community

Enjoying their "caring community" home are condominiummates (from the left) Harold and Bunny Schultz, Dorothy Resseguie, Wilmer and Jeanette Tolle, and Clyde Resseguie.

by Jeanette Tolle

When we arrived home after a 15-hour drive straight through from Annual Conference in Richmond, one set of condominiummates was out in the front yard watering flowers and lawn. As soon as they saw us round the alley toward the garage, they were on hand to carry our luggage to our apartment upstairs. They had opened our apartment earlier in the day to let the cool breezes air it out. They had picked from our common garden beans and peas which they put in the refrigerator for us. Had we not already eaten, they would have fixed us a Sunday night snack. We talked, unpacked and unwound from the day's long ride. We caught up on news of our other two condominiummates before Bunny and Harold left us to read our mail and retire for the night.

Just a few years ago home to us was a four-bedroom, three-bathroom large ranch house on a third of an acre in a South Bend suburb. It was just right for five children, foreign exchange students, and miscellaneous others who have lived with us at various times. Then one summer, after our youngest daughter had been away to college and was working away from home during the summer, we had to hire house-sitters before we could leave the United States on vacation. That reawakened us to a fact that we had been previously discussing. With our children all away from home it was not very good stewardship of space, time, or money for us to continue living in so large a home.

We mentioned this to our friends when they visited us one night. It so happened they had been discussing this same situation with others on a separate occasion. In short order three couples of us began sharing ideas about the future we envisioned. A fourth couple joined us when we became definite about building a condominium complex for just the four couples.

All four couples were in similar circumstances. Our children were all grown and away from home. All eight of us were working at the time, but we were looking forward to our retirement years. We decided we wanted to settle in South Bend where our friends, churches, and surroundings would be familiar. We wanted to locate in an aesthetically pleasing spot, but a place where we wouldn't feel hemmed in. The place needed to be close to bus lines, to doctors, to hospital, to grocery, and within reasonable access of cultural programs and recreational facilities. We were planning ahead to the time when each couple may have but a single car.

For over a year the four couples met regularly to discuss exactly what we wanted in our retirement condominium, to choose a location for it, to organize ourselves legally, and to hire an architect. During all of these meetings we cemented our friendships and asked God's guidance.

Within a year each couple pooled sufficient money with the three other couples to hire a contractor and daringly break ground in a wooded lot adjacent to a school playground and across the street from the St. Joseph River. It was a very risky business. Building loans were hard to get in 1974. As the cost of building soared one couple felt the squeeze and dropped out. The remaining three couples assumed the financial responsibility and plunged ahead with our dream. (Another couple joined us for awhile, then opted for country living).

At long-last the building was constructed—a beautiful, practical structure. One of the couples moved in as soon as we could paint and finish off the inside of their apartment. The other two couples put our houses up for sale, while we continued to work and finish off the inside of our apartments.

The reality of the change in life-style hit me like a ton of bricks when our house sold and I began to comprehend that I must reduce my possessions until they would fit into apartment quarters. In this transition period I learned several things about myself: that I had become attached to that with which I had lived, that it is easier to make up your mind to change logically than to experience it emotionally, and that I had a lot of pride tied to my former life-style. It would not be easy for me to grant others the freedom to modify my independent living style in order to insure the benefits of this living to all involved.

With personal misgivings and an understanding husband who allowed me to express my doubts and exhibit my fears, I made the move amid chaos. The condominium wasn't completely finished. I had brought more furniture and accumulated "valuable junk" than my apartment could hold. I was physically, mentally, and emotionally exhausted from the garage sale and the moving detail.

The first few months of life in the new quarters were a "mixed bag." There were innumerable group meetings to decide details that always come into the picture on a last minute basis. There was always more to do than I could accomplish while going to work each day. The financing of the fourth apartment, which the original three couples had not bargained for in the beginning, weighed heavily on us. And the responsibility of finding a fourth couple with a similar life-style proved to be cause for great concern. Eventually, they found us and we clicked on the spot. They turned out to be old friends of ours and known to the other couples. It was as if they were meant to be a part of the complex.

Now, as I look over our two years of living in this condominium it is hard to remember the anxiety the adventure caused all of us. Just yesterday the last couple to join our group stopped in the blistering heat on their way home from their lake cottage and picked enough blueberries for all of us to have some for our individual freezers. They waved off our thank-yous with the reminder that we tend the common garden and they share in the produce.

The sharing concept is also included in our building structure. We have a community laundry and workshop. Last night two couples of us used the huge common room on the lower level with its complete attached kitchen to entertain 26 United Nations Association people to an Oriental dinner. Next week a third couple will use not only the community room, while their children and grandchildren are present, but also the community guest bedroom and bath that were planned for just such times.

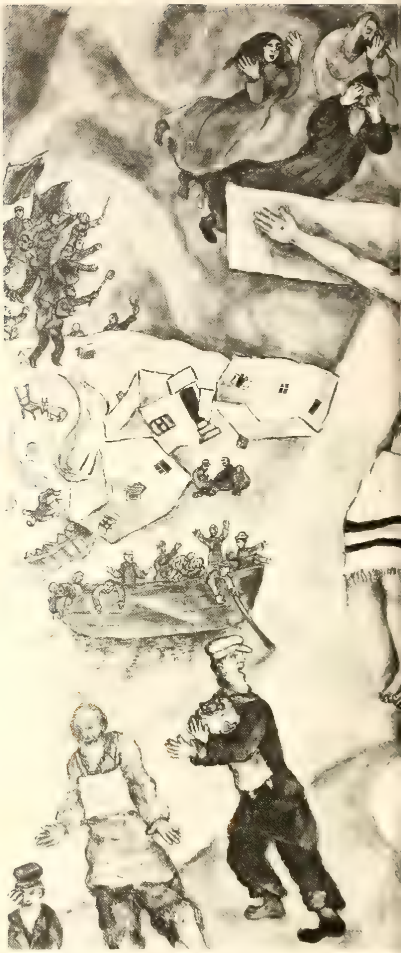
The facility was planned for the future. We installed stair-glides that will carry a person from first to second floor and from the first floor to the lower level. Currently, our elderly guests or our incapacitated friends are the main users; but we are aware that we may find the steps a burden as we grow older.

Of course, among eight persons there are bound to be differences of opinion. So far we have been willing to wait for a concensus before acting on any important business. The beauty of the situation is that we are all growing in our ability to share and care. The sinking feeling that frequently comes with getting older and feeling lonely has been eased by our camaraderie. We are stimulated to work and play in new and creative ways by the encouragement of our housemates. Yet, when we desire it, we can go to our own apartments for complete privacy.

I heartily recommend, as one type of lifestyle, owning one's own condominium in a caring community situation. ☐

Above: Each couple has a separate apartment. Shared in common are a laundry, workshop, family room with attached kitchen, and a guest bedroom and bath.

Left: Bunny and Dorothy arrange for a "family" meal in the common room in the basement. Outside, Clyde and Harold put away their canoe, which they use on the St. Joseph River.



CHAGALL:
Prophet for our times

by Linda Faw Neher

People are living in fear, cities are being bombed, and thousands of Jews are being killed every day. An energetic, elfin-faced man clings close to his radio, trying to catch every shred of news about his people.

Having taken refuge in the United States, Marc Chagall feels that he is a man without a country. As a voice interrupts the radio program with the latest news, Chagall's mind drifts back over the past 50 years. He recalls his "Fiddler on the Roof" background and his having to leave his native Russia. From early childhood, he has sensed that he was meant to accomplish something extraordinary.

Strange, that he should feel so destined, for as a boy he was inept at almost everything. His only talent seemed to be his ability to draw. Yet, with this was an amazing perception of the totality of life, in which the mystical interpenetrated the world of the senses, creating a new and more inclusive grasp of reality. Even from childhood he had developed in his art a unique symbolism with which to express it.

As a Jew in czarist Russia, he was under severe restrictions, and then, under the communists, found he was still not free to follow his vision. As a prophet whose message could not be suppressed, he felt the need to seek a freer environment. France seemed like the ideal place. There his unique gifts blossomed and he was fast becoming one of the leading artists of the 20th century. Then came World War II and France itself fell to the Nazis. This time Chagall was forced to flee Europe. But even in the United States he could not escape loneliness and a deep sense of the horrors of war.

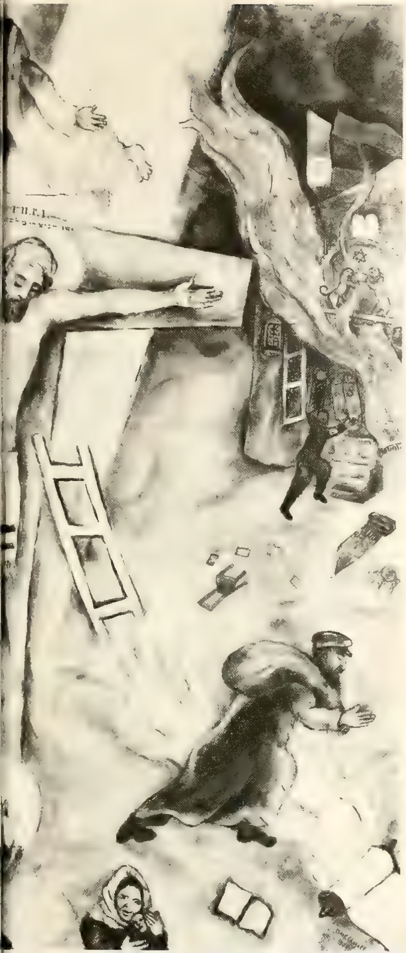
He found himself returning vigorously once again to painting. He felt the need to express his agony with the same intensity as he had formerly expressed his joy. His heart filled with grief, he produced a series of very large paintings depicting the sufferings caused by war. One of these works, the "White Crucifixion" grew out of this experience. In this painting we see evidence of his highly symbolic expression. Burning houses and people in flight appear in a free arrangement emancipated from the customary visual context. In the midst of this turmoil and destruction we find the dominant figure of the crucifixion. Christ on the cross has become free from this earth. He is the very center of this painting, holding the torn and tattered world together in a powerful beam of light which connects him with God.

The interesting fact is that throughout his career Chagall often used the theme of Christ and the crucifixion. In a sense, there was a certain ethnic and historical affinity, since Jesus himself was a Jew. Chagall does not share the full Christian doctrine of Christ as Son of God, but understands him rather as the man who possesses the most profound comprehension of life. In this he anticipated the trend among Jewish scholars of the last two decades, of recognizing Jesus as a true spiritual brother.

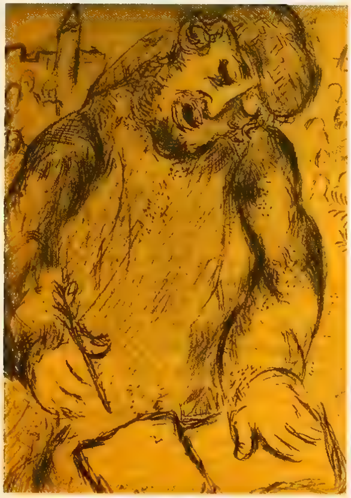
After the war, Chagall returned to France, where he continues to live today. He is now recognized as one of the greatest biblical artists of this century. The stories of the Bible had been familiar to him since childhood. These stories were not merely events which happened centuries ago, but Abraham, Isaac, and Jacob seemed almost as real to him as his own grandfather. For, to the Jewish people, these Bible stories are more than history. They are their "Roots."

Chagall's own tradition, the Hasidic, is well known to us through the novels of Chaim Potok. The spirit of these people is one of the rich sources of Chagall's art, although he was not bound to any movement or sect.

In the last 20 years Chagall's biblical emphasis has been beautifully expressed in numerous stained glass windows in worship settings. The radiance of these transparent pictures gives the beholder an



Left: "White Crucifixion," a depiction of Christ in a tattered world, was a product of Chagall's grief over World War II horrors. Below: Chagall surrounded by French children. At 90 he still paints 12 hours each day.



Left: "Ezra the Scribe." For Chagall and the Jewish people Bible stories are more than just history; they are their "Roots."

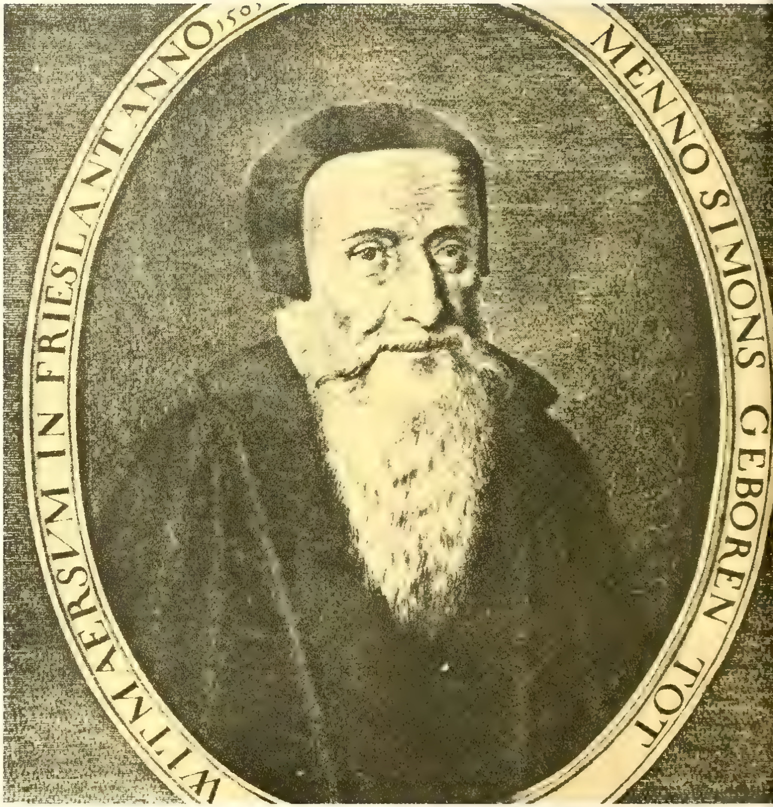
almost physical thrill as part of the spiritual experience.

There are reasons why we Brethren should take notice of this modern prophet, Historically, we, too, came out of persecution in Europe and found refuge in a new land. Chagall places Christ in the center of his painting; and, we Brethren are called back to our heritage of bringing life into focus upon Christ and the New Testament. Even more profoundly we are challenged by Chagall to discover the totality of life as the spiritual permeates and gives new meaning to all physical existence.

On July 7 this year Marc Chagall celebrated his 90th birthday. The world has given him wide acclaim in its news media. There have been special celebrations in major art centers, both retrospective shows and dedications of newly produced works. Chagall is the most celebrated living artist today—a prophet living in our midst! ☐

NEW CALL TO PEACEMAKING

Who are



Menno Simons (1496-1561) was a Catholic priest before he joined the Anabaptists in the Netherlands in 1536. From his name his followers were labeled the "Mennonites."

A special two-year thrust by Brethren, Friends, and Mennonites, "New Call to Peacemaking" aims to get the peace message of the gospel before every congregation and every individual member of the three participating churches. This article introduces Brethren to the Mennonites.

by John L. Ruth

Until recent decades, an observer would have been justified in perceiving American Mennonites as an ethnic as well as a religious family. Of either Swiss-German or Holland Dutch (via Russian) origins, they developed a quiescent conservatism that stood quite in contrast to the radical birth of the "Anabaptist movement" of the Protestant Reformation era. Their Christian "charter"—a four-and-a-half-century-old covenant—was a spiritual one, but they also seemed set apart sociologically.

Particularly the Swiss-Germans, who had spread from Pennsylvania across the North American continent, became visibly identifiable in their scattered communities. They changed their ways more slowly than most other Americans: they kept their Old World language and their 18th century clothing styles longer, were undeviatingly rural, helped each other financially, and resisted the individualism that came with technological and urban "progress."

They also were noteworthy for their bountiful farms: in America they, as the meek, had inherited the best earth by being there when it was parcelled out (the Native American having been removed by treaty or army), and by employing an uncanny inherited ability to smell good soil. And wherever their original teaching held, they refused to participate in war.

In the middle of the 19th century, Mennonites here and there began to call for less tradition and more gospel, fewer prohibitions and more involvement in the surrounding culture. Others fearing the loss of identity, reacted by trying to stop the clock of cultural evolution dead in their time. Some were conscience-called to do mission work. Still others came in late immigrations (1870s, 1920s) from Russia, already divided along traditional versus revivalistic lines.

As a result of all these developments, the Mennonite picture today presents a spectrum ranging from "Old Order" to Americanized, culturally invisible Men-

the Mennonites?

nonites, and in the middle is the main mass which is just now very much in the process of deciding how to bring its heritage to bear in the modern scene.

If we include the conservative Amish and the communal Hutterians, the total of Mennonite-related people in North America exceeds 300,000. They are scattered from Texas to Quebec, and from British Columbia to Florida. They are divided among some two dozen sub-denominations, two-thirds of which belong to three groups: the "Old" Mennonites, often called simply, The Mennonite Church; the General Conference Mennonite Church; and the Mennonite Brethren Church. The Brethren in Christ Church relates to Mennonites through Mennonite Central Committee. And now, as a result of mission outreach beginning in the later 19th century (as well as the in-thrust of the cities), our once solidly ethnic ranks have been thrown open to people of all heritages, including Native American, Black, Chicano, Puerto Rican, Jewish, and others. Their coming has created in our fellowship the kind of "problems" a growing church ought to have, as did the first church in Antioch.

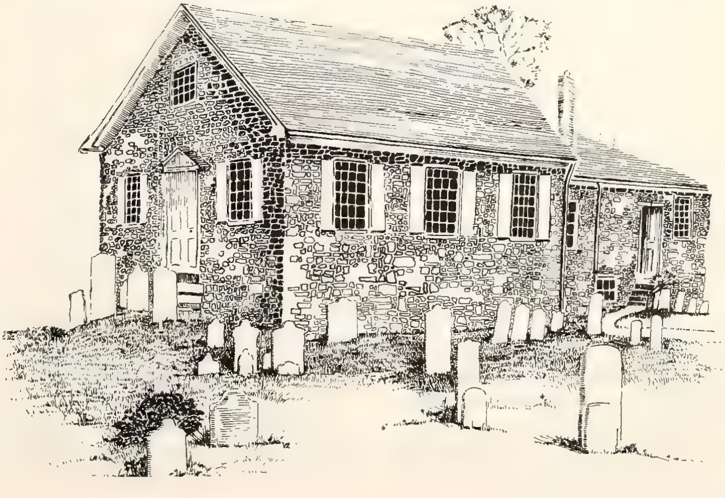
While I was growing up in a rural Mennonite community 30 miles north of Philadelphia in the 1930s, I observed that our fellowship seemed to have a special relationship with two other kinds of Christians: Dunkers and Quakers. I didn't realize then that all three of these groups had their American beginnings in or very near to Philadelphia. What intrigued me about the Dunkers (Brethren) was that they (at least the elderly people) dressed in plain, old-fashioned clothing as we did (though now both we and they have changed), and that they were allowed to lead singing and even "take communion" in our services. There was a special phrase to cover this phenomenon: they were "of like precious faith."

What element in the Brethren "faith" was "like" our own "precious" one? Basically, it was their understanding that a Christian *walks* in the way of Christ's cross as well as *believes* in it. When World War II came along, although a considerable percentage of our Brethren neighbors joined the armed forces, the teaching of the older, "plain" folks remained strong: settling human problems by violence was a regression to pre-Christian mores; and, as obedient disciples of Christ, Christians had to use his, rather than the world's methods.

As the war dragged on, and our boys reported back from conscientious objector camps, we found that they met many Quakers there. In fact, I soon learned, when our Mennonite leaders went to Washington they were met and helped by Quakers who were old hands at expressing themselves to government officials on these topics, and who had an air of optimism about the possibilities of the world's understanding the logic of "peace" that we couldn't share. They called themselves pacifists, while we preferred the term "nonresistance." But despite differing emphases, there was a definite depth-fellowship that arose from our mutual understanding that Jesus Christ gives us a peace "not as the world." It then seemed natural for me to learn that our jealously guarded Mennonite pulpits had traditionally been "open" to our Quaker friends as well as the Brethren for several centuries.

We never became as rich or sophisticated as the Philadelphia Friends, nor as enthusiastic and evangelistic as the Brethren once were. After the Quakers and most of the Brethren had largely given up on "plain clothes," many Mennonites held on for decades longer. Even now, though an eloquent leader has recently pronounced the Mennonite cultural "separatist" model "dead," there are perhaps 100,000 Anabaptist-Mennonite-related souls in North America for whom it is vigorously normative, even in clothing. However, there are also Mennonite industrial entrepreneurs, artists, university professors, and, in such a metropolis as

Germantown Meetinghouse is the oldest (1770) Mennonite church in continuous use in North America. The look-alike, oldest Brethren church nearby was built the same year.



Winnipeg, Manitoba, almost 20,000 urban Mennonite citizens.

Each of our main sub-groupings has its college(s), its headquarters, its periodicals, its archives, its mission organization. We have also established dozens of elementary and high schools across the continent, as well as mental health centers and retirement homes. These are primarily 20th century developments, but by driving west from eastern Pennsylvania along the "Lincoln Highway" (Route 30), you can still see the traditional Mennonite farms on either side, deep into the Midwest. Long ago, too, relatives of these people settled in Virginia, Ontario, or Kansas.

Where church life among these groups has become too lifeless in traditional formalism, revival movements have created the Mennonite Brethren, now prominent in such areas as Kansas, Nebraska, or Manitoba, and "charismatic" fellowships. Where the quietistic tradition has retained sufficient spiritual nourishment to maintain community, in a wide band from Philadelphia toward Iowa, bonnets and even buggies make the identity dramatically visual. Where the emphasis is on noncultural expression of faith, the "General Conference" or other more "liberal" groups prevail. Yet one almost despairs while making such generalizations, as important exceptions come immediately to mind. For instance, an inner-city black church, with foot-stomping soul music, may also be part of the Mennonite family. And to further enrich the picture, a considerable fraction of the worldwide Mennonite fellowship—perhaps a third—is non-Caucasian, in Africa, Asia, and Latin America.

What thread of identity stretches all the way from such diverse groups as the bearded, horse-drawn Amish (a conservative wing deriving from a 1693 division of Swiss Mennonites) to urban communes, or intellectuals who carry the name Mennonite into professional settings?

One memorably phrased answer to this question was offered in terms of "the Anabaptist vision" we inherit from our European ancestors, as defined by historian Harold S. Bender in the late 1940s: Christianity is "discipleship"; the church is a "brotherhood"; the Christian ethic is based on radical "love." This formulation spoke powerfully to us as we were jolted by the seismic, technological 20th century into a rediscovery of our spiritual roots. Though in recent years its simplicity has been questioned, nothing has focused our identity and vocation as a people more powerfully. But now a variety of voices are calling for a further understanding and copying of Jesus as he "spoke to" power; they are reminding us that he not only *gave himself up* at the cross "nonresistantly"—he also *confronted* the powers of evil. The political and economic structures of his society were called to account by the in-breaking kingdom he declared.

Bender's formulation came in the same era when we were discovering that the one element in our identity that ran deeply enough to allow our "57 varieties" to work in a common organization was a compulsion to help victims of war or natural disaster, especially if they were some kind of Mennonites. Linked to this was a need to cooperate, along with Brethren and Quakers, in helping our young men who were conscientious objectors in wartime, and in offering a testimony against hatred and injustice even in times of "peace." Perhaps centuries of European persecution and second-class citizenship had made us apt to identify with oppressed people, even while immense new wealth threatened to desensitize us to the downtrodden. The organization which expressed these concerns acquired the name "Mennonite Central Committee," with echoes of a similar name among Friends. It has proven to be a vital clearinghouse of concerns, sending out relief workers, food and blankets "in the name of Christ," or reminders of biblical perspective to those who wield political power.

This suggests another key element in our makeup: an intense interest in the Bible, "God's word written." A fresh encounter with Scripture led to our original formulation as a people. Ever since, we have felt that there is no substitute, in the life of the church, for a close and continuous consulting of the Bible's unfolding message. The Bible has always seemed holy, contemporary, and vital to our preaching and mutual decision-making. It keeps our values from becoming vague. We do not regard Jesus' teaching, as in "the Sermon on the Mount," merely as a noble ideal, or as an ethic for a spectacular future Millennium, given us to keep up our spirits while we wait for God to bring it in over our heads. We accept it as a picture of formative behavior in the kingdom which, as Christ's words seem to make clear, is already "at hand." Such has been our heritage, though in the 20th century we have been occasionally trapped in the borrowed polarities of "personal salvation" versus salvationless humanism, grace versus good works.

We soon find ourselves asking how we can give, as someone has recently put it, "specific help with specific skills." We would rather grab a shovel or teach agriculture than theorize in a seminar. This practicality has turned the name "Mennonite" into a verb in conversations among ourselves. When we travel across the country, we have a tradition of "Mennoniting it"—staying in each others' houses. We try to personalize the secular concept of "insurance" by setting it up as "mutual aid" within our covenant fellowship, and asking those who have more than enough to send in voluntary supplements to their "assessments," so that poorer families (poorer in this world's goods, but not in spirituality) can also participate. Not everyone opts for these arrangements.

To paraphrase an oft-quoted statement of an early Anabaptist, we believe that nobody can know Christ who doesn't "follow him in life"—that is, in the actual personal and social dynamics of economics, geography, politics. At the same time, we are under no illusion that our trust may be placed in anything but God's grace.

We are changing, alas and hurrah! Some of our meetinghouses have begun to look Gothic, and some of our traditionally quiet (and bored) people are raising their hands and shouting Hallelujah. Some of us mourn the loss of identity, and some celebrate the demise of legalism. Many, of all ages, are plugging quietly away at the sharp frontiers of human lostness and hurt. All join in the confession, "Jesus is Lord!" and in a commitment to continue his incarnation in our personalities and communities, until the Kingdom of God comes in its full glory, in God's own good time. ☐

THE SPIRIT MOVES US/from page 11

in a spiritual world that vastly transcends that which is "seen."

Some like singers who strum instruments while talking theatrical revival-style prophecy and marching in the aisles, while others prefer more low-key, quiet expression of praise. All feel moved to offer prayer and praise in new freedom and joy.

Perhaps a homey way of distinguishing a charismatic from a non-charismatic is that a non-charismatic would consider the Revelation 7 concept of spending eternity in heaven praising God as being frightfully boring, while a charismatic would feel that to be the fulfillment of joy.

Connection. Before departing for home the participants were challenged to make connection with others in their churches. The primary thrust was to return there and witness positively to the mighty deeds the Lord does in their midst. And while the charismatic accepts that all who give their lives to Christ and walk in faith are Christian, there is concern that unless they experience a unique spiritual power, they miss much of the power and joy and guidance that God offers.

Thus the movement challenges even those persons who "know the Lord" to discover the experience of direct daily guidance, of a life in praise and prayer, of the power that can come to persons and congregations through tongues, healing, and prophecy.

A second thrust for "connection" is to go back in dialogue and love, to love those who disagree, to tithe and participate fully in churches, even if division seems real.

A third thrust that was heard was for the participants to go back and as their congregation faces pastoral change to seek out charismatic pastors, and where necessary, to persuade district executives not to block such placements.

A fourth thrust was for charismatics to stand firm in spite of criticism. Speakers cited examples of divisive charges and actions made against charismatics. Those under fire were urged to "listen to God, not men." This was not a major thrust—less than last year. The most outspoken leaders have received a lot of criticism, for they have stirred up a lot. There are lingering hurts on both sides that need further reconciliation. I sense a growing concern of leaders on both sides to communicate and to listen to the admonitions of the others.

Prayer circles typified the beginning of class sessions at the Holy Spirit Conference.

On to maturity. From my own experience in a charismatic congregation, in which all members feel and affirm the specific leading and power of the Spirit, but different persons are given different gifts (not all having the gift of "tongues"), and these for the upbuilding of the congregation—from this experience I have a vision for the Church of the Brethren. This vision contains several features: That

1) each Brethren hear the call to the full laying down of life to the risen Lord and brothers and sisters in the congregation,

2) all pastors preach the "full gospel" of both the power of the Spirit and the call to discipleship in all areas of life,

3) congregations open themselves to experience worship as described in the Book of Acts, with prayer and praise and a full appreciation for all the scriptural gifts of the Spirit,

4) those who exercise such gifts use the gifts for building up the congregation as Christ's Body,

5) each congregation *test* the gifts within it according to the "more excellent way," love, so that the leaders within it can be tested.

Almost all of the conferencegoers returned home as minorities within their congregations. Some non-charismatics are fearful of tongues and prophecies being used in their congregation. Some charismatics flaunt their experience and reject the congregation. A congregation should be open to even *one* charismatic in its midst, to receiving that person's gift for its upbuilding. That one person can feel as a brother or sister to the others. The Spirit need not be—and is not—divisive!

At Bowling Green I heard no speakers urging the people to leave their congregations or the denomination. I heard no one identify tongue-speaking as *the* mark of the Spirit, nor label non-charismatics as "unbelievers."

The gift of the Spirit in Acts 2 leads to the formation of the church as a community of worship and of daily concern. In much of the charismatic movement, the Spirit leads congregations to deeper and broader relationships of caring and sharing, among themselves and in outreach. Some Brethren charismatic leaders have shown a more individualistic bent, especially those involved in evangelistic crusades. The Brethren Holy Spirit Movement shows signs now of holding such leaders responsible and of testing such gifts and spirits. The maturing of the movement will likely come in this direction. This maturing Spirit Movement will become even more of a challenge to other Brethren because it will more clearly represent the challenge of the Gospel, and less the challenge of arrogance and pride. "Let us press on to maturity!"

Next year there will be four regional conferences aimed at drawing more people. Further details will be forthcoming in MESSENGER as plans take shape. ☐

Parables from Johnstown

"A tragedy such as the Johnstown Flood not only raises questions about good and evil, life and death, but gives its own special insights into practical spiritual life."

by Noah S. Martin

The great Johnstown Flood of 1977 has come and gone. While historians collect information and personal anecdotes, the city and the affected 7-county area continue to relocate and rebuild. The rallying cry WE SHALL REBUILD TOGETHER—beaming from billboards and bellowing from radios and tvs—continues to motivate courage and cooperation.

But the emotional aftermath is not so easily repaired. The flood has produced the expected reactions of grief—shock, depression, anger, and guilt. Pastors, psychiatrists, physicians, and social workers were advised to watch for grief reactions. In some instances, special training sessions were conducted for counselors. Pastors encouraged their congregations to be sensitive to their own grief reactions and to those of their neighbors. Some lost family and friends; some lost property and personal possessions—family photographs, items of remembrances, meaningful gifts, awards—that can never be replaced. Some lost their automobiles; others their jobs; some lost faith in a God who cares and watches over his people. But all of the community lost something and loss is always accompanied by grief. One pastor said to his congregation: "Everyone you meet is fighting a stiff battle. So let's be kind to one another."

But the flood produced some good results, too. Formal worship services were quickly changed to services of care and sharing. One Brethren minister wore his jeans and boots to church as a symbol of the church's ministry. Another minister arranged a worship center of boots, shovels, buckets, gloves, and a jug of cold water. One worshiper poured a cup of cold water for another. Hymns of comfort and words of hope filled the air. Needs were expressed; help was offered. Differences were quickly dissolved as people began to work together. Church attendance increased during this time as people came to pray, to offer help, to receive comfort, and to hear the Word of God.

Theologically, the flood raised some difficult and interesting questions. Some people said God caused the flood in order to tell us something. One pastor told his people that God was punishing Johnstowners for participating in the filming of "Slap Shot," starring Paul Newman in a sometimes vulgar, R-rated movie. Others said, "Oh, no, God is a good God. He wouldn't do this to his children. The Old Testament concept of a punishing God has been changed into the New Testament concept of the gracious, loving, waiting Father. So it must be the work of Satan. He is the author of evil." Still others say the flood is the result of natural causes. We live in a natural world and we must learn to accept the inevitable suffering it brings to us. People of all times have suffered. Physical limitations must be accepted as we strive toward spiritual wholeness.

Those who believed that God rewards the righteous and punishes the sinners have to deal with the reality of a flood that was "no respecter of persons." It rained on the just and on the unjust. The dams spilled over churched and non-churched persons alike. Church buildings as well as bars were washed away. Did not God promise to care for his own? How is that care to be interpreted in life? How is it experienced? Is the care qualitative or quantitative? Is it sufficient to know that "Lo, I am with you alway, even unto the end. . . " ? Is God in control of the events of life, or has He promised to be with us in the events of life?

A tragedy such as the Johnstown Flood not only raises questions about good and evil, life and death, but gives its own special insights into practical spiritual life. Three stories coming out of the Johnstown crisis fulfill their purposes as parables.

Story 1: A few days after the flood, while the people on McMillen Street were mucking it out, a lovely couple walked by. They were dressed in beautiful white shorts, immaculate white shoes, and light, colorful shirts. The woman carried a white purse and the man cradled an expensive camera in his hand. They were walking arm in arm gazing around for an occasional picture. They appeared to have stepped out of a storybook.

The people who were filthy from head to foot from working in mud-filled basements were incensed by this array of insensitivity. There was immediate talk of arranging an accident as the couple flitted gaily by. One mucky worker said excitedly, "Hey, let's go out there and trip over the curb and splatter that beautiful couple into reality." Jokingly and not so jokingly, the workers restrained each other from instigating some overt action. A pastor who was working with the group said, "You know, I wonder how many times we look just like that couple as we go through life. How many people do we pass by unaware of their need? How do you think we look to people as we dress up in our nice clothes, get in our big cars, drive miles to our big churches, give big offerings, but anger our neighbors by our insensitivity? Let he who is without sin among us cast the first bucket of muck."

Story 2: A woman was trapped in her trailer by the rising water. Unaware of the danger, she was sound asleep in her bed. A heavy knock quickly awakened her. She answered the door. There stood a big black man. "Come," the man said. "There's a flood. The water is rising rapidly. I will carry you to safety." Now this woman was prejudiced. All her life she had been taught to fear black people, especially big black men. So she said, "Oh, I can't come with

Johnstown pastor Noah Martin (center) leads his volunteers to a "mudding out" project.

you. No, no. Send someone else whom I know." The man knew the fear of the woman. He had seen and felt it many times. Quickly he ran back to the truck to get some white men to rescue her. Just as they turned the corner onto the street where the woman lived, there was a mighty explosion. Twisted metal and fiery steel roared into the night air. Steam rose with a hissing, sizzling sound as the red-hot remains of the trailer fell into the raging waters. The woman, whose prejudice kept her from being saved, has not yet been found. As Jesus would say when he drew a spiritual truth from a natural catastrophe, "And unless you repent, you will likewise perish" (Luke 13:5).

Story 3: There was a go-go dancer who lived in a house that was miraculously spared from being dashed into pieces by the fury of a broken reservoir. The next morning the neighbors noticed the perilous position of her house. All of the supports of the house, except the back wall, had been washed away. The house projected out from the back wall as though held up by invisible columns. The quick-thinking neighbors evacuated the go-go dancer's family through a window at the back of the house, fearing that any weight on the front of the house would bring it to the ground. A structural engineer could not explain why the house stayed standing.

It so happened that a group of Christian volunteers were working in a house down the street. They came up to observe this unusual sight. One of the workers, not knowing the particulars of the family, said to the go-go dancer: "You know, if your house had fallen into the waters the other night, you and your family would surely have perished. It is a miracle of God that you are alive. God must have something for you to do in this world."

Will the go-go dancer go back to her work, without thinking about the meaning of life, having been so near to death? Will the prostitute be healed and take up her bed and walk? Will corrupt public officials change their ways? Will those who lost earthly possessions take more time to lay up treasures in heaven? Will unconcerned churches become caring and helping communities of faith? Will people change their selfish ways, grateful for another chance, and begin to work together? Will families that were broken be united? Will the rich give back that which they stole from the poor? How much will people really change as a result of the misery, suffering and death of the flood? Will churches change their cold litanies, their bazaars and bingo games into living realities of servanthood? How much will people really change? How quickly will they return their old, unproductive, sterile ways?

The final spiritual lesson of the flood must come from Jesus himself. In speaking of the immediacy and urgency of the kingdom, Jesus said: "As it was in the days of Noah, so shall it be in the days of the Son of Man. Everybody kept on eating and drinking, men and women married, up to the very day Noah went into the ark and the flood came and killed them all. It will be as it was in the time of Lot. Everybody kept on eating and drinking, buying and selling, planting and building. On the day Lot left Sodom, fire and sulfur rained down from heaven and killed them all. That is how it will be on the day the Son of Man is revealed. . . . Whoever tries to save his own life will lose it; whoever loses his life will save it" (Matthew 17:26-30, 33, *Good News for Modern Man).* ☐

by Sylvia Eller

On grand jury abuse

If someone came up and asked you what grand juries are for, would you be able to answer? Until two years ago, when I began working on criminal justice, I wouldn't have been able to do so. Grand juries have tended to be a rather well-hidden part of the criminal justice process, but in recent years they have begun to enter the limelight. Here is background not only on their history and function but on why grand juries have become an issue in the 1970s.

Grand juries date back to 12th century England. In those days, people suspected of criminal activity were given a "trial by ordeal," which involved such things as plunging a suspect's hand into a pot of boiling water. If the suspect's hand emerged uninjured, the individual then had been proven innocent. But if the hand was burned, the person then was obviously guilty. Needless to say, almost everyone who came to trial was found guilty.

To prevent persons from going to trial on mere accusations of personal enemies, grand juries were instituted to hear the evidence in criminal cases and decide whether the evidence was sufficient to bring suspects to trial.

As grand juries evolved through the centuries, they also earned the reputation of being a buffer between citizens and the state. Not only did personal enemies attempt to bring people to trial on spurious charges, but the state also sought to have its political enemies tried and punished by accusing them of criminal activity. In many of these cases, grand juries refused to indict (i.e., formally accuse someone of having committed a crime), thus becoming a shield between the people and the state.

Our American colonies inherited grand juries as a part of the English legal system. The colonies saw the buffer function of grand juries as being so important that the right to indictment by a grand jury was included in the Fifth Amendment to the Constitution: "No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury."

Because grand juries exist for the purpose of preventing people from going to trial on insufficient evidence, they have always enjoyed a certain amount of freedom that ordinary courts of law do not. Grand jury hearings are always held in secret so as not to damage a suspect's reputation with accusations which later may prove to be false. Grand juries have the power to call any witnesses they feel might be helpful in a case and they can hear evidence that would not be admitted in court. Grand juries are also free to conduct their own investigations if they believe that criminal activity is taking place that has not been brought to their attention by the government.

In recent years these powers of the grand jury, originally intended to protect citizens from the state, have been twisted into a means of harassing those persons and groups who disagree with the government. During the 1960s federal grand juries were used to investigate the anti-war movement; during the 1970s they are being used by government prosecutors to harass women's communities and minority groups. In most of these cases there is no evidence that the people being investigated are involved in criminal activity. Below is a list of some of the ways in which the grand jury process is being abused.

—Grand juries call witnesses to appear on short notice (sometimes less than 24 hours) and they often call witnesses to appear hundreds or thousands of miles from their homes.

—Grand juries do not need to notify a witness of the purpose of their investigation or whether the witness is a suspect in the investigation.

—Witnesses may not bring their lawyers into the grand jury room. If they want legal advice before answering a question, they must ask permission to leave the room so that they can consult with their lawyers.

—If a witness refuses to answer questions asked by the grand jury (one of our rights under the Constitution), the witness can be "immunized." This means that the government cannot prosecute the witness on the basis of what he or she says. (The government is still free, however, to prosecute a witness on the basis of evidence that is independently gathered.) If immunized witnesses still refuse to talk, they can be put in jail for the life of the grand jury, up to 18 months.

—Government prosecutors often use grand juries to gather evidence in cases where indictments have already been made. This is completely contrary to the purpose of grand juries.

Now pending in Congress are several bills which would prevent these abuses of the grand jury process. They are H.R. 94, sponsored by Rep. Eilberg of Pennsylvania; H.R. 3736, sponsored by Rep. Conyers of Michigan; and S. 1449, sponsored by Sen. Abourezk of South Dakota. All of these bills would give grand jury witnesses rights similar to those that hold in a court of law.

The 1975 Church of the Brethren Annual Conference Statement on Criminal Justice Reform recommends that "the Constitutional independence between grand juries and prosecutors be restored or alternate safeguards be provided in order to prevent prosecutors from using grand juries for political purposes, harassment and the curtailment of civil rights and liberties." Any of these bills would go far in providing the safeguards that are obviously needed in today's grand jury process. ☐

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On finding pastors, giving directives, returning

Wilbur R. Hoover

Finding pastors: An expectation crisis

Those of us who are charged with pastoral placement in the Church of the Brethren often hear comments such as "Why can't the pastoral placement people find us the kind of pastor we want?" or "If the district or the Brotherhood had helped us at the right time, we wouldn't be in the state we're in now."

Remarks of this nature reveal an expectation crisis over two fundamental questions: Where do pastors come from? And, how does our pastoral placement system operate?

Pastors are both born and made. Individuals must need the impulse, the inner imperative to risk adventure in the professional ministry and the pastorate. Once they have indicated an interest, they must be challenged, recruited, guided, trained, and placed by a process and a system that involves the home, the church, the community, the educational system, the denomination at large, and the Holy Spirit. Whenever I hear someone say, "Why can't *they* find us a pastor?" I am led to reflect, "How many sons and daughters from the families of this congregation have been recruited for, or have volunteered for the pastoral ministry?"

Finding pastors is only the first step, however, because even though they usually have a prodigious amount of faith and dedication, they also need shelter, food, medical care, books, and the common necessities of life for themselves and for their families. Yet despite what should be an obvious consideration, there is a tendency among some search committees to assume that the pastoral breed of person or family can exist on a lot less than those who are involved in secular occupations. Consequently, we expect pastors to ask less compensation for their services. I have heard many a parent speaking with satisfaction that this or that offspring has gone to this or that place and is "making a lot of money," while at the same time lamenting that someone else's son or daughter is not willing to sacrifice to come serve their own church.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

Confusion about how our placement system works also contributes to the expectation crisis. Within our placement process congregations may interview a number of candidates before determining that a certain candidate is the person with whom they wish to enter into negotiations. Likewise, pastoral candidates may choose to interview for more than one vacancy before deciding to negotiate at the invitation of any one of the churches. It is assumed that understandings about position description, salary, and the unique needs of both the congregation and the candidate have been clarified and discussed. It is also assumed that prayer and the movement of the Holy Spirit have had a part in the decision-making on both sides.

In our system the placement people cannot compel a church to accept a pastor to locate at a given pastorate, nor can we compel a church to accept a pastor of our own choosing. Free will operates, probably as a function of both our congregationally-oriented church government and the concept of no force in religion. Therefore, even if the district executive would like to provide a pastor for a given church, if no one can be found who will go, or no one is led to go through the placement process, or the congregation rejects all possible candidates, there is a disappointment which often leads someone to say, "Why can't they . . ."

What can be done to ease these problems? First, the people involved in the search for a pastor can pray that the Lord of the harvest will find workers for the harvest. They will try their best to locate interim or alternative leadership until such time as a suitable pastor is found. This solution is not always possible, for there is a shortage of trained, experienced, sound pastors who are willing to serve the smaller churches or to accept part-time compensation. Further, this measure may at times be a risk, as some alternative or "faith" preachers who are very willing for interim work may be more destructive than helpful to the congregation in need. Hopefully, Education for a Shared Ministry Project (see page 5) will help ease the shortage of qualified part-time or tent-making ministers.

In the event that the congregation is unable immediately to locate a pastor through the placement process, the congregation need not collapse. With God's help, the members can decide that they can survive; they can covenant with one another and with the Lord of the church to do their best to be in ministry. They can explore worship and nurture celebrations and events which do not require the presence of an ordained person. They could choose one of their own number to be their minister and assist that person in receiving the proper training under the guidance of the district ministry commission.

Finding a pastor will still involve a struggle with decisions on the part of district executives and placement committees. Since we lack the power of compulsion, which we probably would not wish to use even if it were ours, patience with the system is needed, as well as trust in the ultimate working of God's will in the search. Perceiving pastoral placement as the blending of an important church function and an individual's career fulfillment is a vital first step in solving the expectation crisis. ☐

Karen Hoover

Directives are clear on equality issue

I am responding to "Women's Equality Can't Be Forced," by Violet S. Cox (October).

Sister Cox claims that the issue of women's equality has consumed too much time at recent Annual Conferences. A brief glance at the historical records of Annual Conference reveals that many issues were debated for many years before being satisfactorily resolved. MESSENGER readers are familiar with the story of Julia Gilbert and the 61-year-long Annual Conference debate on allowing women to break bread (MESSENGER, June 1976).

home, loving conferences

The *Manual of Brotherhood Organization and Polity* (September 1970 edition) states that "Annual Conference is held each year in order to deal aggressively with the issues confronting us in the church and the world" (page A-4). Few would deny that women's equality is an issue which confronts us in the church and the world. It will continue to confront us until we address the issues which it raises and work to resolve them.

I feel that the discussions which took place at Richmond surrounding women's equality were healthy and fruitful. I was reassured by the church's willingness, even eagerness, to discuss the issues in a forthright and loving manner. I assume that the delegates would have halted debate by calling for the question or moving the previous question if they had felt the discussion was too lengthy or fruitless.

In addition, it seems to me that Sister Cox's statements reveal a fundamental misunderstanding of our church polity. She claims that in the midst of all the discussion surrounding the Equality Paper the General Board never received direction for how much priority should be given to women's equality by our denomination. However, in approving the Equality for Women paper (by an overwhelming margin) the Annual Conference has directed the work of the General Board and its staff. "The actions of Conference are directives for the whole life of the church and implementation is assumed to take place within a reasonable span of time" (*Polity Manual,* page A-1). "Annual Conference is the highest and final legislative authority of the Church of the Brethren in all matters of procedure, program, polity and discipline" (*Polity Manual,* page A-1).

In adopting the Equality for Women paper the 1977 Annual Conference affirmed: 1) "a commitment to the achievement of equality for all its members, male and female"; 2) "a commitment of staff to provide leadership in the church to assist all persons in becoming aware of their worth in God's total creation, to enable women to experience greater fulfillment in leadership roles in the Church, and to develop denominational strategy and program for witness to society in eliminating sex discrimination"; and 3) "that, while the church will support all its members in their choices of professional and vocational pursuits, it stands firm in its belief in the importance of the family . . . " (Equality for Women paper, 1977 Annual Conference booklet, page 140).

Conference further directed that eight recommendations (page 141) serve to guide and direct the program of the church as it responds to these affirmations. All eight recommendations call for some programmatic response on the part of the General Board staff. I submit that the General Board has received the "clear directive" Sister Cox claims is missing. In adopting the report of the study committee on Equality for Women, the Annual Conference has directed the program of the church regarding women's equality.

I would make the same point regarding the Equal Rights Amendment. As was stated at Annual Conference, the 1970 Annual Conference directed the General Board to "support the Equal Rights Amendment . . . via: 1) encouragement of local churches as well as individuals to petition their Washington senators and representatives to vote for this amendment to the United States Constitution; 2) a denominational statement of support for the amendment; and 3) allocation of funds at all levels to send female representatives of the church to witness for the amendment" (Annual Conference Resolution on Equality for Women, Lincoln, Nebraska, 1970). Again, by adopting this Resolution the Annual Conference has specifically directed that the program of the General Board include efforts on behalf of the Equal Rights Amendment.

The Womaen's Caucus does not claim to represent all members of the Church of the Brethren. Neither *must* it represent all members in order to be a legitimate gathering of persons within the life of our church. The Caucus does claim to be "impelled by Jesus' example to affirm personhood by working to eliminate sexual discrimination and empowering the oppressed so all may participate fully in life" (Statement of Purpose in Womaen's Caucus brochure).

I rejoice in both the deliberations of the Annual Conference gathered at Richmond and in the resulting adoption of the Equality for Women paper. Such creative interchange cannot help but bring us closer to achieving a more perfect unity and wholeness in the body of Christ. ☐

Mary C. Early

Discovering a way to belong again

Ken Gibble in his summary article on the 1977 Annual Conference (August MESSENGER) maintained that the yearly "Big Meeting" is, more than anything else, a Brethren family reunion. I agree, but for me it was even more. For me it was the celebration of a prodigal's return home.

Having grown up in the Hagerstown, Md., Church of the Brethren, I inherited from my parents and pastors an abundance of spiritual wealth which was invested in church camps, Annual Conferences, Brethren seminars, district, regional, and national youth conferences, and four years as a student at Bridgewater College.

After Bridgewater, however, I drifted away from the Church of the Brethren, not by choice but because no congregations were located in the communities in which I was living. In the years that followed, I joined at different times two Methodist churches and a Presbyterian church. Although I tried to become involved in church activities, I began to feel that my spiritual inheritance was being squandered. God seemed very far away at times. I felt lost, and I was hungry for the spiritual food I had once enjoyed.

By the time Annual Conference 1977 arrived in Richmond, Va., it had been 10 years since my name appeared on Church of the Brethren membership rolls; but I knew that if I walked through the conference building I would meet at least one person I knew. At that point, one familiar face was all I craved to see, just as the prodigal son's one desire was to be his father's hired servant. But like the young man in Jesus' story, more was in store than I had expected. I was recognized and greeted by the entire family: camp counselors, former pastors, college friends, an aunt, an uncle, several cousins, and even a childhood friend who had moved from

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Hagerstown when I was only nine years old.

No fatted calf was prepared in my honor, but the soggy sandwiches from the concession stand were just as elegant because they were shared with one of my closest friends from high school and college. As we reminisced about camp, conference, and school days, I began to recall a variety of experiences that had been rich in spiritual value.

I remembered quiet times with God during morning watch at camp.

I remembered campfires and I remembered singing "Kum Ba Ya."

I remembered Estes Park, Colo., in 1962, when Rosa Page Welch led 2,000 youth who blended into one voice singing "The Lord's Prayer."

I remembered the people I had admired—those in whose footsteps I wanted to follow.

I remembered the beauty of the lakes and streams and mountains and valleys through which I had come to know a bountiful Creator.

I remembered hearing God call me to serve him in a special way.

Remembering proved to be an extremely healthy activity. I found new meaning in the word "remember" when I took it apart to discover that "re" means again and "member" means a part belonging to a group or body. I realized that in remembering I did, indeed, "belong again" to those special times and special places that held a special meaning.

Thus it was that Annual Conference 1977 celebrated this prodigal's return. As I accepted one of the commitment pins offered to all worshipers at the close of the Sunday morning service, I knew that in this rededication I had discovered a way to belong again. I knew that even though I might remain part of another denomination, I would, like the prodigal son, never be without a home. I knew that my spiritual inheritance had not been lost. God had given me an inexhaustible source of wealth on which I could depend for the rest of my life, simply because I would always be able to re-member. ☐

Clyde E. Weaver

Conference-going: Brethren hang-up?

Everybody loves a conference!

We are a conference-going people. Some of our early ancestors also enjoyed getting together—sometimes from three to five times a week. They would refer to "coming together" and "meeting." Our church buildings were called "meetinghouses." Our own devotion to our *Annual* Conference is a meaningful part of this tradition.

To me its exhilarating to meet with hundreds of sisters and brothers in study, praise, and worship. Sometimes I get goose pimples as I share in a great hymn and am challenged by a great speaker like Tom Skinner.

This year we've had the following conferences: Annual, evangelism (four), women's, Holy Spirit, BRF, On Earth Peace, plus a meeting in each district. Next year we add National Youth Conference, another women's conference, plus the possibility of regional Holy Spirit conferences.

The time has come to evaluate our conference-going in light of oft quoted Biblical concerns for simple living. Do we not need to develop a "conference theology" and relate it to energy conservation?

Do we look forward to being spiritually fed "in conference" instead of "in com-

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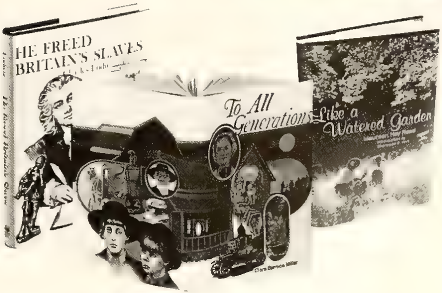
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here I stand

munity"? Do the same people keep inspiring the same people in the same denomination? How helpful are conferences that eliminate many (especially in small churches) because of this cost? Do we fully realize the time and energy that is needed to develop and run a conference—committee meetings, brochures, promotion, traveling? Are the costs of so regularly recharging our spiritual batteries consistent with the spiritual principles we talk about?

Is to "conferencize" it the only way an issue or group gains dignity? Certainly there are other ways to make us aware of the significance of our ideas. What would be the possibility of having our Annual Conference become an arena for the "annual meetings" of BRF, BPF, charismatics, and others? Certainly, each conference area would have facilities for such events. Also, such an approach may assist more of us to be in touch with each other's ideas (cross pollination as we strive for finding God's will in our society.)

I firmly believe that we must start thinking of "district units" as the center for more of our activities as denomination. This will not only become a necessity in our future but will involve more of our members in both issues and inspiration. It is only as we get excited close to home and in the context of our daily lives that a conference really "pays off."

I'm going to miss conferences. The Brethren Press will miss the sale of books that they represent. But, I believe that we must be more concerned about our "conference stewardship." A hungry and energy-short world demands no less! ☐

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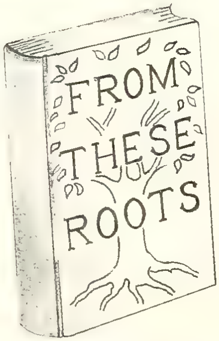
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Joel Bowman Jr., licensed May 29, 1977, Pittsburgh, Western Pennsylvania

Paul Arnold Buntain, ordained March 13, 1977, Richland Valley, Oregon/Washington

Roger Ellsworth Burtner, received from the United Methodist Church as an ordained minister by the Manor Church of the Brethren, Mid-Atlantic, June 12, 1977

Rebecca Bushong, licensed June 12, 1977, Mountville, Atlantic Northeast

James E. Chronister, licensed July 10, 1977, York-Belvidere, Southern Pennsylvania

George C. Churchfield, transferred from Middle Pennsylvania July 10, 1977, to Pleasant Hill, Southern Pennsylvania

Warren Davis, licensed June 12, 1977, Long Beach, Pacific Southwest

Joe Detrick, ordained May 15, 1977, Oakland Mills Uniting, Mid-Atlantic

Dena Pence Frantz, licensed June 12, 1977, La Verne, Pacific Southwest

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William Ryan Jr., licensed July 17, 1977, Bella Vista, Pacific Southwest

Herbert E. Schimpt, ordained July 3, 1977, Middlecreek, Western Pennsylvania

Barry D. Sink, licensed June 12, 1977, Williamson Road (Roanoke), Virlina

David Clay Stauffer, ordained, Florin, Atlantic Northeast

Bradley Teahl, licensed June 19, 1977, Palmyra, Atlantic Northeast

Pastoral Placements

Gordon Brubaker, from United Seminary, Dayton, Ohio, to Middle District, Southern Ohio

Karen Calderon, co-pastor, Lower Miami, Southern Ohio

James E. Chronister, from New Fairview, Southern Pennsylvania, to York-Belvidere, Southern Pennsylvania

Kendal W. Elmore, from Red Hill, Virlina, to Newport, Shenandoah

I. James Eshleman, from Trotwood, Southern Ohio, to Lincolnshire-Ft. Wayne, Northern Indiana

Philip J. Graeber, from Shoal Creek, Southern Missouri/Arkansas, to Pleasant Plains, Southern Plains

Fabricio Guzman, from Milledgeville, Illinois/Wisconsin, to Freeport, Illinois/Wisconsin

Glenn Harmon, from retirement, to Modesto, Minister of Visitation, Pacific Southwest

Calvin Lee Lawyer, from Mt. Olivet, Shenandoah, to 1st, Eden, Virlina

Norman Replogle, from Oral Roberts University, to 2nd Staff, New Paris, Northern Indiana

128th BVS Training Unit

(Training completed Aug. 7, 1977)

Jean E. Butterbaugh, of Dixon, Ill., to Camp Woodland Altars, Peebles, Ohio

Heinz Erzinger, of West Germany, to Brethren Service Center, New Windsor, Md.

Thomas H. Guyer, of Martinsburg, Pa., to The Solid Rock, Brigham City, Utah

David D. McFadden, of North Manchester, Ind., to Church of the Brethren General Offices, Elgin, Ill., (coordinator, 1978 National Youth Conference)

Gerald J. and Linda B. Stewart of Lisle, Ill., to Brethren Disaster Network, Johnstown, Pa.

Claudia L. Tikker, of Davenport, Wash., to Gould Farm, Monterey, Mass.

Robert Wierichs, of West Germany, to Better Way, Inc., Elyria, Ohio

Candace L. Witmer, of Mt. Morris, Ill., to National Council for a World Peace Tax Fund, Washington, D.C.

Deborah S. Wolf, of Fort Wayne, Ind., to Monroe County United Ministries Bloomington Christian Center, Bloomington, Ind.

Deaths

Bartlett, Carolyn, 45, South Bend, Ind., July 4, 1977

Behler, Faith Henderson, 90, Mt. Morris, Ill., May 12, 1977

Berkebile, Mabel, 70, Johnstown, Pa., April 5, 1977

Burkhart, Carrie, 82, Glendora, Calif., May 28, 1977

Burnett, Howard J., 58, Anderson, Ind., Feb. 2, 1977

Campbell, Bertha, 83, Tucson, Ariz., May 30, 1977

Childes, John L. Sr., 71, Anderson, Ind., April 21, 1977

Costill, Gussie, 76, Johnstown, Pa., May 9, 1977

Davis, Carl, 76, Seattle, Wash., May 30, 1977

Davis, Gladys, 73, Seattle, Wash., May 19, 1977

Fry, Lewis, 65, Altoona, Pa., April 25, 1977

Garner, Edith Roop Main, 88, Union Bridge, Md., June 6, 1977

Gates, Ada, 82, Akron, Ohio, May 21, 1977

Gipe, Paul Sr., 76, York, Pa., June 10, 1977

Good, Ellen, 71, Lititz, Pa., June 18, 1977

Goodfellow, Joseph W., Wenatchee, Wash., June 28, 1977

Guyton, Mary Coblentz, 68, Burkettsville, Md., Feb. 21, 1977

Hawbaker, Ann, 74, Dallas Center, Iowa, March 28, 1977

Hawbaker, Samuel B., 77, Lemasters, Pa., July 1, 1977

Hecathorn, Raymond, 82, Polo, Ill., May 10, 1977

Heider, Edward, 76, Johnstown, Pa., May 6, 1977

Helman, John, 66, Johnstown, Pa., May 27, 1977

Helsel, Clarence C., 71, Duncansville, Pa., June 13, 1977

Holliday, Geraldine, 58, Altoona, Pa., April 8, 1977

Hostetler, William, 61, Nappanee, Ind., June 9, 1977

Hutchison, Frank, Thomas, Okla., June 5, 1977

Ikenberry, Hubert, 63, Quinter, Kans., May 8, 1977

Ikenberry, Margaret, 76, Quinter, Kans., May 10, 1977

Jeffries, Glenn A. Sr., 73, Waterloo, Iowa, June 4, 1977

Johnson, Alton, 72, Roanoke, Va., May 20, 1977

Johnson, Hazel, 80, Nappanee, Ind., May 22, 1977

Alice E. Keller, 90, Pittsburgh, Pa., June 18, 1977

Kitts, Peggy, 81, Roanoke, Va., Feb. 7, 1977

Krall, Maude, 86, Anderson, Ind., May 8, 1977

Landes, Lawrence T., 80, Flora, Ind., June 26, 1977

Leathery, James E., 60, York, Pa., June 21, 1977

Long, Joseph Elroy, 89, Garrett, Pa., May 26, 1977

Lucas, Fred, Fincastle, Va., June 20, 1977

Marsh, George Jr., 54, Johnstown, Pa., May 10, 1977

Metzger, Harriett, 89, Delphi, Ind., July 5, 1977

Miller, Amy S. Hamme, 87, Brodbecks, Pa., June 10, 1977

Munger, Helen, 56, Roanoke, Va., Feb. 15, 1977

Murphy, Albert, 78, Richmond, Ind., June 4, 1977

Naff, William, 85, Roanoke, Va., June 7, 1977

Naylor, Benjamin, 72, Johnstown, Pa., April 1, 1977

Neikirk, Grover Cleveland, 88, Boonsboro, Md., June 9, 1977

Overholser, Burlin, 76, Troy, Ohio, June 10, 1977

Pope, Hattie Moyers, 88, Bridgewater, Va., June 28, 1977

Probst, Julia Albright, 87, McAllen, Texas, June 6, 1977

Prouty, Nora, 92, Dallas Center, Iowa, Oct. 9, 1976

Raugh, John, 43, Roaring Spring, Pa., May 30, 1977

Rittle, Wayne, 79, Lebanon, Pa., May 13, 1977

Rudolph, William H., 74, Royal Oak, Mich., Aug. 17, 1976

Russell, Pearl E., 77, Roaring Spring, Pa., March 27, 1977

Samsel, Charlie, 78, Bean Station, Tenn., May 10, 1977

Schideler, Carlos, 65, Copemish, Mich., May 11, 1977

Schrauger, Elsie, 88, Harleysville, Pa., April 6, 1977

Scott, Keith, Roanoke, Va., March 20, 1977

Seiders, Dorothy, 55, Huntsdale, Pa., March 31, 1975

Sellers, L. J., 92, Wenatchee, Wash., Dec. 26, 1976

Sellers, Noah S., 86, Brodbecks, Pa., April 26, 1977

Shank, Harold, 64, Englewood, Ohio, March 9, 1977

Shellabarger, Orpha, 84, Dayton, Ohio, March 15, 1977

Shiffler, John, 72, Altoona, Pa., April 8, 1977

Shober, Galen M., 81, Garrett, Pa., Feb. 24, 1977

Sigmon, William, 68, Trotwood, Ohio, July 9, 1977

Simpson, Maggie, 94, Dallas Center, Iowa, July 7, 1977

Singleterry, Ida, 89, Clovis, N. M., Dec. 22, 1976

Sink, Lydia Layman, 84, Rocky Mount, Va., April 17, 1977

Sipes, Clem, Chambersburg, Pa., June 24, 1977

Skelly, Reba, 85, Ashley, Ind., July 9, 1977

Smead, Hattie 96, Akron, Ohio, May 8, 1977

Smith, Dean, 17, Roaring Spring, Pa., April 11, 1977

Smith, Velva G., 79, Arlington, Va., March 30, 1977

Smith, W. Harlan, 83, North Manchester, Ind., May 18, 1977

Snell, Floyd, 72, North Manchester, Ind., Feb. 9, 1977

Sollenberger, Elda, 68, Roaring Spring, Pa., Jan. 23, 1977

Sollenberger, Paul A., 61, St. Thomas, Pa., May 7, 1977

Sowers, Harry Samuel, 82, Burkettsville, Md., June 7, 1977

Spangler, Ruth Webster, 77, Roanoke, Va., Feb. 6, 1977

Stinebaugh, Etta M., 82, Flora, Ind., April 14, 1977

Stoner, Harold Sr., 79, Westminster, Md., Feb. 13, 1977

Strawser, Mrs. Marion E., 45, Cocolamus, Pa., Sept. 26, 1976

Studebaker, Lula A., 90, Flora, Ind., May 24, 1977

Stutsman, Mary A., 79, Orlando, Fla., May 26, 1977

Stutzman, Clara, 88, West Plains, Mo., Feb. 24, 1977

Summers, Gene, 56, Plymouth, Ind., April 11, 1977

Suter, Bessie, 83, Mt. Morris, Ill., April 27, 1977

Swoope, Ben H., 69, Roaring Spring, Pa., May 27, 1977

Taylor, Leila, 60, Lewisburg, Pa., March 7, 1977

Thompson, Evelyn, Roanoke, Va., March 25, 1977

Trone, Lawrence Sr., 81, Hanover, Pa., June 14, 1977

Uber, Ester, 61, Ashland, Ohio, April 29, 1977

Ullery, Nancy, 37, Brookville, Ohio, March 15, 1977

Valentine, Rosil, 82, Ft. Wayne, Ind., May 3, 1977

Vaneiken, Stella Webb, 65, Windber, Pa., Feb. 18, 1977

Wagoner, Ellis, 86, Sacramento, Calif., May 6, 1977

Wallizer, Susie, 80, Cumberland, Md., June 5, 1977

Walters, Jennie, 80, Bellwood, Pa., July 11, 1977

At last, two spiffy new film heroes

by Frederic A. Brussat

Star Wars, a Twentieth Century-Fox Release, and **For the Love of Benji,** a Mulberry Square Production

It took a long time for adults to find a suitable cinematic hero in the Seventies. Rocky with his pluck and perseverance finally filled the bill. But who was there for the kids to identify with? The Fonz? Farrah Fawcett-Majors? Laverne and Shirley?—all of the small screen. Or King Kong on the large? Well, this year young people around the country are cheering for two spiffy new heroes—and an unlikely pair they might seem for such attention.

They are Artoo-Detoo, the squat silver metal robot in *Star Wars,* and Benji, a floppy-eared spunky little dog. But just because they are little tykes doesn't mean that they're small in spirit! Artoo-Detoo and Benji have all the qualities we look for in our film heroes: courage, resourcefulness, modesty, dedication, and determination. By the end of both their films, they have saved the day. And all their admirers in the audience know it.

Star Wars is one of the biggest box-office successes of all times. Director George Lucas, whose *American Graffiti* came out at the crest of the 1950s nostalgia wave, has again put his finger right on the pulse of the times. This year the American public wants its entertainment on the stage and at the movie theater simple and sentimental. *Star Wars* plays directly to that need. It has a formula story line right out of the comic book adventure stories that filled our childhoods. No ambiguity here, just good against evil and, for a change, good wins. What makes all this fun truly spectacular are the myriad special effects which convert the screen into a fantasyland.

The tale, as everybody knows by now, takes place in a galaxy far, far away a long, long time ago. A princess (Carrie Fisher) is being held captive by the forces of the evil Galactic Empire. To her aid comes a religious man (Alec Guinness) who knows the secret of a God-within-type "Force," a cynical pilot (Harrison Ford) who is transformed into a nice guy, and a boy (Mark Hamill) who in battle becomes a man. These three humans are assisted by the real stars of the film—Chewbacca, an eight-foot "Wookie" who looks part bear and part ape; See-Threepio, a golden man-size robot who is a public relations expert; and Artoo-Detoo. While Chewbacca helps fly the good guys' space ship, See-Threepio continually frets about the dangerous mess they've gotten themselves into, and Artoo-Detoo sticks to business. For in his memory bank the little metal midget is carrying a message from the princess which will help the rebels destroy the Empire's main battle station. Talk about a heroic task! From the beginning you know the brave message-bearer is going to make it. Unable to talk in human language, he communicates with beeps, whistles, sighs, and eeks. He squeaks and blinks his way right into our hearts.

Ben Kenobi (Alec Guinness), right, duels Darth Vader with laser beams in Star Wars.

For the Love of Benji is the sequel to Joe Camp's very popular 1974 family film. Benji is an adorable pooch who can express a rainbow of emotions on his face. This year's adventure begins with an airplane trip to Crete. A bad man imprints a coded message on Benji's paw—the key to identifying a scientist who has a formula for converting one barrel of oil to ten. Now all kinds of villains want to get Benji and the code. When his owners change planes in Athens, Benji is accidently left behind. Soon he is dashing away from the crooks and searching for his friends all over the Greek city. Along the way the little fellow manages to find food, shelter, and a canine friend. But it is clear to see from his face that he is scared, frustrated, bewildered, even depressed. Because international intrigue aside, Benji is just plain lost! It is easy to empathize with him in this very stressful situation. In the end, though, Benji's courage and stick-to-itness carry the day. Like Artoo-Detoo, he becomes a hero, undoing his enemies and safely delivering his message to the right people. This truly lovable dog is sure to scamper likkity-split into the affections of adults and children alike!

If you are tired of being wrestled to the ground and sat upon by movies about disasters, terrorists, and demon-ridden souls, give yourself a treat. Go see these two splendidly inconsequential entertainments and cheer for their spiffy little heroes. ☐

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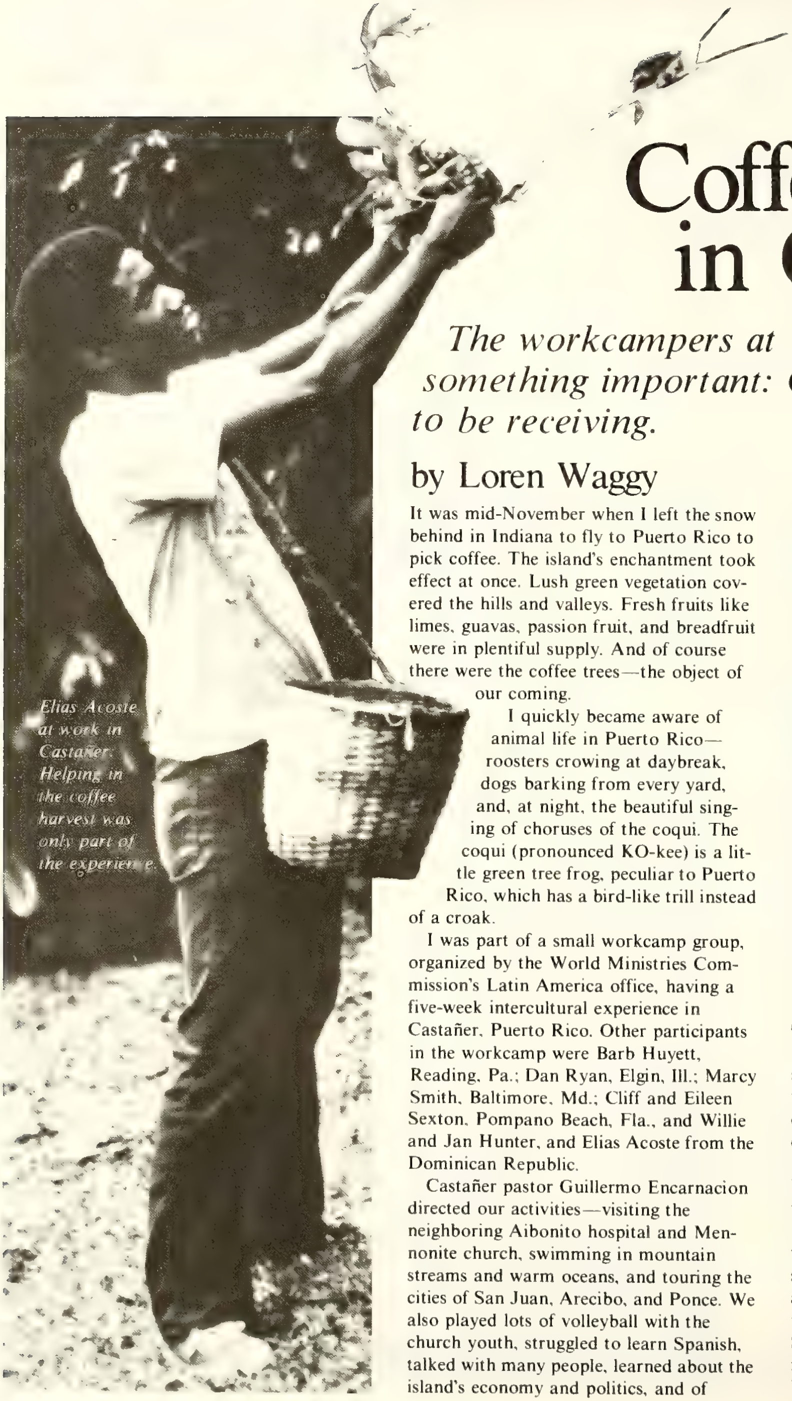

Elias Acoste at work in Castañer. Helping in the coffee harvest was only part of the experience.

Coffee break in Castañer

The workcampers at Castañer learned something important: Giving can turn out to be receiving.

by Loren Waggy

It was mid-November when I left the snow behind in Indiana to fly to Puerto Rico to pick coffee. The island's enchantment took effect at once. Lush green vegetation covered the hills and valleys. Fresh fruits like limes, guavas, passion fruit, and breadfruit were in plentiful supply. And of course there were the coffee trees—the object of our coming.

I quickly became aware of animal life in Puerto Rico—roosters crowing at daybreak, dogs barking from every yard, and, at night, the beautiful singing of choruses of the coqui. The coqui (pronounced KO-kee) is a little green tree frog, peculiar to Puerto Rico, which has a bird-like trill instead of a croak.

I was part of a small workcamp group, organized by the World Ministries Commission's Latin America office, having a five-week intercultural experience in Castañer, Puerto Rico. Other participants in the workcamp were Barb Huyett, Reading, Pa.; Dan Ryan, Elgin, Ill.; Marcy Smith, Baltimore, Md.; Cliff and Eileen Sexton, Pompano Beach, Fla., and Willie and Jan Hunter, and Elias Acoste from the Dominican Republic.

Castañer pastor Guillermo Encarnacion directed our activities—visiting the neighboring Aibonito hospital and Mennonite church, swimming in mountain streams and warm oceans, and touring the cities of San Juan, Arecibo, and Ponce. We also played lots of volleyball with the church youth, struggled to learn Spanish, talked with many people, learned about the island's economy and politics, and of course picked coffee together.

We would get up at 6:30 for breakfast, pack a lunch, and be ready to go to the farms by 7:00. We worked for three different farmers from the Castañer church. Each farm was a little different, so we had many different stories to tell at supper. Eileen stayed at home to keep house and prepare good food for all of us.

The coffee fields are on very steep hillsides. To me it still sounds funny to call the place where coffee is grown a "coffee field." It more closely resembles an orchard tipped up on a slant steep enough that the coffee pickers must always be mindful of their footing. There are all kinds of other big and little plants growing among the coffee trees. It would be like calling a maple woods in the Appalachian mountains a "maple field" except that the coffee farmers periodically clear out the underbrush, put fertilizer on the trees, stand them up after the harvest season, and use insecticides.

The coffee tree is rather small, with a slender trunk. An average tree is only 12 feet tall and it is the shape of a bush. The coffee berries are the size and color of a cherry (two seeds, or "beans" are in each berry). They grow in clusters along the limbs. The tree is bent over to reach the top and the berries are dropped into a basket hung around the neck. The mountainside was often so steep that my feet suddenly went out from under me. Even after several weeks to get used to the steepness, I slipped a few times every day. Sometimes I would spend time just climbing the mountainside to establish a footing before picking any coffee. Almost every afternoon it rained for a short time, making the clay in the ground very slippery to stand on, but we soon learned that regular coffee pickers work on through light rains. They only quit when the ground becomes too slippery to stand up.

The ants and insects for which the farmers sprayed still bit and stung. Two members of our group were itching so much from ant bites and wasp stings that they required medicine from the hospital.

There are many steps in coffee processing. The coffee berries once picked, are washed and the outer skins removed. The beans are sorted and dried. These steps are sometimes done on the farm. At the coffee processors a second shell of skin is taken off and the two bean halves are then roasted. This step is supposed to give coffee its distinct flavor. It is the first time in the refining process that coffee is black. The coffee is then ground and packaged. In the refining process much of the weight is lost in the form of water. One bushel of newly-picked coffee weighs about 28 pounds and refines to about four. The farmer can sell a bushel of coffee just picked for $3.10, from which $1.50 goes to pickers' wages, an average of 30 cents is spent on fertilizers and insecticide, leaving about $1.00 for cultivation, property tax, and, finally, net profit.

The year was a poor one for coffee in Puerto Rico. It was too dry. One man in the church had one and a half acres of coffee in his back yard which normally yields 90 bushels, but this year it produced only 19. He did not even get enough money to pay for the fertilizer he used on his trees.

During the day I would pick from one to three bushels of coffee. The most anyone in our group picked was three and three-quarters bushels in one day. People who picked for a living might pick twice our amount. The minimum wage is $1.50 per bushel, which is what most farmers pay. Our farmers paid us $1.75. After an eight-hour day I might earn $5.00. We did not have to support a family, pay rent, or face many of the bills which accompany normal living. We did help pay for our own food and transportation around the island, but with six out of seven working we still could not pay our own expenses.

Conditions have improved for both the farmer and the farm worker since coffee prices have skyrocketed. The Puerto Rican government is now giving positive assistance to the farmer, making it easier to produce larger crops.

One of the biggest problems facing the coffee farmer today is the lack of labor. The wages are poor. One cannot collect welfare at the end of the season but must wait six months after the last job. In the long run, remaining on welfare pays better than trying to find seasonal work. Because of this, only a few people are left to pick coffee. In a good growing season, most of the coffee is lost from the lack of available labor. The end result is that farmers sell their farms to the highest bidder, which is sometimes the government. The government, in turn, gives the land to poor families. This helps to alleviate the overcrowding in the cities. Just a few years ago Puerto Rico exported coffee, but with the depressed farm condition and the expanding population they are presently importing a large amount of coffee.

In the last election the most votes went to the candidate who had the most sound economic plan. People did not vote so much for the future political status of the island as those of us in the States might imagine. However, the three basic party divisions are along the lines of Puerto Rico's future. They are to maintain the current commonwealth status, to become an independent nation, or to become a state. The party for commonwealth was in power after the great depression and the majority of the years since.

In the last few years large US corporations have begun expanding on the island and the economic situation has been degraded. The candidate who won the last gubernatorial election was from the statehood party, but he said in his campaign that the economy is his first priority and statehood will not be an issue for quite some time. The large US corporations have located in Puerto Rico to make use of the cheap labor there. Many nations regard Puerto Rico as a US colony instead of a commonwealth. Therefore there is pressure to make it either a state or an independent nation. Those who favor the present status of commonwealth argue that the standard of living has risen in the last 75 years and things are not bad enough to need change. They also point to the problems that either statehood or independence would bring.

The people in Puerto Rico take politics much more seriously than in the States. About 90 percent of the eligible voters went to the polls in the last election, the highest percentage in the free world. Campaign posters were everywhere. Flags were displayed for one's favorite political party. The day of the election people went door-to-door to make sure every one voted. One man in the Castañer community stopped house repairs in August because if his party did not do well, he would move to the States. Another man is learning the welding trade and English so he can move to Florida. He believes that Puerto Rico will eventually become independent and have a government like Cuba's. Many feel that the answer to the economic problem is independence.

The intercultural aspect of the workcamp was an eye-opener for me. I experienced the struggles and the joys of our group and the people of Puerto Rico.

Puerto Ricans are so warm and friendly. We were greeted on the street by strangers. We were offered rides when we were walking. People often stopped in just to talk for a moment. We were invited to many homes for a meal and sometimes we didn't speak the same language as our host. However, that didn't seem to stop communications. Love was shown without words.

The original purpose for the workcamp was to help the farmers in their harvest. However, we all felt like we had experienced and learned much more than just the farmers' struggles. It was the first workcamp in 20 years, and it was well worth it. One workcamper summed up for us our general feeling when he said, "A deep sense of companionship developed between persons picking coffee together in the rugged rain forest mountains. I am realizing my inability to describe it. How does one describe the feeling of oneness in a worship service in the Castañer church conducted in a different language and a different culture? How does one describe the feelings in one's heart at parting when some of us had tears in our eyes? Only six weeks earlier we had been strangers. I do not know how to explain these things but I know that a bond of fellowship developed between the individuals in the group and between everyone in the group and the church. I treasure this entire experience." ☐

editorial

The canal, monument for what?

Panama, like Grand Central Station, is a meeting place, a crossroads for travelers. Even more, its peculiar geographical position and topographical gifts have been strategic to sea-going commerce. An unbroken stream of ships going both ways funnels through Panama, transporting valuable goods more cheaply because of the short cut through the canal.

But Panama today has another importance. It symbolizes relationships. It represents attitudes and behavior. The issue of the canal treaty is seen today by most nations as one of justice or injustice. Does the US want to *live with* Latin neighbors or only *use* them?

The 1903 Treaty was a one party affair. The Frenchman Bunau-Varilla, who had a stake in US interests, signed on behalf of Panama without Panama asking him to do so. He was a foreigner, not a representative of Panamanian interests. Within hours after the signing, the appointed Panamanian representatives arrived to find the Treaty already a fact.

Humiliation, anger, frustration. All this lingers in the Panamanian soul and in the soul of all Latin America.

Sol M. Linowitz, US negotiator for the proposed treaties, said to the American Legion Convention in Denver on August 19, 1977: " . . . the canal (in the eyes of all the countries of Latin America) runs not just through the center of Panama, but through the center of the Western Hemisphere. Indeed, the problem significantly affects the relationship between this country and the entire Third World, since the nations of the Third World have made common cause on this issue—looking upon our position in the canal as the last vestige of a colonial past which evokes bitter memories and deep animosities."

The canal issue is a symbol of US intent in dealing with neighbors of the hemisphere. The canal will always be a monument to the US engineering and enterprise that overcame great problems to build the highly successful and valuable waterway. The challenge now is to determine whether it becomes a monument to US shortsightedness and insensitivity to global community or—a monument to the larger human spirit that seeks the common good. The treaties now before the Washington decision-makers are not perfect but they are a great improvement both in content and in how they have been shaped.

The Annual Conference statement of 1976 on the Panama Canal encourages Brethren to contact government leaders "on behalf of the negotiation, ratification, and implementation of a new treaty, based on justice and equity."

Brethren have a belief that it is wrong to kill whether it is a one-on-one disagreement or an international disagreement. In both cases, the Christian thing and the human thing is to work out differences with reason, respect, mutuality, without either party doing violence to the other.

That belief applies to the Panama Canal treaty issue. It is wrong to steal not only from the family across the street but also from the Panamanians down on the isthmus. Even more, it is wrong to abuse the human spirit by not listening, not negotiating with and not working out decisions striving for peace and justice. What is the mind of Christ applied to the Panama Canal issue? Luke 4. Matthew 25. The Sermon on the Mount. Acts 10.

Let each of us work it out and inform our senators what we think their votes should be. This is Gospel business. It is time for peacemakers to use their prayers and shoe leather for this world concern.—Merle Crouse

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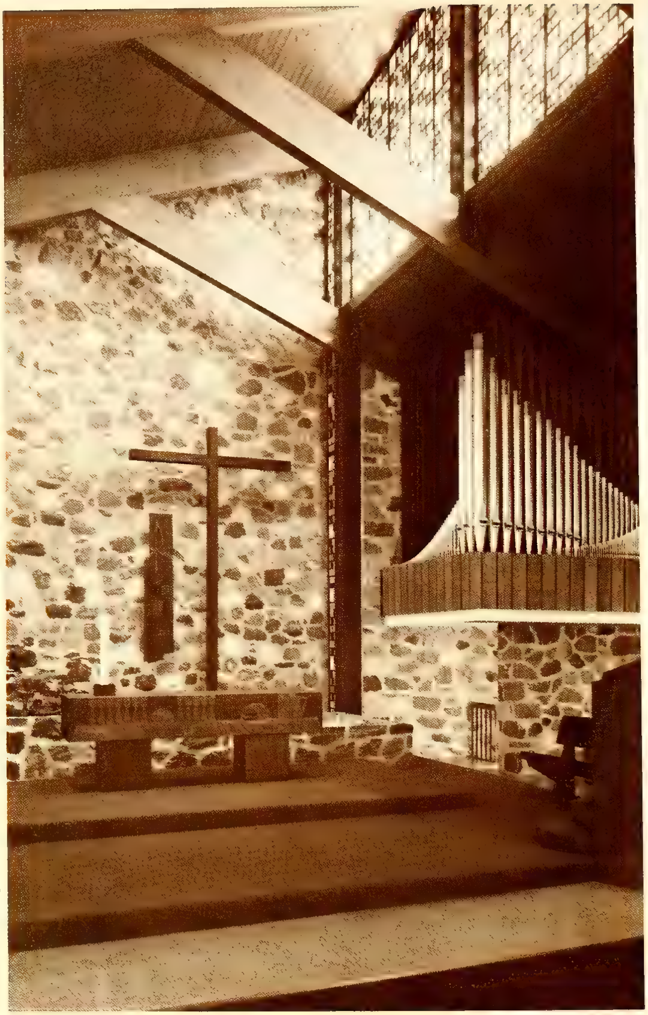


The dove of the Spirit descending—biblical preaching setting fire on the earth. Greek XR (for Christ) above the fishnet of evangelism. On the table are the bread and twelve disciples' cups, with the pitcher, basin, and towel of footwashing. And beneath the cross, the baptistry

How do you identify with Bethany? a distant place, a different system, an unfamiliar worship setting.

By realizing that you *are* Bethany, and Bethany is *you*—one task, one ministry, one Church, in many places, yet interdependent.

Bethany cannot long survive without church members' support, both financial and spiritual.

The churches cannot long survive without trained leadership, both lay and professional persons.

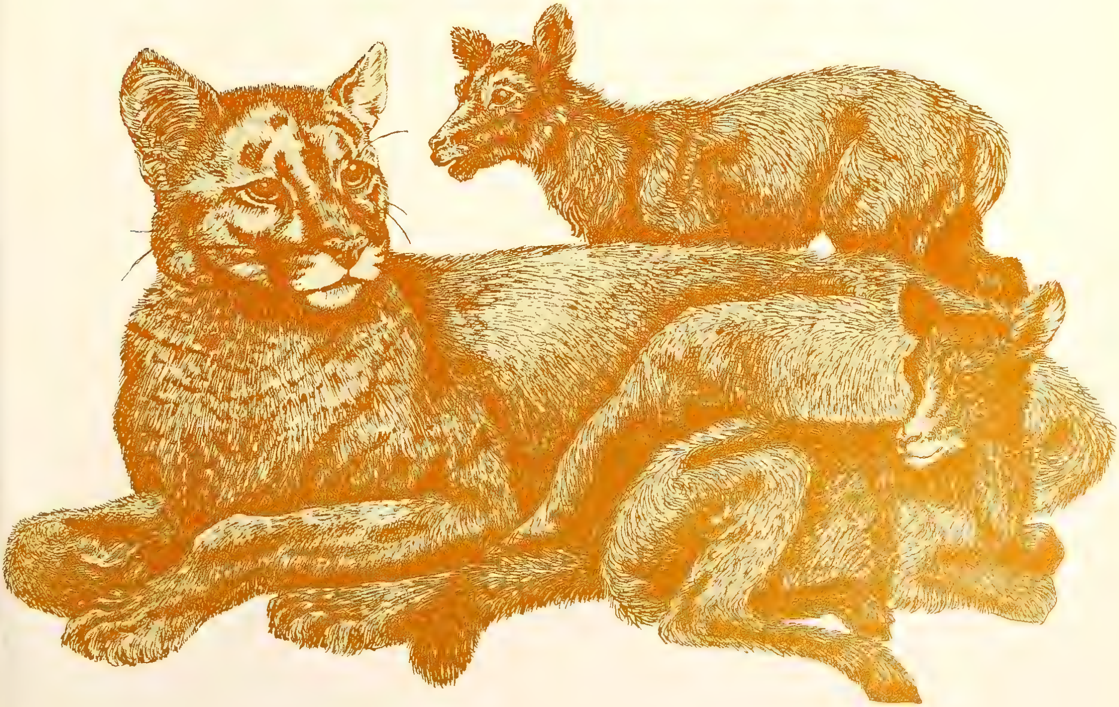
Bethany may not look like your church. You may have never seen it. Whatever the size of your congregation or personal budget, Bethany's life is your life, and your strength is ours.

You may share through **BETHANY CHALLENGE** in your local church, November 20, 1977, or directly to President Warren F. Groff, BETHANY THEOLOGICAL SEMINARY, Oak Brook, Illinois 60521.

messenger

CHURCH OF THE BRETHREN DECEMBER 1977

...and the leopard shall lie down with the kid



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letters

CLOTHES MAKE THE MAN

In April, MESSENGER had a news note about "Christian Yellow Pages." The idea is to channel business to "born-again Christians." I presume it is supposed that such businessmen would be open and honest in their dealings, but is that necessarily true?

Several generations ago we frequently heard that "a Brethren's word is as good as his bond." That reminds me of an incident related to me by a Pennsylvania brother:

A Brethren man advertised a horse for sale. A prospective purchaser, noting the man's plain garb, confidently bought the animal. Later he discovered that the horse had some defects which he had not been told about. He brought the horse back and pointed this out.

"What do you expect me to do?" asked the brother. "Do you expect me to take him back?"

"No," replied the purchaser, "I don't ask you to do that, but I thought you might lend me your coat while I sell him to someone else."

AMSEY F. BOLLINGER
Waverly, Ohio

TO BE WISE UNTO SALVATION

Once the Brethren were "people of the Book." Today, we may get most of our spiritual guidance from the air. Regardless of truth or error, we may simply accept the best advertised ideas about salvation.

It is natural for children to believe whatever reaches them first and oftenest. To this generation, this may mean television. Children are easy victims, if false prophets use 20 verses to "prove" that the rest of God's Word is not essential to salvation.

Later, they may conclude that genuine Bible study is "dangerous" and that a careful reading of all Scriptures may threaten their "gospel."

Even when honest people drift, it does not follow that whatever we do—is right. True believers believe in Jesus as He was, and search all the Scriptures to be wise unto salvation.

Evidently we can be people of the Book, if we choose. Yet, to be wise unto salvation demands faithful searching of the Scriptures. If we don't—we aren't.

ROY WHITE
Citronelle, Ala.

A TREAT OVERLOOKED

Reporting warm and wonderful Annual Conference (August) without including our orchestra is like my serving delicious homemade hot apple pie and forgetting the ice cream!

EVAMAE CRIST
Hallam, Pa.

GREVIOUS CONSEQUENCES

I feel that an apology is due for the bold actions taken by the General Board during the Annual Conference held in Richmond. One surely feels embarrassed to be a member of a denomination whose hierarchy, it seems, does not exemplify Christ's understanding and love for all regardless of their views, as proven by

page one

their seeking to boycott a state that does not share their views by ratifying the ERA.

In 1970 the dangers of the open-ended amendment were virtually unknown, and the results of knowledgeable researchers, both pro and con, were not visible until the amendment was given the states. The church's commission on "rights" reported many recommendations, noting lastly that support be given the Equal Rights Amendment. This entire resolution was passed as a packaged deal, many not realizing at that time what ERA involved. Thus it's been said that the Annual Conference and General Board supported ERA since 1970!

I tried unsuccessfully for nearly one and a half years to get Conference planners to allow Mrs. Phyllis Schlafly to speak to the Conference to present how women will lose more rights than they will gain, but after being passed from one to the other, I was informed that they could not look "favorably" to having her speak.

It's also grievous that this denomination extols peace and stands tall in being a pacifist church, being leaders in the alternative service and conscientous objector programs during and since World War II; yet, the hierarchy is highly vocal to place an amendment in the Constitution that compels women to be drafted into the armed forces. The draft can be reinstated any day! Congress has power to draft women now, but has chosen not to do so. With ERA they would have to for equality's sake.

I resent Conference pro-ERAers from out of the state using a religious conference to promote their views on Virginia.

Mrs. Alden Bowman
Edinburg, Va.

ON "LOVE AND NEED . . . "

I wish to pay my highest tribute to Norman Reber, his philosophy and the manner in which he expressed himself in the article on "Love and Need and the Appleseed" (September).

My heart was filled with warmth of humanity when I read the account. The writer has a warm understanding of people. His efforts have accomplished much in spreading and promoting good will between the United States and Japan.

Iwao Tomeoka
Director, Japanese-American
Training Council
Seattle, Wash.

FAVORITE AT MORRISONS COVE

Recently we did a survey of the reading habits of the residents who use the library here at the Morrisons Cove Home. Messenger led all other publications in readership, topping *Good Old Days, Reader's Digest, Sunshine Magazine, Upper Room, National Geographic, Guideposts, Newsweek,* and *Time.*

Our residents and administration here feel we have an excellent publication and appreciate the fine articles and challenges you continue to produce for your readers.

Ralph M. Delk
Martinsburg, Pa.

A PLEA FOR ACKNOWLEDGEMENT

In response to the news article, "Churches Weigh Stance on Homosexual Behavior" (September), we feel that it is time for our church to take a stand on the issue of homosexuality.

The article presented the viewpoints of several other denominations, but failed to comment on the situation which is directly affecting many Church of the Brethren members.

We, therefore, are now calling upon our church to acknowledge and support those gay sisters and brothers who are actively moving within and through the church. These are the same people who have attained acceptance only through the safety of silence.

We are writing this letter from the supportive atmosphere that has been afforded us in our past by the Church of the Brethren. We, as women who are loving of our sisters, are making a plea to the Church of the Brethren to acknowledge our personal life-styles.

It is imperative that we now be recognized outside of that confinement of silence in the same supportive and positive manner as has been the Brethren tradition.

(The letter bore the identification of 11 women from Indiana and Ohio active in local, district, college and denominational programs. The individuals asked that their names be withheld from publication.—Ed.)

GOD AS MASCULINE

I'm not a writer of letters to the editor but I must respond to the Here I Stand article by Inez Long on the use of masculine language for God (October).

Her contribution is as refreshing as a cool breeze after a hot summer and a good rain after a long dry spell.

I have rejoiced at the liberation of women in my lifetime and am glad that the church is taking seriously the New Testament emphasis that in Christ all the barriers of sex, etc., have been broken down.

But I must confess that some of the women liberation leaders have turned me off with their "chairperson," "personkind," and "Church of the Persons."

I'm delighted that Inez Long had the courage to write such a cogent statement.

John C. Middlekauff
Sebring, Fla.

ANDY YOUNG'S ADDRESS—AND OURS

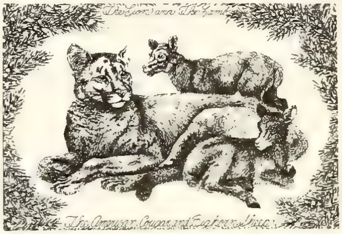
The October Messenger is great. The story of "Andy Young's Pilgrimage: Camp Mack to the United Nations" and the cover story by Ambassador Young are very well done. Congratulations for a fine issue!

And while we're writing, please publish our correct address. Some important mail has been delayed by being sent to an incorrect location here. Thanks.

Ernie and Lois Shull
402 N. Wayne St.
North Manchester, IN 46962

We waited a year to share with our readers the delightful Christmas art of Jane Lunger. Tentatively slated for December 1976, the article got sidetracked when the proposed writer was unable to keep an interview date with Jane. A year later, and with a different writer, we still find our excitement high.

Jane's art retains a freshness not lost by familiarity and George Keeler has complemented it with a story that ably answers the questions raised when one views that art without commentary. Like, why would an artist illustrate Isaiah's peace on earth theme with an American cougar and bighorn lambs, rather than the traditional leopard and kids?


The Lion and The Lamb
The American Cougar and Bighorn Sheep

George Keeler is a graduate student and journalism instructor at La Verne College, who spent last summer as a member of our communications team.

Other writers for December: Alfonso Vásquez is president of the United Evangelical Church of Ecuador. Mildred Hess Grimley is a former Nigeria missionary, living in Brookville, Ohio. Edward K. Ziegler, a former India missionary, is editor of *Brethren Life and Thought*. He lives in Woodsboro, Md.

Bible Study writer Maynard Shelly is a free-lance Mennonite writer from Newton, Kans. J. Paul Jewell teaches at Kansas City, Kansas, Community College. Charlie Harshbarger is a retired truck driver from Peoria, Ill. Matt Meyer is PMC consultant for evangelism. Herman Will is the United Methodist Church's executive for peace.

In Touch writers: Norman F. Reber completed in October a year on the communications team as a post-thirty BVSer. Evelyn M. Frantz is a free-lance writer from Harrisburg, Pa.

Here I Stand contributors: Phill Carlos Archbold, Brooklyn, N.Y.; James and Penny Ott, Salem, Va.; Christian Bashore, Gettysburg, Ohio; Murray L. Wagner, Lombard, Ill.; Joe Van Dyke, Alma, Mich.; and Robert C. Walker, Chino, Calif.—The Editors

Opal Pence Nees: "Directional signals"

Whether she is preparing workshop material concerning the "St. Paul Church of the Brethren in Acts, Pennsylvania," or speaking from her pulpit, Opal Nees is grateful for the people and churches in her life who have provided "directional signals."

During her teen years Opal felt that God called her to be different, to enter a role not widely assumed by women. Never has she experienced opposition to her serving in the ministry.

The Pleasant View congregation in South/Central Indiana gave her opportunities to teach and lead as early as tenth grade. Clara Wood, who had served in Poland, recognized Opal's public speaking ability. She was encouraged to get an education by Dr. Edward Kintner.

While attending Ft. Wayne Bible School, Opal was guided and nurtured by the Lincolnshire congregation and its pastor, Van B. Wright. During a summer pastorate in Iowa she was inspired by Edna Fuller, a leader in the American Association of Women Ministries.

When Opal had almost earned her degree she left school to care for her sick mother. Later she received her B.A. in religion and philosophy from Manchester.

After serving in a part-time pastorate and a full-time, eight-year pastorate and as a director of Christian education in northern Indiana churches for 14 years, Opal moved to Elizabethtown College, where she was director of student activities and conference director for 12 years. During that time her husband died of cancer.

"I have had to work through being a widow. When you go through a dying experience with someone you learn new dimensions of living. After that I wanted to be with people again. Part of the pastorate is getting out where people live and taking them from where they are to a little bit deeper commitment."

As a pastor, Opal discovers that her own experience with grief is of immeasurable help to parishioners.

She has now returned to her home community in Indiana after being away for 26 years. "I went to school with part of my congregation at Liberty Mills. Some members knew my parents. We've now worked through the 'remember whens' and have a warm professional relationship."

In all circumstances of her life, Opal is persuaded that God "is able to keep whatever I have committed to him."—Evelyn M. Frantz

intouch

Christine Sipherd: Alive ar

Why name a new school after a place, a street, or a person from the past? Why not instead name it after a "living, worthwhile person?"

For Christine Sipherd, a member of the Empire Church of the Brethren in California, this visionary wish came true.

But Christine did not campaign to have her name attached to the new $1.6 million elementary school. In fact, she had no knowledge that her name was even being considered.

The argument was advanced to Empire Union School District trustees by Michael Johnson, a 23-year-old Baptist whom Mrs. Sipherd had befriended at the age of 13. At that time, Johnson was a student at Empire School and Mrs. Sipherd was working there in the cafeteria.

Subsequently, Johnson, a promising young musician, was invited to sing a solo in the Empire Church. The solo, explains Christine, was especially beautiful. She expressed that thought in a letter to Michael. The two soon became fast friends, which led to his becoming a Christian.

Johnson regards that letter as a turning point in his life. He claims that Mrs. Sipherd is an inspiration to him, and he sought to honor her in some way. The opportunity presented itself when he read that the Empire board was considering naming the new elementary school simply Old Orchard.

Without Christine's knowledge, he approached the school board with the argument, "Why not name it for

deserving

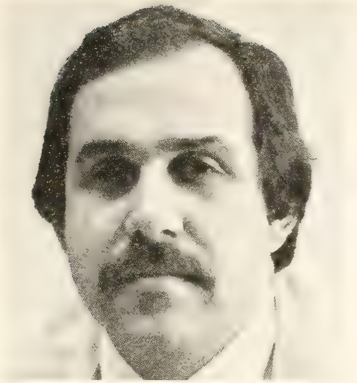
someone who is alive and deserving?"

After considerable debate, the Empire trustees approved naming the new school for her, but it was contingent on her consent. Says Johnson, "She didn't know about it at all. I went over to her one night, told her and asked for her approval—but she modestly replied that 'I'm unworthy of it.' I had to twist her arm to get her to approve it."

Seventy-nine years of age and suffering from a degenerative vision defect which forced her to give up her driver's license, she lightly scoffs when one offers sympathy. Her concern is for others, not the "natural" problems that age has wrought upon her.

It was this love for others that led her back to school. She went full-time to San Francisco State College and graduated when she was 60 years old. With her credentials in hand, she became a teacher of the deaf and hard of hearing, retiring in 1967. After that, she taught in private schools. At the same time, she did private tutoring and worked in state programs for the handicapped. Now fully retired, she still works with private students on an informal basis.

Groundbreaking for the Christine Sipherd Elementary School took place in July.—George Keeler



Jim Tice: People can be changed

"I have something I want you to pray for. I want to get out of here!"

This was the raised-hand request that an inmate at the State Correctional Institution in Camp Hill, Pennsylvania, directed to Chaplain James G. Tice.

"So I prayed for it. You bet I did," says Jim.

A top priority in his ministry, which he shares with two other chaplains in seeking to build a Christian community of inmates and staff, is to make real Jesus' concern for those in prison and to maintain contact with people in all strata of society.

In the spirit of the Savior whose ministry proved that people can be changed, can be "born again," Jim tries to overcome the myth of "once a criminal, always a criminal." The key to the chaplain's effort is the involvement of the Christian community outside of the walls in a ministry of concern for the prisoners and their families. Equally important, Jim emphasizes, is the church's ministry to the victims of crime.

A nurture committee, consisting of a representative from each cell block, serves the institution's Christian community as deacons. They not only take part in the regular Sunday worship but help the chaplains relieve tensions among inmates and staff.

Tice also keeps in close personal touch with staff people to build a positive mood in the jail. This spirit has allowed such recent new thrusts as an outdoor Easter sunrise service and a Christmas service during which the deacons served the bread and the wine. Such services involve security risks which must be taken if the prisoners are to be prepared for productive civilian lives.

The jail was tense after a 22-year-old inmate was killed in a tractor accident on the penitentiary farm. The chapel was packed for the memorial service. Tice preached and shared the occasion with six inmate volunteer friends of the deceased. Then a prisoner went "outside" with Jim to Philadelphia to present the $700 that was donated by the inmates for the deceased's family.

Jim urges churches to be in personal touch with the families of inmates and victims of crime and their families, and to invite them to their services. He indicates a pressing need for volunteers to be one-to-one friends of inmates, helping them to find jobs when they get out.

A Master of Divinity graduate of Bethany Theological Seminary, Jim served two years at Elizabethtown College as director of religious activities and student affairs before coming to the Camp Hill institution in July, 1976.—Norman F. Reber

Churches prepare stand on disarmament policy

The special session of the United Nations General Assembly on disarmament next May and June will have direct input from the churches.

In preparation, a Conference of Disarmament will be convened by the World Council of Churches in March to formulate a comprehensive ecumenical position. H. Lamar Gibble, consultant for peace and international affairs on the Church of the Brethren World Ministries staff, is chairing the planning committee.

Gibble's committee also convened a Consultation on Disarmament in mid-November in Switzerland. Pakistani churchman Anwar Barkat presided at the week-long consultation, attended by some 50 church leaders from 30 countries.

Findings from the two meetings will be channeled through the Commission of the Churches on International Affairs representative to the UN, who after Jan. 1 will be Duane Epps, former United Presbyterian missionary in Latin America. The CCIA, a unit of the World Council of Churches, has status as a non-government organization with representatives to the UN both in New York and Geneva.

Throughout the 1970s strong support and encouragement for a major emphasis on disarmament by the World Council of Churches has been brought by the Historic Peace Churches Consultative Group, concentrating heavily on preparation and follow-up to the Nairobi Assembly in 1975. Within the limits of staff and budget, the WCC has been responsive, giving increased attention to the issues of militarism and nonviolence.

Stateside, efforts to study and advise on disarmament policy are being moved ahead by the International Affairs Inter-Unit Working Group of the National Council of Churches, a new cross-staff cluster which Lamar Gibble also chairs. A sub-unit on Arms Reduction and Militarism conducted a consultation on disarmament developments for editors of religious and educational periodicals at the UN three weeks ago, and is projecting plans for a convocation of religious groups at the time of the UN special assembly next May.

Current Brethren efforts on disarmament also are aligned with the Coalition for a New Foreign and Military Policy, an umbrella corps of 40 religious, peace, labor, and professional organizations; Operation Turning Point of the Institute for World Order; and the New Call to Peacemaking of the historic peace churches.

Philip Potter to address Brethren at 1978 Annual Conference

A major guest speaker for the 1978 Annual Conference in Indianapolis, Ind., will be Philip A. Potter, general secretary of the World Council of Churches. He will address the general session of the Conference on Saturday evening, June 24.

Theme for the conference will be "The Spirit of the Lord Is Upon Us," based on Luke 4:18.

Dr. Potter, a West Indian Methodist, moved to the top administrative post of the WCC in 1972, after directing the council's Commission on World Mission and Evangelism for six years.

The 56-year-old minister previously served in the WCC youth department, the Methodist Missionary Society of Britain, and a pastorate in Haiti.

Challenge to militarism sought in high schools

The constant presence of ROTC units on high school campuses exerts a peer pressure on classmates to choose a military life-style.

This and other concerns over militarism in high schools prompted four peace groups under the banner of the New Call to Peacemaking to conduct a conference on "Counter Recruiting" in Washington, D.C., this fall. One of the prime strategies being used in recruiting, the 30 conferees learned, is "military delayed contracts" which young women and men sign months before high school graduation.

Another frequent approach used by the military recruiters is the offering of "free" vocational aptitude tests to high schools. Some 60 per cent of the nation's schools, for financial or other reasons, accept. One catch, however, is that the recruiters have access to the scores.

"Even more unsettling," commented Warren W. Hoover, a Brethren participant in the conference, "is that the Armed Services Vocational Battery is designed in such a way that the recruiters learn much about the students while the students may learn little or nothing about themselves."

Hoover, who is executive director of the National Interreligious Service Board for Conscientious Objectors, added that the comforting note sounded in the conference was, "If you don't favor this invasion of the lives of young people special to you, you can do something about it. It is your school."

Gathered from the eastern half of the USA, the conferees were reminded that while their focus was on recruitment in the high schools, this was but one of the many places where a war-based society needs to be turned around.

"There can be peace without violence, but simply wishing will not make it so. This was the overarching message of this September weekend call to peacemaking," Hoover observed.

Moomaw: Advocacy both a duty and a privilege

I. W. Moomaw was among the invited guests at the White House when President Carter signed the Surface Mining Control and Reclamation Act of 1977, known more commonly as the Strip Mining Bill. With

Moomaw were environmentalists, farmers, ranchers, miners, Appalachian mountaineers, and legislators who had worked for years for the passage of the bill. Their cause was intensified of late as the energy and coal industry strengthened its campaign against legislation.

Before signing the bill on August 3, the President thanked all those who had worked tirelessly and courageously for its passage. He said, "I am not completely satisfied with the legislation. I would prefer to have a stricter strip mining bill. I am concerned with some of the features that had to be watered down during the session." But he expressed belief that this bill represents progress and that improvements can be made in the years to come.

Moomaw, who is a retired missionary and agricultural missions executive, is a consultant to the Church of the Brethren Washington office. At the signing he spoke briefly with the President, as well as with Rep. Morris Udall, a leader in the House debate, and others.

"One was impressed," Moomaw said, "that well-studied letters and telephone calls to our elected officers do carry much weight. 'Washington,' as we sometimes refer to our government, is *people* whom we have elected to represent us. Advocacy to let our views be known by them is both a Christian duty and a privilege."

Appeal warns churches of 'pervasive poison'

An unprecedented appeal has been issued by 50 church leaders in Pennsylvania urging the state's people to help stem the tide of pornography.

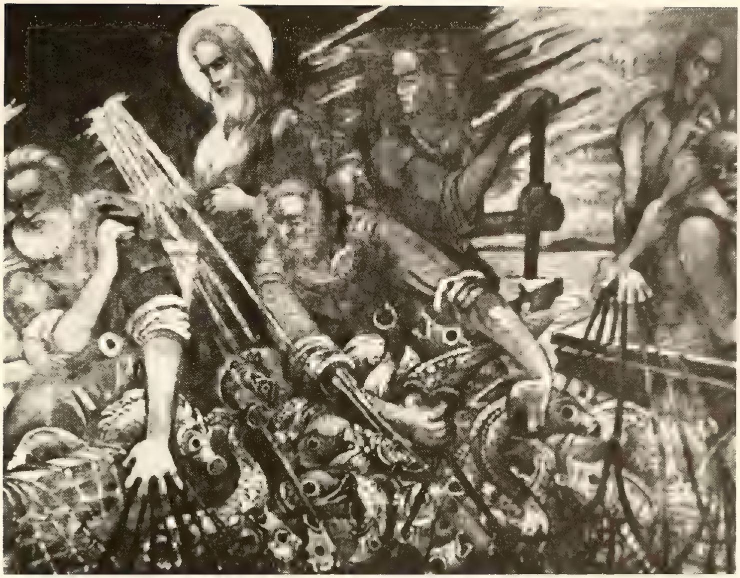
The full text of the ecumenical statement, issued by the Pennsylvania Conference on Interchurch Cooperation, is as follows:

"Human sexuality is a gift of God that blesses and enriches the whole of life. Pornography debases and soils that good gift. Scripture teaches that the human body is a holy creation meant for the indwelling of God's spirit" (1 Cor. 6:12-20).

"Our experience as pastors in the care of God's people persuades us that pornography lacks respect for the body, and is pervasive poison to the human spirit. Pornography advertises obscene and deviate forms of vice and tends to increase the amount of addiction to such vice. Therefore all of the undersigned express their profound opposition to the purchase or distribution of pornographic materials.

"We call upon our pastors to be faithful shepherds in leading people in ways of integrity and honor. We call upon the members of our several communions to avoid pornographic materials, to walk in wholesomeness of mind, body, spirit, and to present themselves as those called to live maturely, with self-control in obedience to God, and for the sake of all the children of God."

Among the signers were Church of the Brethren district executives in Pennsylvania, Harold Z. Bomberger of Atlantic Northeast, J. Stanley Earhart of Southern Pennsylvania, John D. Ellis of Western Pennsylvania, and Joseph M. Mason of Middle Pennsylvania.



Gift to evangelist Billy Graham: "The Miraculous Catch," a Hungarian national treasure.

Graham pleads for East-West understanding

Evangelist Billy Graham upon return from Hungary told reporters he found "a total separation of church and state" in the East European country.

At a press conference in New York, Graham commented that "during the 50s, as most of you know, I took a very strong stand on communism. But as I've grown older, I've quit preaching on political matters because I think the church can exist in any kind of society."

Asked whether he could support a communist government, the evangelist indicated that what he meant was that Christians could adjust to communism "just as the Jewish people adjusted to Rome" during the Roman empire.

Graham reported that Hungarian religious leaders told him "they have more freedom today than they have had in a long time." He said the adjustments that had to be made under communist rule posed problems for both church and state authorities. "I think the socialist government has also had to suffer, to some extent."

Wherever he went in Hungary, people grabbed him and said, "I'm a believer," Graham revealed. He concluded that "there are far more Christians, perhaps, than go to church."

"If we don't have a better understanding between East and West, I think we're headed toward a world war which could destroy the human race," Graham said. He suggested that exchange visits of religious leaders might be productive in reaching people "on a spiritual level" in ways that could not be done by political leaders.

As a gift to Mr. Graham, the Council of Free Churches in Hungary presented the painting, "The Miraculous Catch," a depiction of Luke 5:1-11. The evangelist said he was "moved to tears" upon receiving the work, described as a "Hungarian national treasure."

Church coalition presses for full employment

Unemployment, with the social problems it fosters, is the target for an interreligious effort aimed at stimulating the Carter Administration and Congress to create a "full employment" economy.

At the heart of the effort is the principle that employment is a right, not a privilege. But other arguments also point out that unemployment is not a solution to inflation, and that the costs to the government of alleviating the social problems caused by millions of people out of work would equal or surpass the expenses involved in providing employment opportunities.

A Full Employment Action Council has been organized by religious, civil rights, and labor organizations to alert the employed segment of the public to the problems of the 7.1 per cent of the population which is unemployed. The National Council of Churches, US Catholic Conference, and American Jewish Committee are among the coalition's member organizations.

Coretta Scott King, one of the heads of the coalition and widow of slain civil rights leader Martin Luther King, Jr., called the problem of unemployment "the priority issue for the nation," and warned that "if it is not solved, we will not have any hope for solving our other problems."

Unemployment among black youths, which reached a record 40 per cent in August, was widely cited as a factor in the looting that hit New York City during the mid-July power blackout. But some observers question whether full employment legislation can really have an impact where most needed—in the ghettos of such urban areas

Late in the summer President Carter came under strong attack by Vernon E. Jordan, national director of the Urban League, for not giving sufficient attention to unemployment. And the US Catholic Conference in its Labor Day message criticized the President for alleged failure to follow through on campaign pledges to call for a "national commitment to full employment" and to support passage of a comprehensive full employment and balanced growth act.

The President acted quickly to respond to critics. He met with the Congressional Black Caucus shortly after Labor Day, and appeared to assuage anxiety. Mr. Carter promised to push his Cabinet into formulating an urban policy, and said he would seek an acceptable draft version of legislation.

Support by religious agencies has been expressed for the Full Employment and Balanced Growth Act of 1977 (House Bill 50 and Senate Bill 50). This measure, the Humphrey-Hawkins Bill, includes most of the recommendations made by the Governing Board of the National Council of Churches in 1976. The US Catholic Conference has called it "the most comprehensive and useful approach to full employment now before Congress."

Religious leaders are not usually trained economists, and opinions differ on the specifics and workability of legislative measures aimed at providing full employment. But on the principle of attacking unemployment, and the social and moral issues connected with it, there appears to be unanimity.

Original plate acquired from 'Martyrs Mirror'

Acquired for the Brethren Historical Library and Archives at Elgin is one of the original engravings from the 1685 rare, second Dutch edition of *Martyrs Mirror.*

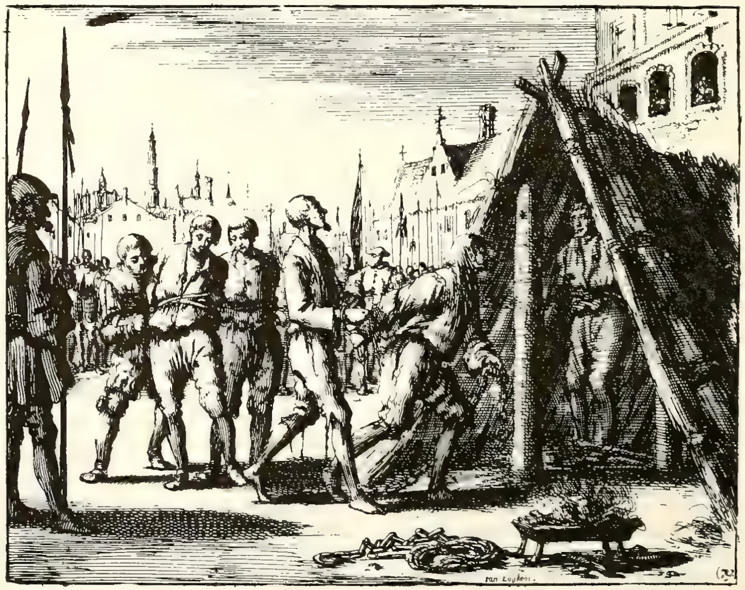
One of 29 surviving from an original series of 104, the engraving was made by famous artist and engraver Jan Luyken. It depicts the martyrdom of Christiaen Langedul and three others burned at Antwerp, Belgium, in about 1565. The entire series depicts the martyrdom of Christians from Christ and the apostles through the 17th century.

The *Martyrs Mirror* is a record of an unbelievably violent aspect of church history, mainly in the 16th and 17th centuries, when members of the Anabaptist movement were tortured and put to death by civil and religious authorities. It is out of this movement that the German Baptist Brethren (now the Church of the Brethren) developed in the early 18th century.

At the request in 1745 of a group of Mennonites in eastern Pennsylvania, the first Dutch edition of *Martyrs Mirror* (1660), a volume of 1290 pages, was translated into German by Peter Miller of the Ephrata Cloister. The translation required three years. It was subsequently printed by the Ephrata Press in 1748, the largest book ever printed in Colonial America. A copy of the 1748 Ephrata edition, which is not illustrated, is in the historical library at Elgin.

The German owner of the 29 surviving Luyken engravings, unable to find a museum willing or able to purchase the lot,

Anabaptist martyrs, 1565: Jan Luyken's depiction of the burning of believers at Antwerp.



offered to sell them individually to denominations with Anabaptist heritage at $1,750 each. Representing the Brethren in negotiating the purchase, Amos B. Hoover of Denver, Pa., a Mennonite, obtained the engraving for the historical library. He also purchased one for Bethany Theological Seminary.

Gwendolyn Bobb, coordinator of historical resources, is considering making prints of the engraving in the historical library if enough persons are interested. For further information, contact her at the General Offices.

Raps churches taken in by 'Grecian Formula'

Lutheran pastor and editor Richard John Neuhaus has criticized parishes which express a preference for young ministers in choosing a pastor.

Writing in *Forum Letter,* an inter-Lutheran periodical which he edits, Neuhaus observed that a growing number of parishes looking for a pastor specify that no one over 50 need apply. "Some even put the cut-off at 45. This absurd and dangerous development is not, of course, unique to the Lutheran Church in America."

The Brooklyn, N.Y., pastor explained that "more commonly, reference is made to wanting somebody who can 'work with young people' or 'is a go-getter with new ideas,' etc. As though imagination and inspiration can be measured by actuarial tables!"

The clergyman advises that "a discerning parish in search of a new pastor will list such virtues as deep spirituality, proven love and understanding for people, aptness in teaching, and the wisdom that comes with time. The parish that specifies a go-getter, hustler, super P.R. man and organizer really wants a corporate executive and not a pastor. And a parish that wants nobody over 50 simply gives testimony to its own immaturity and captivity to the youth cult."

Continued the pastor-journalist: "As a child we were taught that 'a hoary head is a crown of glory' and in no way to be despised (Prov. 16:31). Today Grecian Formula and its imitators are a multimillion dollar industry. This is one form of Hellenization the churches should resist. . . .

"In calling a pastor, the biblical formula (1 Tim. 3) cannot coexist with the Grecian Formula."

underlines

PRISON INMATE ART ... is being exhibited by Illinois-Wisconsin District criminal justice consultants *Elizabeth Robinson* and *John Katonah*. From the Joliet Correctional Center, the first showing was this fall at Bethany Theological Seminary. The intent is to enable people "to experience some of the talent expressiveness and humanness of persons from correctional institutions."

DISTRICT YOUTH CIRCUIT ... Prison reform and criminal justice were concerns treated at the Michigan Senior High Fall Rally, led by *Clara Parks*, *Sylvia Eller*, and *Bob Gross*. Youth were encouraged to visit local jails, attend court sessions, talk with law officers, and pinpoint justice needs in their respective communities.

Theme for a post-high youth retreat Jan. 13-15 at Camp Bethel in Virginia will be "Fiddlers on a Global Roof," led by *Merle Crouse*, St. Cloud, Fla. For details contact the Interdistrict Youth Cabinet, Box 75, Bridgewater College, Bridgewater, VA 22812.

"Andy and Anna...the Dynamic Duo" headlined the Fall Fling of Northern Indiana. That is *Andy Murray* and *Anna Mow* whose theme was "The Quest for Life." . . . And in the Pacific Southwest, the district convocation not only heard *C. Dean Freudenberger* speak of hunger (he is co-author of "Christian Responsibility in a Hungry World") but were challenged to a fast day by the district youth.

OLDSTERS, TOO ... make the news, as in the Southeastern District where "Aunt Becky Day" is in the planning to honor *Becky Swick*, 69, adult volunteer whose pastoral service at Midway and in the district will have extended to 10 years by next April. And where *J. R. Jackson*, 88 and in his 65th year of ministry, is pastor at Blue Ridge and conducts a monthly service at Peak Creek, North Carolina churches.

MEDIA ADVOCACY ... The leadership of the Church of the Brethren in media advocacy was given special recognition by the National Council of Churches Communication Commission. The church was commended for the leadership of *Stewart M. Hoover* in developing ecumenical programs of Television Awareness Training and corporate responsibility.

Elsewhere in the media: "The Word--And Music," a radio program involving the Goshen City, Ind., church, is aired Sunday forenoons and evenings over WKAM-AM and WZOW-FM. . . . And in Fresno, Calif., pastor *Hal Sonafrank* hosts a Channel 11 cable tv program of interviews, Bible study, and music.

IN MEMORIAM ... *Stanley G. Keller*, 71, former pastor, district executive, and Brotherhood staff member, was killed Sept. 30 when the car he was repairing slipped and fell on him. The Kellers lived since 1971 in Portland, Ore. . . . *Saraswatibai D. Bhonsle*, Palghar, India, died May 21. She was former headmistress of the Mission School, a leader in the Christian Women's organization, and wife of *D. J. Bhonsle*. *Nina Weldy*, 76, North Manchester, Ind., who with her husband *Allen* was on the Flat Creek Mission staff in Kentucky from 1951 to 1957, died Aug. 12.

update

GENERAL BOARD ... met in October at the New Windsor Service Center (to educate Board and Staff about the center operations and facilities). The meeting was highlighted by farewell salutes to retiring General Secretary *Loren Bowman*, by the dedication of newly-renovated Old Main, and by tours, including *Gladys* and *Roy Johnson's* solar house in nearby Westminster (see November Messenger).

ANNUAL CONFERENCE REFERRALS ... a committee to study human sexuality: *Graydon Snyder*, *Ruby Rhoades*, *Robert Faus*, *Ruthann Knechel Johansen*, and *Jeanette Tolle*; a task force to propose a way to conduct a study of the issues of wealth and possessions and of Christian life-styles: *Paul Keller*, *Laurie Kingery*, and *Wil Nolen*; a three-person group to study ways Annual Conference costs can be reduced: *Warren Groff*, *Matt Meyer*, and *Anne Albright*; a committee to study Annual Conference election procedure; *Wayne Fralin*, *Lena Miller*, *Estelle B. Mohler*, and *Ralph Turnidge*; a committee to prepare a paper on the historical Pietist-Anabaptist and Brethren understandings of the Bible's inspiration and authority: *Wanda W. Button*, *Joan Deeter*, *Rick Gardner*, *Dale Brown*, *Matt Meyer*, and *Harold S. Martin*.

STAFF CHANGES ... The Board adopted a new WMC staff alignment calling for an associate staff position responsible for volunteer recruitment; reclassified as general staff positions those of managing editor of Messenger and consultant for media education/advocacy; and created a new general staff position: general secretary's office coordinator. . . . Appointed to general staff positions were *R. Dean Wenrich* (director of production; replacing retiring *Gerald M. Flory*), *Esther Eichelberger* (general secretary's office coordinator), and *Mac Coffman* (director of service ministries; will work out of New Windsor office).

A YOUTH PERSPECTIVE ... will be supported through youth participation in setting goals and priorities for the Brotherhood and in sharing concerns with the Board and with life-cycle ministries staff.

GENERAL SERVICES COMMISSION ... supported a proposal for denomination-wide stewardship seminars, the first two to be held in 1978; learned our denomination will receive a citation for its leadership role in shareholder actions regarding tv violence; and affirmed the closing out of the Johnstown Bookstore.

PARISH MINISTRIES COMMISSION ... approved the purchase of land for possible use by the new congregation in Cape Coral, Fla.; and granted loans of $200,000 each to Coventry Church (Pottstown, Pa.) and to the Collinsville (Va.) Church for development purposes.

WORLD MINISTRIES COMMISSION ... agreed to help in the construction of a new high school building in Bulsar, India; and heard a report of church growth in India's Vyara-Ahwa area, where missionaries *Joy* and *Everett Fasnacht* are working.

outlook

On choosing guidelines for Brethren witness

From an insider's experience of 25 years with the General Board, S. Loren Bowman, general secretary who will retire Dec. 31, offers this counsel to the Brethren:

Keep a positive balance in denominational program, a balance that points to "religion as life."

Acknowledging that elements of program require change from time to time, the chief staff officer sees as an unchanging need "a balanced emphasis between nurture and witness and ministry and advocacy." And with this balance, "a freedom that lifts us above conformity—conformity either with contemporary culture or with other branches of the church."

"We need to be free to share without fear or apology the gifts which our tradition has shaped for us. At the same time we must avoid any feeling of superiority, valuing the gifts that others bring in enriching the body of Christ."

Collegiality. Reflecting on a span of nine years as general secretary, ten years as head of the Christian Education Commission, and six years as a member of the General Board, including three as chairman, Bowman points with gratification to the collegial relationship he feels has emerged among congregational, district, and national leadership. He also applauds what he terms the "fairly open style of communication" that exists between special interest groups and the church at large.

Still, the General Board's top administrator voices concern over the "rash" of national meetings recurring outside of Annual Conference—gatherings involving evangelism, youth, women, Holy Spirit and Revival Fellowship emphases. "The potential in pluralism is to be found in sharing our varied gifts with the total body rather than in pulling apart from the body to seek a separate identity," he maintains.

Consolidation. At the outset of his general secretaryship in 1968, one of Bowman's tasks was consolidating the General Board structure. This involved a shift from five commissions to three commissions. Brethren Service and Foreign Missions were combined as the World Ministries Commission; Ministry and Home Missions and Christian Education as the Parish Ministries Commission. The executives of the two new commissions, and of the General Services Commission, became associate general secretaries.

This realignment called for an administrative style where power was shared and authority delegated in a team approach—a style which Loren Bowman welcomed and worked earnestly to practice. Still another dimension was projecting and financing overall program plans through a Goals and Budget Committee, comprised of General Board officers and representatives and top administrative staff.

Though the phasing out of entrenched programs and the creation of new ones was found to be complex, Bowman recounts the priorities that were addressed anew or with new intensity over the past decade. Evangelism, peace, person awareness, family life, SHARE, Lafiya, the Brethren Disaster Network, Parish Volunteer Service, and media education and advocacy were among these areas.

Educational thrusts. Prior to his responsibility for overseeing the total General Board program, Bowman directed the Christian Education activities for the denomination. Mission Twelve, group life laboratories, curricula built around a congregation's own defining of educational aims, and Brethren Colleges Abroad were thrusts emerging during his decade of leadership. Mission Twelve became the most far-reaching program of personal growth and leadership training in the denomination.

Earlier he was pastor of congregations in his native Virginia and in Maryland, North Carolina, Washington, and California, from where he left the pastorate at Long Beach to come to Elgin in 1958. He and his wife Claire will be returning to California, at La Verne's Hillcrest Homes, for their retirement residence.

While affirming vigorously the significance of ministry in the local parish, Bowman has demonstrated an intensifying global consciousness that challenges Brethren not to become ingrown or self-serving in mission.

'Soft' power. His style of leadership, as described by his successor in Parish Ministries, Earle W. Fike Jr., is "to get things done not to the fanfare of trumpets but more like the markings in his New Testament which show a preference for the soft incessant power of mustard seed and leaven.

"He can be tough on critical issues, probing in tangled considerations, supportive in biblically sound but unpopular stances."

Thus at 65 S. Loren Bowman has put a firm imprint upon the church's life and work. The unfolding General Board program on Salvation and Justice, a contemporary venture which he initiated, is aimed at translating and applying the biblical message of peace, reconciliation and simple living in the global scene today.

S. Loren Bowman: The power of mustard seed and leaven.

Turnaround. Yet Loren Bowman would wish for more. His dream is of Christians joining together and sparking community-wide efforts for a turnaround in national life. Such efforts would entail a search for core values and a reshaping of economic, social, educational and political directions. The goal would be to increase moral and human concern for fraternity, equity, and integrity.

To this cause he would like to see Brethren call other denominations into partnership. In doing so, he would wish also that the Brethren might reach for a deeper understanding of the unity of the church. The family feeling found meaningful among Brethren needs somehow to take root in the larger Christian community, enlarging the base of support and mutual accountability among the followers of Christ.

Faithfulness. "In a rapidly changing world one does not see far ahead in terms of the shape of things to come. But what Brethren do in a world of volatile tensions and major dislocations should represent a continuing ministry that is faithful to the wholeness of the Gospel," Bowman has emphasized in his speaking and writing to the church.

"The needs of the world are so numerous and so extensive, and our resources so limited in comparison that we must choose a few priorities for our corporate witness, in order to impact the issues significantly. The guidelines for me grow out of the central thread of Jesus' teachings, the acute needs of the historical moment, and the gifts of ministry that have become natural for the Brethren during our history."

Explorer. At the Richmond, Va., Annual Conference in June, in the same city and setting where an election 25 years earlier began Loren Bowman's direct association with the General Board, a citation was presented pointing to his lifelong role as an adventurer and explorer. The citation pointed not only to the wide geographical service he has rendered to parishes and districts throughout the country, but to his quest for new dimensions of witness through denominational and ecumenical channels.

In these common explorations, the citation noted, he has been not only guide but pastor and prophet, "affirming even when shadows dominate that it is hope that lights the future, it is hope that is the open door to the future, it is hope that makes the future possible."

Given the faith and vision that have guided his lifetime of ministry in the Church of the Brethren, Loren Bowman is not likely to let retirement interfere with putting new challenges, new frontiers, new hope before his sisters and brothers in the faith.—H.E.R.

special report

DISASTER '77

A round-up of major disasters at home and abroad to which the Brethren Disaster Network and Emergency Disaster Fund offered assistance in 1977.

RUMANIA/BULGARIA

Disaster: Earthquake. 7.2 on the Richter Scale.
Date: March 4. 1977.
Area affected: Bucharest, plus many villages.
Injuries: 1,500 killed; 6,000 injured.
Brethren Disaster appropriation: $5,000.
Brethren funds spent to date: $5,000.
Special appeal: World Council of Churches fund of $1,500,000, including rebuilding a theological seminary.
Cooperating agencies: World Council of Churches/Commission on Interchurch Aid, Refugee & World Service. Church World Service.

TURKEY

Disaster: Earthquake. 7.6 on the Richter Scale.
Date: November 24, 1976.
Area affected: Muradiye (city at epicenter). 95% of buildings leveled.
Injuries: 3,700 dead; 8,000 injured.
Homeless: 51,000 homeless (20,000 children).
Brethren Disaster appropriation: $10,000.
Brethren funds spent to date: $6,880.
Cooperating agencies: Church World Service. World Council of Churches/Commission on Interchurch Aid, Refugee & World Service.

SAHEL

Disaster: Drought and famine.
Date: 1974-77.
Area affected: Six countries involved, with Brethren assistance concentrated in Niger.
Injuries: Thousands of persons died or were severely affected by malnutrition.
Brethren Disaster appropriation: $165,000.
Brethren funds spent to date: $94,096.
Special appeal: World Council of Churches fund of $14 million in cash and material aid.
Number of Brethren workers: Five persons have worked in this program. Ralph and Flossie Royer will be in Niger for another two years.
Cooperating agencies: Church World Service. World Council of Churches/Commission on Interchurch Aid, Refugee & World Service.

LEBANON

Disaster: Civil strife.
Date: 1976-77.
Area affected: Beirut and surrounding area.
Injuries: Scores reported daily in latter part of 1976 but principal need is for refugee assistance. More than 250,000 persons displaced.
Damage: Extensive property damage. At least 16,000 homes damaged or rendered uninhabitable.
Brethren Disaster appropriation: $25,000.
Brethren funds spent to date: $25,000.
Special appeal: World Council of Churches fund of $8 million. 100 tons of clothing and blankets.
Cooperating agencies: World Council of Churches/Commission on Interchurch Aid, Refugee & World Service. Church World Service.

GUATEMALA

Disaster: Earthquake.
Date: February 4, 1976.
Area affected: 109 municipalities in 19 of Guatemala's 23 states.
Injuries: 23,000 dead; 76,504 seriously injured.
Damage: 1,066,063 homeless. $1.86 billion property damage and loss of income. 25% of schools inoperable. 257,000 housing units damaged or destroyed.
Brethren Disaster appropriation: $150,000.
Brethren funds spent to date: $128,794.
Number of Brethren volunteers: 87.
Districts involved: Southern Ohio. South/Central Indiana. Atlantic Northeast. Mid-Atlantic. Middle Pennsylvania. Southern Pennsylvania. Western Pennsylvania. Florida/Puerto Rico. Northern Indiana. Shenandoah. Southeastern. Illinois/Wisconsin. Virlina. Also 10 Bridgewater College students, 11 Manchester College students.
Cooperating agencies: Church World Service.

JOHNSTOWN, PA.

Disaster: Flood.
Date: July 20, 1977.
Area affected: Johnstown and five surrounding counties (7,350 families).
Injuries: 70-80 died.
Damage: 450 homes completely destroyed, more than 6,000 significantly damaged.
Brethren Disaster appropriation: $50,000.
Brethren funds spent to date: $10,000 Brotherhood; $42,000 Western Pennsylvania District.
Number of Brethren volunteer days: 5,250 (through first week in October).
Districts involved: Mid-Atlantic. Western Pennsylvania. Middle Pennsylvania. Southern Pennsylvania. Atlantic Northeast. West Marva. Shenandoah. Virlina. Southern Ohio. Northern Indiana. South Central Indiana. Illinois/Wisconsin.
Cooperating agencies: Church World Service. Red Cross.

HAITI

Disaster: Drought and famine.
Date: 1976-77.
Area affected: Northwestern region of Haiti and island of La Gonave.
Damage: Severe crop damage in successive years threatened the lives of more than 2,000 families.
Brethren Disaster appropriation: $5,000.
Brethren funds spent to date: $5,000.
Special appeal: Church World Service fund of $75,000 for food shipments, seeds.
Cooperating agencies: Church World Service.

SEDALIA, MO.

Disaster: Tornado.
Date: May 4, 1977.
Area affected: Northeast section of Sedalia.
Families affected: 530.
Brethren Disaster appropriation: $10,000.
Brethren funds spent to date: $2,228.
Number of Brethren volunteers: 74.
Districts involved: Mid-Atlantic. Western Plains, Northern Plains, Illinois/Wisconsin. Also BVS Training Unit.

PINEVILLE, KY.

Disaster: Flood.
Date: April 4-5, 1977.
Area affected: Pineville and surrounding community.
Families affected: 8,223.
Damage: 842 homes destroyed. 1,996 homes major damage. 5,180 homes minor damage.
Brethren Disaster appropriation: $6,666.
Brethren funds spent to date: $4,805.
Number of Brethren volunteers: 435.
Districts involved: Michigan, Northern Indiana, South/Central Indiana, Northern Ohio, Southern Ohio, Southeastern, Illinois/Wisconsin. Mid-Atlantic.
Cooperating agencies: Church World Service, Red Cross. Mennonite Disaster Service.

WILLIAMSON, W. VA.

Disaster: Flood.
Date: April 4-5, 1977.
Area affected: Williamson and surrounding area.
Families affected: 4,178.
Damage: 591 homes destroyed. 1,345 homes major damage. 3,650 homes minor damage.
Brethren Disaster appropriation: $3,334.
Brethren funds spent to date: $2,367.
Number of Brethren volunteers: 145.
Districts: Virlina, Atlantic Northeast, Mid-Atlantic, Southern Pennsylvania, Middle Pennsylvania, Illinois/Wisconsin, Shenandoah, Northern Indiana.
Cooperating agencies: Church World Service. Mennonite Disaster Service. Red Cross.

Ecuador: A struggle for new

by Alfonso Vásquez

On any given Sunday, members of the United Evangelical Church of Ecuador gather to worship—white, black, Indian, mixed. In a home high in the Andes Mountains; in a wooden church open to the warm breezes of the coastal area in Santo Domingo; in the sanctuary in Quito, the capital city, part of a three-story building owned by the church, they gather.

What is this United Evangelical Church? What is its history, its problems, its dreams?

Origin. The United Evangelical Church of Ecuador came into being in 1965, an outgrowth of the work of the United Andean Indian Mission (UAIM) and the Church of the Brethren. These missions, which arrived in Ecuador in 1946, worked principally among the indigenous peasant communities. Their proclamation of the gospel focused on the person in all dimensions of life, giving rise to schools, community centers, and medical services as well as groups of believers in the Lord Jesus Christ.

About 1960 the UAIM, representing the United Presbyterian Church in the USA, the Presbyterian Church in the US, the United Methodist Church and the United Church of Christ, began to think that it was time to organize congregations where groups of evangelicals had arisen. At the same time the Brethren Mission took the first steps toward the formation of a small denomination. Also there was being formed in Latin America a mission board representing the Methodist and Waldensian churches, with the aim of investigating possibilities of beginning work in Ecuador.

A study commission formed by these three groups met for a month here in Ecuador to study future work. In November 1962 this commission recommended to the UAIM and the Brethren that they should make every effort to form a single national church. And to the Latin American Board of Missions they recommended that they send their missionaries to reinforce the new Ecuadorian church. The recommendations were accepted in principle.

After continued deliberations and planning, representatives of all the churches and participating institutions met in a national assembly in June, 1965, to form the

Pastor Filiberto Navarro baptizes a new member of Leigua church

Opposite page: Evangelical churches at Pijal (left) and at San Rafael

direction

United Evangelical Church of Ecuador. The dream of a national church became a reality. Also in 1965, the Board of Missions of the Methodist Churches of Latin America sent their first missionaries to work under the Ecuadorian church.

Development. The church was born with high hopes and enthusiasm, although there was no lack of skeptics who said it was a premature birth and the church would soon die. Disagreements and problems did arise, but the young church began with great vitality, as do all endeavors that have God as guide and strength.

Soon even the skeptics were convinced of the legitimacy of its existence and, as has been true of few denominations in Ecuador, our church began to exercise self-government, abolish missionary paternalism, and eliminate the old categories of *missionary, pastor,* and *layman* to give rise to a dynamic conception of *co-laborers* in the ministry of reconciliation and the building up of the body of Christ.

Immediately plans were drawn up and goals set. Among these were growth of the church and the deepening of the Christian faith; stewardship, with the aim of self-support; theological preparation for leaders and pastors, aimed at all the Christian leadership of the country; and the involvement of Christians in the social and political problems of our country (at the time this idea was considered contrary to the "sound doctrine" of the gospel).

To further these plans and goals, a Center of Theological Studies (CTS) was formed in October, 1966. It began with a continuing course for pastors. Later extension centers were opened in different parts of the country. The Evangelical Covenant Church of Ecuador joined the project, adding strength to its activities. The CTS began to produce its own program materials, aimed at addressing the anxieties and interests of the people in their own places of work. CTS came to be a very significant venture.

The efforts in stewardship also produced good results, not only in terms of giving money, but in dedicating all aspects of a Christian's life. At one point a small part of the budget of the national church came from the local congregations.

The emphasis on the participation of Christians in the concrete problems of society began to be felt. In Santo Domingo the pastor and leaders of the church headed a movement of 1500 families to get landowners and public officials to give each family a small piece of land on which to build a home. After a persistent struggle this movement achieved success.

In the Chillos Valley the leaders of the church took an active part in municipal affairs, influencing the Christians to have an administration based on the principles of justice and humanity.

In the area of Gonzales Suarez and Pijal the pastor of the church became the leader of the peasant movement. Together with the leaders of the church and the community in general, he planned what is now the "Peasant Federation of Imbabura," the most advanced peasant movement in the country.

Numerical growth has been deficient because of the lack of serious efforts in evangelism. Nevertheless, in the midst of struggle and various obstacles, the United Evangelical Church moved forward from 1970-72. Then internal problems of quite a different type began to be felt.

Crisis. During these early years some people left the church in order to study, others because their period of work in the church of Ecuador had come to an end. Younger elements joined in the work. The Central Board of the church contained a majority of new people who raised the hopes of the people and captured the interest of the youth. University youth organized a high school, Quitumbe, with the objective of serving youth of meager economic resources.

Just when all seemed to be going well, new problems arose. While differing views were expressed before, they seemed always to stem from a love for the church. Now it was a different thing.

There was no true interest in the church as such on the part of the main leaders. Places of work were abandoned, extension centers of CTS were closed, youth who had worked without pay in Quitumbe High School were dismissed, false accusations were used to betray the church and form a profit-making cooperative. The leadership isolated the Center of Theological Studies from the church, after having separated it from the Evangelical Covenant Church and disallowing any consultative or administrative board or an audit by the church. The leaders even went so far as to rent out some of the church buildings—the one in Llano Grande to Unitarian Pentecostals and the building in Quito to the Quitumbe cooperative for its auditorium. Finally, they sought to perpetuate themselves in power, contrary to the constitution of the church.

Faced with unspeakable injustices which were strangling the life of the church, the people rose up with other leaders whom they trusted. But the group in control, with the economic resources in their hands and all the channels of communication in their grasp, waged a tenacious fight. They fired all the pastors. In communiques to other

countries they claimed that they, the flag bearers of the Christian liberation movement, were being attacked by a conservative reaction (something which, unfortunately, some people in other countries still believe). It is true that these leaders made much use of the terminology of the theology of liberation, but this only served to discredit the biblical and Christian ideas of this Latin American thought. We cannot say more because it gives us such pain.

Anarchy, irresponsibility, and sham at a national and international level were characteristic of this era of crisis. The North American missionaries chose a neutrality that was inconceivable and almost cruel. It seemed we were heading toward the end of the church.

Resurgence. Christ is the Lord of his church and therefore it cannot disappear. The people, together with their leaders and pastors, united as never before in deciding either to fight to the last ditch to change the situation, or to disappear in the struggle. God gave the victory to his church.

On September 17, 1976, a new Central Board was elected and recognized, a board which is working with maturity and responsibility. We are now trying to heal the wounds and restore the lost. This is not easy, but we are convinced that our church has a mission to this country.

To work toward this restoration, we have formed teams together with our missionary brethren. During this past year the teams have emphasized pastoral help and the spiritual life of the churches, and, in light of the experiences we have been through, the setting of new directions.

The Christian Education Commission is making an effort to fill the immediate needs in preparation of local leadership. We are trying to discover in a deeper way the relevance of our church to society and to seek out more effective ways of service. To this end our leadership met with an invited resource leader in August to study our church and the Center of Theological Studies, to think through our task and our potential, and to prepare for a consultation with representatives of the cooperating boards of North America.

We look to the future with new hope and with a desire to serve the Lord and the people of Ecuador. Christ *is* the Lord of his church! "I will build my church," he said, "and the powers of death shall not prevail against it" (Matt. 16:18b). ☐

Pastor and President

President Vásquez, missionary Merlin Shull, Indian leader Vidal Sanchez

When Alfonso Vásquez returned to Ecuador in 1974 after four years at the Latin American Biblical Seminary in San Jose, Costa Rica, he expected to combine pastoral work with theological teaching. Instead, he found himself thrust into the leadership of the struggle described in this article, the struggle of a people to regain control of their church.

Pastor Vásquez was born in Jiron, in southern Ecuador, in 1926. He grew up in a Roman Catholic home, but at age 25 was baptized in the Gospel Missionary Union in Guayaquil, where he was practicing his trade of shoemaker.

In 1961 he became pastor of a Gospel Missionary Union church in Guayaquil, but after one year went to the Bible Institute in Shell Mera, Ecuador, for four years. Upon graduation, he served for another year as pastor with the Gospel Missionary Union.

In January, 1966, six months after the birth of the United Evangelical Church, Pastor Vásquez became pastor of one of its congregations. He once said that one reason for joining the United Church was that it was the only mission-started church where a national pastor could speak in a meeting without looking over his shoulder to see how the missionaries were reacting. After serving four years as pastor of two congregations, he went to Costa Rica for additional training.

Upon return to Ecuador in 1974, he began a new work in Guayaquil. For the past 15 months he has served as president of the church, a task which also makes him administrative head. He serves as pastor of the Emanuel Church in Quito, while continuing work in Guayaquil and coordinating work in three other localities.

Alfonso and Elisa Vásquez were married in 1956. They have four living children: Daniel, Gladys, Ruth and Alfonso Jr. A fifth child, Martha, 13, died in 1975.—Merlin G. Shull

Alfonso and Elisa Vásquez, seated, with children Gladys, Ruth, Alfonso Jr., and Daniel

India: A spiritual eloquence

by Edward K. Ziegler

Govindji K. Satvedi was the last of a generation of amazingly versatile, brilliant and dedicated leaders of the Church of the Brethren in India. When he died in October 1976 at age 89, he had made an enormous impact on the Indian church and community.

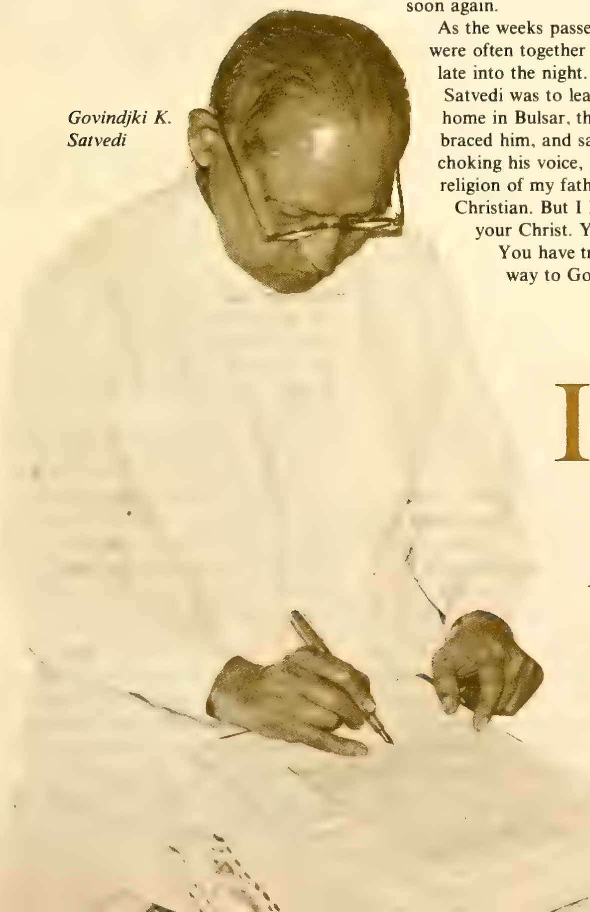
For four years I was a junior colleague of Govindji Satvedi in the Bible School or Rural Church School at Vyara and Bulsar, the Brethren school for rural pastors. While we both taught at Vyara, the young men who were our students formed a cricket team, and after some enthusiastic practice games, challenged the town high school team to a match. We teachers went along to root for our team.

Satvedi sat next to the dour, aristocratic principal of the high school to watch the game. The latter, a Brahmin and hence of the highest Hindu caste, was a proud, elderly man who found it very hard to condescend to talk with the tiny Christian preacher beside him. But Satvedi with his inimitable wit and charm soon had all the barriers down. When the Hindu asked, "What caste are you?" Satvedi replied with a twinkle, "My people were of the lowest caste—but I am a Christian; and we have been freed from caste!"

I don't remember who won the cricket match, but by the time we went home the Hindu teacher was so taken by Brother Satvedi's gracious and witty talk that he invited both of us to tea at his home the next day. When we entered his home, leaving our shoes outside, he offered Satvedi his own special cushion to sit on, an honor given only to a very close friend.

For hours the two men shared views on education, then philosophy and religion. Satvedi's sharing of his faith was so radiant and humble and winsome that the Hindu's prejudices soon vanished, and he listened eagerly. He warmly urged Satvedi to come soon again.

As the weeks passed the two men were often together for visits lasting late into the night. Just before Satvedi was to leave to return to his home in Bulsar, the old Brahmin embraced him, and said, with tears choking his voice, "I cannot leave the religion of my fathers to become a Christian. But I love and follow your Christ. You are my *guru.* You have truly showed me the way to God!"



Govindjki K. Satvedi

Govindji Satvedi was a little man. He was five feet tall and, when fat and well, weighed about 95 pounds. In early years he survived a bout with tuberculosis, and in later years had cataracts removed.

Already interested in Christ, he came to the Bulsar mission in 1902 at the age of 15. The next year he was baptized by the pioneer missionary, Wilbur Stover. At once he began teaching, and also studying. With Naranji Solanki and the two young women they were to marry, he went to the Government Teacher Training College in Ahmedabad. Following their marriage in 1911, Govindji and Kankubai lived together 65 years and reared a family of seven children. Both of them took the rigorous training offered in the Bible School, and Kankubai for years was a partner both in teaching and in evangelism. Govindji gave many years to teaching and administering the Bible School, training scores of young people to become the leaders of the growing church.

Govindji became an eloquent and forceful preacher, and for years served as the pastor of the mother church at Bulsar. But not only was he an effective preacher and teacher, he also had a full career as a writer. He edited a monthly paper for the Brethren for years, wrote Sunday School literature, assisted in Bible translation and helped in compiling the Gujarati hymnal. He had more than 30 books published in his lifetime, and left six unpublished manuscripts! He was the most prolific Brethren writer of all time!

In 1953 Satvedi was invited to America, where he preached in many churches and at Annual Conference, taught in Bethany Seminary, and was awarded an honorary degree by the seminary. This was an honor which he and his whole church community greatly cherished.

He was deeply involved in the ecumenical movement in India, serving as president of the Bombay Representative Christian Council (now Gujarat and Mharashtra States). He also was one of the founders of the Gujarati Kristi Sammelan, a Christian association. He liked to say the Sammelan had his initials! This was a great forum for all Christians of the Gujarati area, which held large spiritual assemblies and was an influential step in moving toward the union of churches in the Church of North India. Satvedi lent his powerful influence in the founding of this united church in his later years, and one of the boys he had taught in Bible School, Ishwarlal Christachari, was the first bishop of Gujarat.

Diminutive though he was, Govindji was never intimidated by people who towered above him. When he stood up to translate into Gujarati for a great Marathi evangelist, Brother Timothy, who was well over six feet tall, Satvedi looked up at his companion, then with a sly smile moved 10 feet away. Though he was a man of deep humility, he knew himself to be the peer of any of the missionaries, or any Indian leaders who may have had more education. He had reason to be confident, for as a preacher he had an extraordinarily musical and powerful voice, a perfect command of the language, and a profound knowledge of the Scriptures.

Perhaps even more than for his greatness as a preacher, Satvedi was known as a man of eloquence and power in prayer. Certainly most of us who were associated with him learned much of prayer and faith and how to walk joyously and intimately with God, from our Indian brother. In spiritual matters he became a *guru* to us all.

In the church and in the emerging nation, Govindji K. Satvedi was a servant, builder, counselor, teacher, preacher, administrator, writer. But most of all, he was an apostle—a lifelong apostle of Jesus Christ. ☐

Nigeria:

It had been eleven years since we had gone over the rise and left the quiet thatched-roofed village of Uba behind us. Eleven years had passed and our hearts beat with excitement as once again we anticipated coming up over that rise and looking down upon "our" village. And suddenly, it was there—yet, we could scarcely believe our eyes. Gone was the soft-brown of the grass roofs; gone was the little village. Before us stretched a vast glittering array of shining pan roofs.

In Uba, as in the other parts of Nigeria through which we had just traveled, there was evidence of a population explosion—not because more people are being born, but because fewer are dying. An eagerness to enjoy good health had replaced some of the fatalism of former years, and people are seeking the free medical care which the government now provides. Many times during the 21 years we lived in Nigeria I had asked Margi women about their families. "How many children have you had? How many are still living?" The percentages varied little, "Seventeen, with four living" or "Nine with three living." Today the picture is changing, "Nine with all living" or "Ten with seven living."

So Uba had expanded and grown. A secondary school, a veterinary office, a co-op, and a government agricultural station had been added. A new market and lorry park filled the once-empty corner where the road branches off to Lassa. The once-unpopulated area between the road and the mountains was thickly settled with compounds, chasing the hyenas and baboons to less populated areas!

As we neared Uba we noticed a throng of people lining the road on either side. Upon seeing our landrover, the crowd came to life. First, the upraised hands in greeting. Then "Grimley!" As we passed through the lines, the crowd surged in behind us—on foot, on bicycles, motorcycles and even several cars. Christian songs and clapping rang through the air. The motorcycles sped around us and became the advance guard—leading us to our former mission home. The Women's Fellowship (new since we left) and the Girls and Boys Brigades sang songs of welcome, accompanied by the rhythmic beat of the drums and the sound of marching feet.

Pastor Wabulari spoke, "This is a happy day for the Margi people. We praise God that the Grimleys have come back to greet us. Mdurki (literally, "the man of the compound") has returned to see what has happened to his farm. When he first came to Uba in 1955 there were only a few Christians in this entire area. Now behold! He planted the seed and God has given the increase—some 30-, some 40-, and some 100-fold."

A prayer of thanksgiving, and then the handshaking! From the youngest to the oldest. As the time passed and the outstretched hands seemed never to diminish, Thlama (our cook of former years) urged us to retreat into the house before we collapsed. But even the screen door did not discourage the happy crowd from coming in to sit and visit.

As night began to fall, the people dispersed. Then we looked around the room and saw several beautifully decorated gourds and mats and a large assortment of food on the buffet. Thlama said, "The church gave me money and authorized me to buy whatever I thought you would need to make your stay here happy and comfor-

'Remind us again'

by Mildred Hess Grimley

table. The water tank outside is also full. The pump isn't working but the women of the church carried water from the well and filled it up."

We were overwhelmed by the evidence of Christian growth and maturity. When we left, sharing was done occasionally on an individual basis, but never had we seen a group dip into its treasury to share—as one—in a common need.

Another celebration was held in the yard of the new secondary school in neighboring Mushara; and another in the village of Hildi, where that church seats 700 (and is full every Sunday). That day 800 crowded inside and many sat outside. We noted a new enthusiasm in singing. Robed choirs had been added, new rhythm instruments had been introduced, and choir masters with great dexterity beat out the rhythms. New tunes from other areas of Nigeria were sung, often in English. Each singer in the choir had the words of the songs written in a loose leaf notebook—often *very* loose. Occasionally a singer was still leafing through the pages trying to locate the song as the number came to an end.

There is a new strength and solidarity among the Christians. There is a new mind-set which has replaced the fear of overlords. "We are now the majority in the Uba District," they point out proudly, "larger than the Moslems and pagans put together."

One evidence of this was that the Uba Vamgo church has changed its name to "Uba Margi" as "Vamgo" is a derogatory name imposed upon them many years ago. They are casting off the yoke, and changing the name is indicative of that freeing spirit.

As any gardener knows, however, a garden may be plagued by weeds and thorns. The Church of the Brethren in Nigeria is not without them. The church is in a critical period. Several issues threaten to undermine its solidarity. Church committees, pastors, and individuals sought out John during the week we stayed in Uba. "How can we handle this—or that—problem?" "What does the Bible say about reconciliation, about polygamy? One missionary in the past said it's all right for us to be polygamists, although it's not right for Americans. Isn't the Christian message the same for everyone?" The leadership of the church is sharply divided on the issue.

Another weed is clannism and tribalism. Though great strides have been made in this area, the roots of this weed are tenacious. Recently, several Christians from different clans sought the chieftainship of a village. The competition was strong; much money was invested. When the chief was finally chosen, the losing clans took it as a *clan* "put-down" and feelings ran high. Yet, even here, one glimpses the light of Christ breaking through, for two of the losing candidates went to the new chief and wished him God's blessing and offered their support.

We noticed also some discouragement among leaders of the older churches because of the weight of these and other problems; the younger churches, on the other hand, seemed to be tackling them with the enthusiasm of youth.

The question we were asked by Nigerians everywhere was, "Why did you not come back? We requested your return." It was difficult to explain.

Several men summed up the church's concern. "The mission has continued to put millions of nairas into the medical program, it has built buildings and doctors have come and helped us. This is good for our physical bodies and we appreciate it. But the government can do, and is doing this. Our spiritual need cannot be met by the government, and this need is very great. We wonder what we did to offend the church in America. We do need missionaries, not to tell us what to do nor to do it for us, but to serve in a shared ministry with us. The mission has left us orphans. We need to benefit from your counsel and long years of experience in the Christian faith; we need each other. You encourage us, and we can encourage the church in America."

As Joane, Ron, John and I walked through the Uba market, we came upon a stall in which a man was selling two items in great quantity. They were bows and arrows. In our previous 21 years, such items were seldom seen in the market. John knelt down and asked the man, "What is

(Continued on page 37)

Reality and

Read Luke 2:1-14

Do Christmas cards tell the truth?

Look at the scenes on the greetings piling up on your coffee table. Note the serenity of the shepherds on the hills watching their flocks by night. See the peaceful assembly of animals and spectators gathered around the manger. The holy family seems unruffled even in the flight to Egypt.

But that's not right at all. Something is out of focus. The greeting cards gloss over the hard times that Joseph and Mary lived through.

Palestine of 2000 years ago must have been much like the Middle East of today. In Galilee, terrorists were hiding in the hills waiting to swoop down on a Roman patrol too far from its home garrison. In Judea, plots against the government were being hatched in every marketplace.

Matthew and Luke didn't go into these details. They assumed that everyone knew and understood the seething bitterness that was then abroad in the land. Like your colored greeting cards, they seem to have played down the rawboned struggle.

But when you read the Bible with eyes open, you can get that chill in your blood that must have been in Joseph's. Think of the flight to Egypt. Mary and Joseph were running from a brutal king, so cruel he would kill all the children in a village. And Herod did just that.

And Herod wasn't the only one who could be violent. Out of Galilee rose the Zealots, a religious and patriotic group which saw the Romans as enemies of the Jews and of their religion. They protested peacefully and nonviolently, every day and at every turn of the road. But some of the most hotheaded of the Zealots turned to violence, destroying property and waiting in ambush to kill.

Whenever the Roman soldiers could catch these Zealot guerrillas, they made an example of them. Jesus heard reports of "Galileans whose blood Pilate had mingled with their sacrifices" (Lk. 13:1). Some of the Zealot radicals fled to the wilderness to build up their strike force. In Acts 21:38, we hear the Romans talking about 4000 terrorists, a band of outlaw Zealots whom they called assassins and murderers. Josephus, the Jewish historian who worked for the Romans, writes about Zealot guerrillas called *Sicarii* (dagger-men—after the Latin word for the short knife that an assassin carried under his robe).

Jesus himself was suspected of being a Zealot. At the trial before his crucifixion, He was accused of telling people not to pay taxes to Caesar, something the Zealots always did (Lk. 23:2). Certainly, several of his disciples were former Zealots, including Simon who bore the name (Lk. 6:15) and Judas Iscariot (a name that suggests he might at one time have been one of the Sicarii).

Few conquered nations live at peace with their conquerors. The Jews in their opposition to the Roman army of occupation were in much the same situation as that of the Palestinian Arabs today in relation to the Israeli army on Jordan's west bank. The conquered people taunted the soldiers and resisted every foreign law.

So, when "a decree went out from Caesar Augustus that all the world should be enrolled" (Lk. 2:1), patriotic Jews everwhere resented this law which called for a census to enroll all the people on the Roman tax lists. They planned to resist. And many did, some with violence.

Joseph, the carpenter in Nazareth of Galilee, had a hard decision to make. The Zealots couldn't confront the Romans directly in their opposition to the census. So, they tried to raise every obstacle possible, beginning with non-cooperation. Judas of Galilee, one of the founders of the Zealots, worked with the people at "the time of the census; he induced some people to revolt under his leadership" (Acts 5:37, New English Bible).

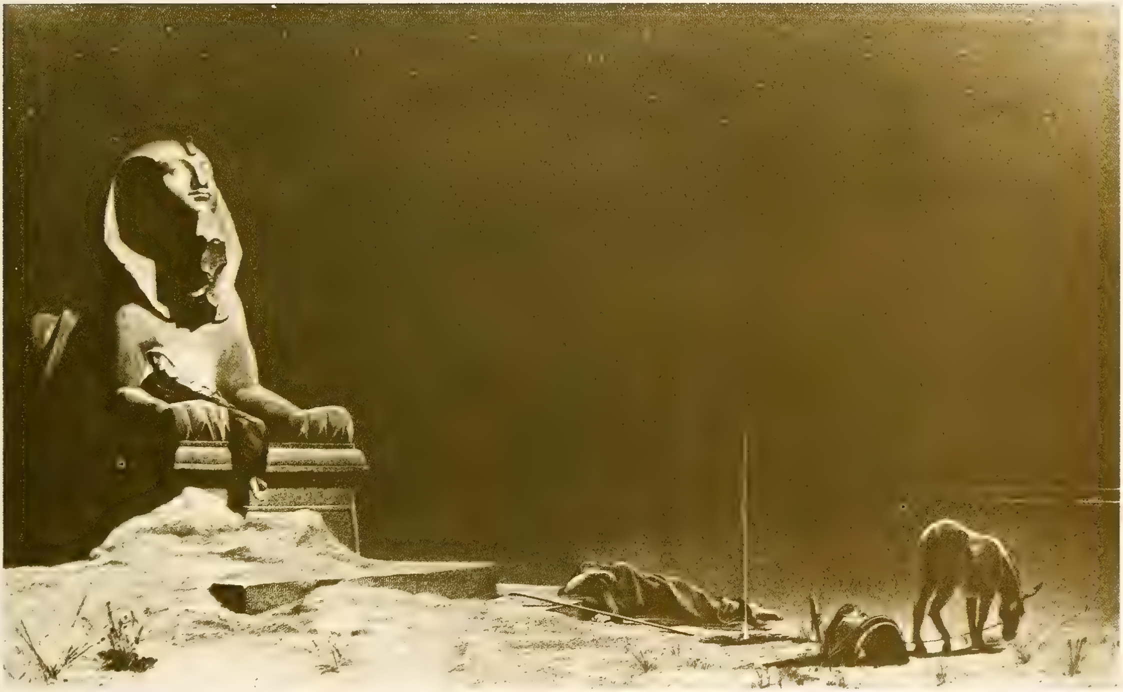
The historian Josephus tells how the extremists made life hard for people. "For then it was that the Sicarii got together against those that were willing to submit themselves to the Romans," he says, "and treated them in all respects as if they had been their enemies, both by plundering them of what they had, by driving away their cattle, and by setting fire to their houses."

Joseph had been warned. To obey or not obey the decree of the Roman emperor was the choice. He decided to defy the terrorists, though he stood to lose his home and his life. He was also risking the life of Mary and the unborn infant. Is that why he chose to go to Bethlehem rather than to Nazareth, so that the local guerrillas wouldn't see his name on the books in his hometown? But whether he registered at home or away, he was taking a big risk.

For nothing that Joseph could do would long be hidden from those who felt that every Jew should resist the Romans. For, said Josephus, the terrorists protested "that such persons differed not at all from Gentiles, by betraying in so cowardly a manner

Do Christmas cards tell the whol

promise /by Maynard Shelly



"The Flight Into Egypt"

the hard-won liberty of the Jews and admitting their preference of the Roman yoke."

Joseph risked his life and that of Mary and the child to do what needed to be done, even if it took him a long way from home. His house might have been burnt and his cattle stolen. Yet, he went. But even in the going, he was in great danger.

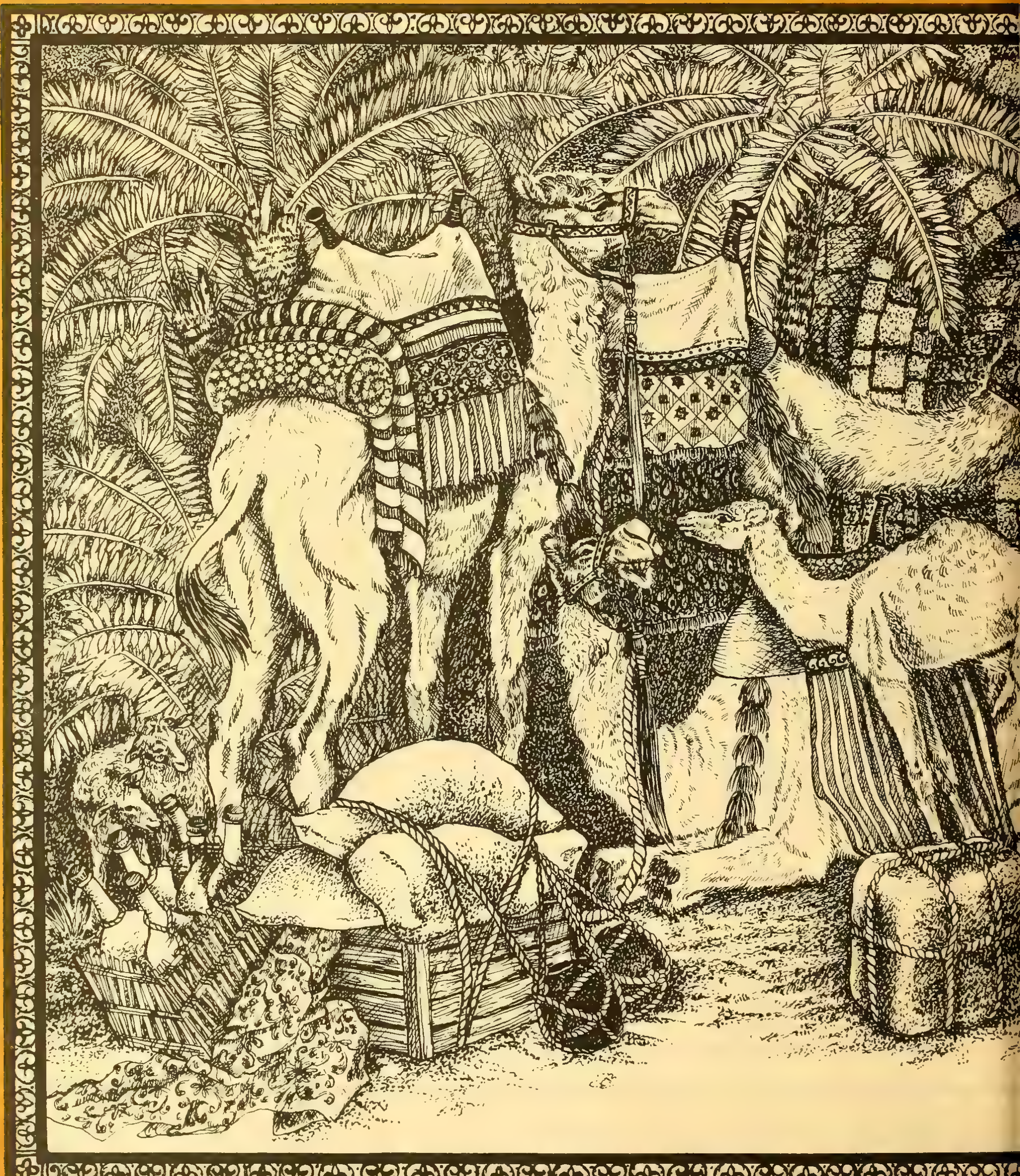
The revolt led by Judas of Galilee against the census came to naught. Judas was killed and his followers scattered, according to the report in Acts 5:37. But it must have been a bloody struggle.

If the Christmas cards fail the test of reality, they do testify to the promise. Jesus, coming to a world of strife, did bring peace.

In those days, peace was a rare commodity, as it has always been. Jesus came to a world of unrest and turbulence. Peacelessness is in the world and inside our souls. "On earth peace among men with whom he is pleased!" (Lk. 2:14). When the angels proclaimed the prophecy of peace, the shepherds rejoiced and so can we. We needed that! □

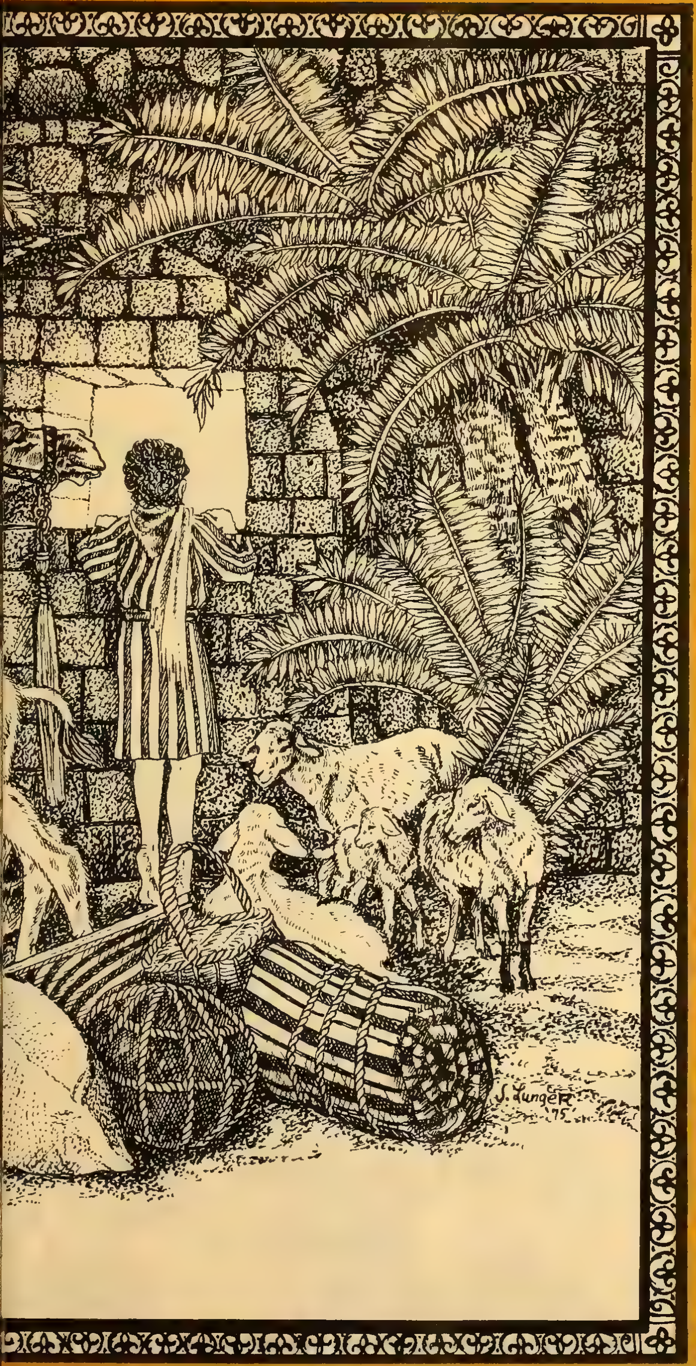
nativity story?

Art by Jane Lunger



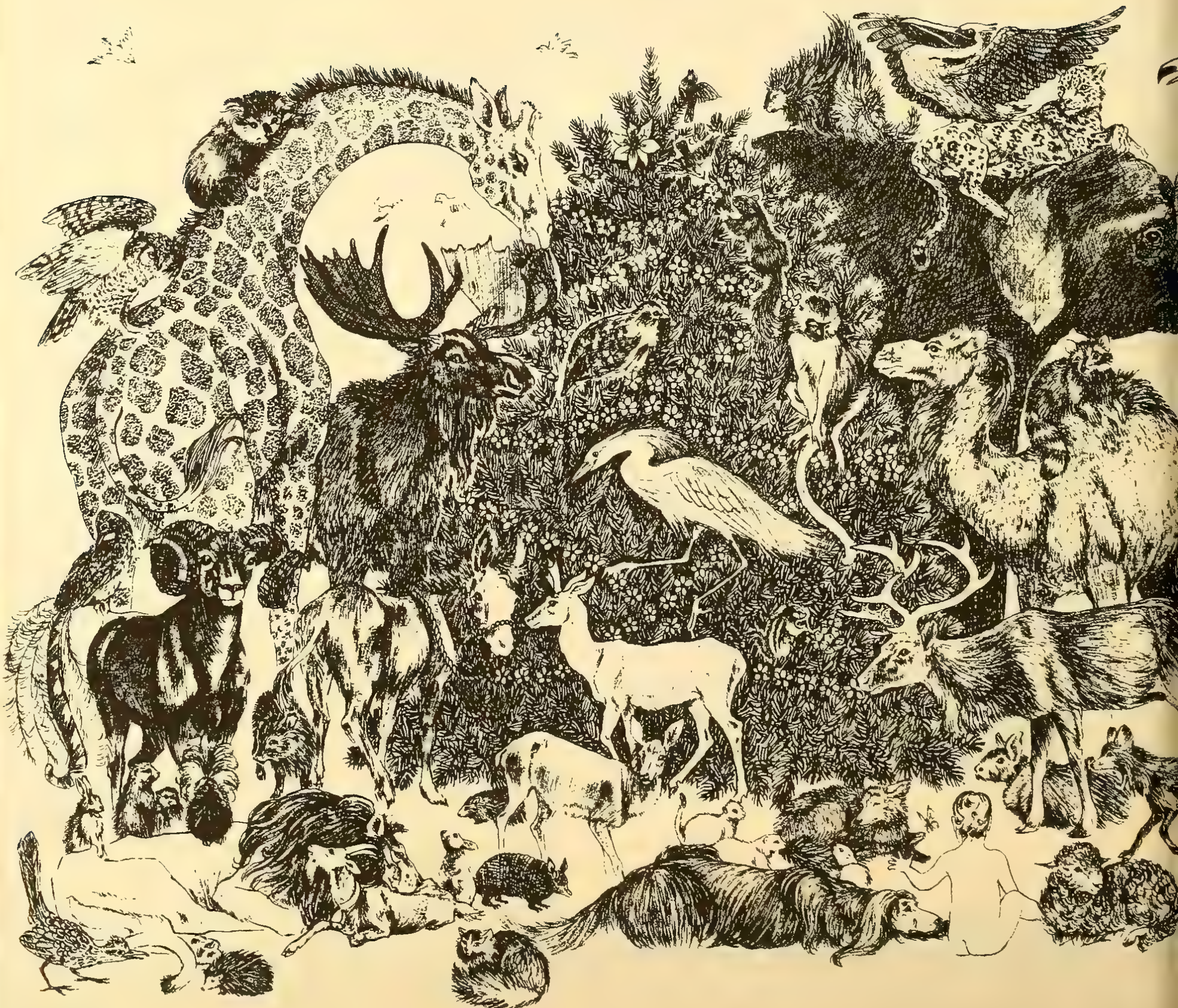
Why is the night so still, so holy?

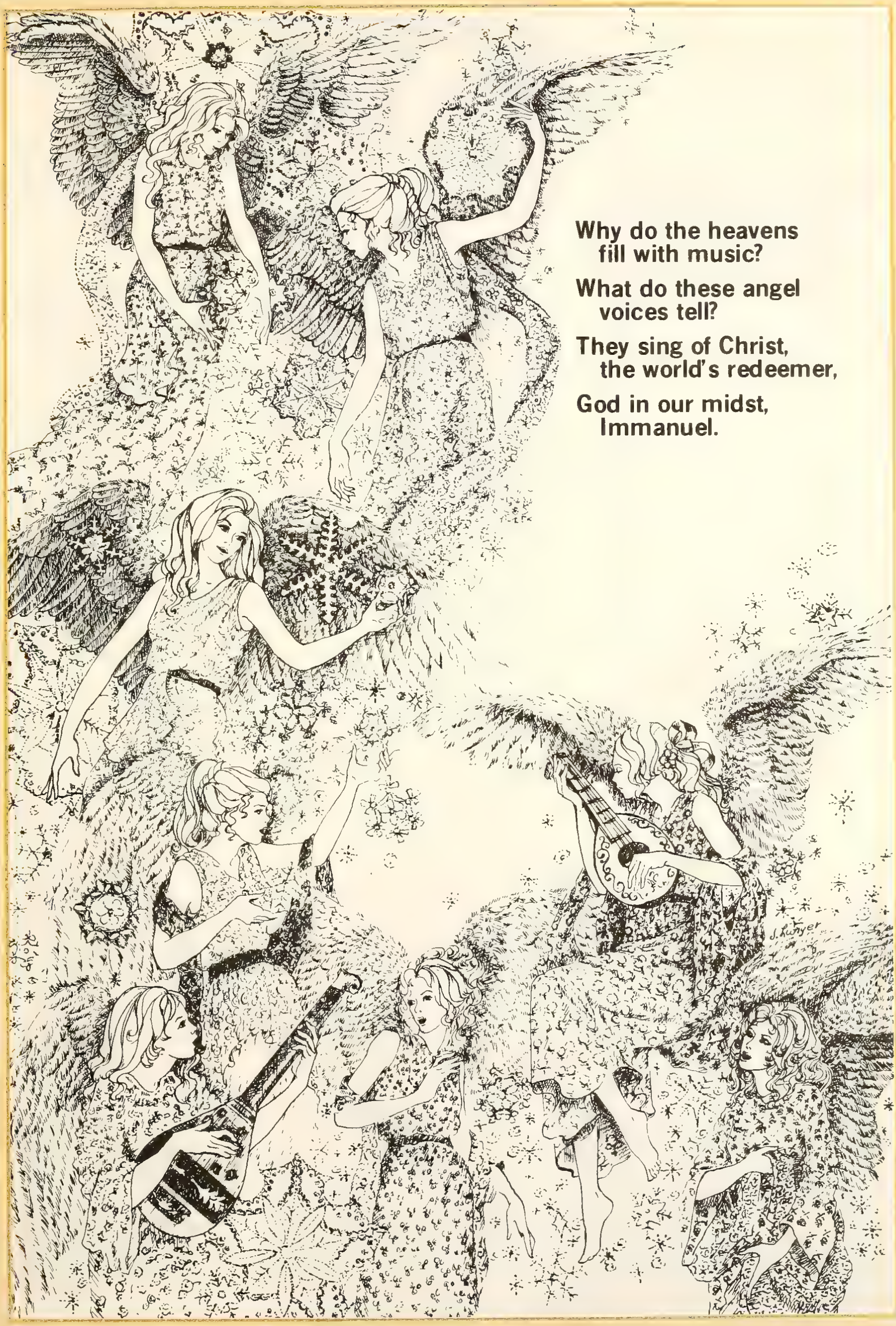
Verse by Kenneth I. Morse



Why is the night so still,
so holy?
Why have these strangers
come to town?
They come to see a child
born lowly,
Here in a manger,
bedded down.

Why do the patient beasts
stand quiet?
Why do they honor a child
so small?
They are at peace with
all creation,
Knowing God loves them,
who loves us all.





Why do the heavens
  fill with music?

What do these angel
  voices tell?

They sing of Christ,
  the world's redeemer,

God in our midst,
  Immanuel.

The artist who captured Christmas

No wonder Jane Lunger's friends thin
sends each of them a piece of art—

by George Keeler

In the mid-19th century, Henry Cole was a well-known museum director and man-about-London. Every year he sent short notes to his friends at Christmas, wishing them a happy holiday season. But in 1843 he had no time for letter-writing, so he asked an artist friend, John C. Horsley, to design a card with a printed message that would substitute for his annual greeting. His request inspired a billion-dollar industry and added a tradition to the holiday season. He invented the Christmas card.

Today, 90 percent of all American families exchange Christmas cards—sending out a staggering four billion of them each season for which they pay an average of 25 cents apiece.

Not all Christmas cards are professionally made though. In fact, some people abhor manufactured cards, ranking them alongside imitation trees, expensive children's toys that self-destruct the day after Christmas and all the other plastic sentiment that modern society has tagged on Christ's birthday.

Jane Lunger, a strikingly beautiful young Brethren artist from Villa Nova, Pa., belongs to this latter group. For the past 10 Christmas seasons, Jane has adhered to a self-imposed challenge—to draw a different original pen and ink Christmas illustration which is then custom printed as a card for friends.

Keeping with Henry Cole's tradition, she inscribes a personal note in each card.

That's quite a feat when you realize that through the years she has built up a list of nearly 1,000 friends—all of whom eagerly await Jane's special gift each Christmas.

It's no small wonder that this soft-spoken artist, whose idol is Michelangelo, has so many friends thinking of her at Christmas. By just looking at her drawings, (preceding pages) one can feel the spirit of Christmas irresistibly descending. Somehow you are young again and Christmas is the perfect certainty (call it faith) that the world is good.

Quickly you become lost in the rhythmic flowing of the line art and transcend time and space.

There you are standing at the side of a little shepherd boy who has been asked by the wisemen to watch over their belongings. Together, you slip up to the open window and peer in on the most historic event on earth—the birth of Jesus.

Just as swiftly, you are swept away by decorative angels drawn in the style of art nouveau, catching snowflakes. Rapidly you become aware of love and somehow feel enfolded by the wings of those angels.

Christmas is always a special time of year for the Lunger family, a time for building memories annually recovered in lovely ritual and evocative simplicities: a sprig of holly; a match put to a candle at dusk; a depth of new snow bright on the Pennsylvania hills; special services at the Immanuel Church of the Brethren.

As the special day approaches their home takes on a festive atmosphere. Candles flicker in windows; a giant tree dominates the front room, its branches sagging under the weight of cranberry and popcorn chain; and brightly colored

of her at Christmas: She art from her own hand!

homemade ornaments, and in the highest branches hang precious plain-glass ornaments, so carefully preserved through the years. A string of cards from friends is suspended overhead and leads to the fireplace, where every night a roaring fire plays before a captive audience.

Even for a skilled artist like Jane, it is no easy task to draw a Christmas card. Her usual pattern, once inspired with an idea, is to sketch nonstop for about 40 hours before the illustration is completed. And the research beforehand often consumes weeks.

Being a perfectionist, every detail must be authentic. "I spent hours going through old dusty *National Geographics* before I found a photo showing the date palms and ferns that are native to Bethlehem," she says, referring to the shepherd boy drawing.

"Every work is an adventure. I sketch mentally. I may begin by looking long and close at a subject, but later I improvise from memory and imagination. What I am going to do in a composition is clear. If it is not clear, it becomes so while I work."

A renaissance person when it comes to art, Jane is highly talented in several art areas. Besides her first love of line art, she is an expert sculptor and painter, and has a backlog of orders for her remarkably realistic opaque watercolor paintings, which resemble photographs with their intricate detail and brilliant colors. "It usually takes me two months of intensive work with many late nights to paint one picture," she explains.

A love of animals often flows over to her art. Like the 19th century French painter and sculptor, Rosa Bonheur, whose detailed, sympathetic depictions of animals became immensely popular in the United States, and England, and France, Jane turns often to animals for her art subjects.

Her favorite paintings depict horses with long streaming manes, fantasy scenes from the Hobbit with bright dragons and tiny elves; other scenes from fairy tales that strike a chord deep within, reminding you of a time, long ago, when you read the tale and imagined, if only for a second, the scene as it appears frozen on Jane's canvas.

Above: Jane's fondness for horses is manifested both in her art and in her 21-year love affair with her favorite horse, Rocky. Right: Jane's most famous medal, titled "Horses," is in museums around the world.

This interest in animals, especially horses, began at age three, the same year she began to draw. A favorite subject through the years has been Rocky, her 22-year-old horse. Rocky was just a year and a half old when Jane first acquired him.

Why this intense love of animals? The answer lies in the fact that Jane lives with her parents on a dairy farm and has always been surrounded by animals. Her earliest memories are of chasing pet ducks and chickens, of spending hours watching the horses, a sketch pad always clutched in her tiny hand.

Jane is a leading artist/sculptor at the Franklin Mint, located near Media, Pa. It is the world's largest private mint and concentrates on turning out commemorative medals and other collector items.

Medals are sold in series of up to 200 subscribers who pay anywhere from $3.25 (for bronze) to as much as $1000 (for platinum) each month for a coin depicting such things as an antique car, a President, or a famous historical event.

Jane Lunger joined the Franklin Mint sculptors studio in 1971. At that time she held the distinction of being the only woman artist on the staff. Today she is one of eight. Before coming to the mint, Jane worked as a free-lance illustrator, attending the Hessian School of Art.

Her work has been featured in a one-artist show at the Wallingford Art Center and in several other shows. Recently she won a prize for having the best painting at the Franklin Mint Art Show, titled "Great Horned Owl."

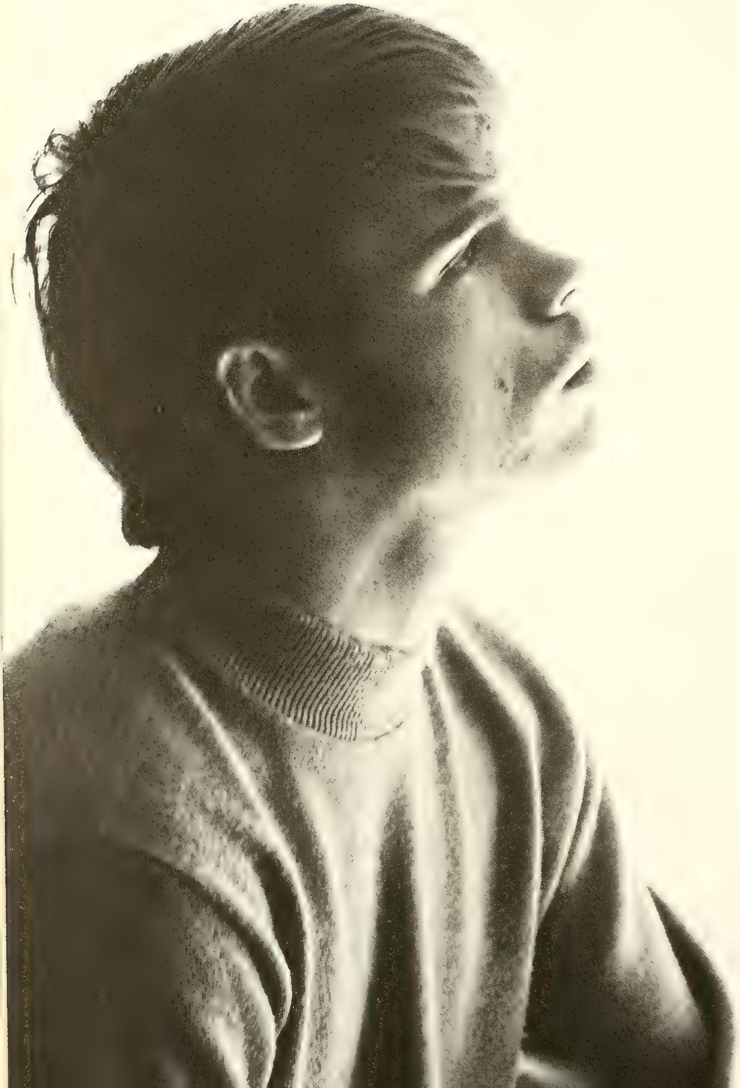
At Franklin Mint, Jane is primarily a medallic sculptor, and has sculpted hundreds of medals for the mint including several coins for foreign countries.

Not surprisingly, her most famous medal, one she designed and sculpted herself, is titled "Horses." It is displayed in museums throughout the world and is a masterpiece. The horses look timeless, their movement a choreography from plodding to galloping. The light on the glistening metal plays over haunches and flanks that seem to ripple with movement.

For Jane is, above all, dedicated to the authentic. Her stunning ability to draw animals and nature comes partly from her ability to see and sense beneath surfaces, a sixth sense that was developed from her intense love of people, animals, and nature. ☐

A Caring Campus

"Early one fall the challenge was laid before our students: Do not slam the establishment unless you are ready to understand and become involved in this same society."



by J. Paul Jewell

To many people, the mention of students on college campuses still conjures in their minds stereotypes of the unrest of the '50s and '60s, or of campus rivalry at weekend athletic events. Little do people know or see the warm, heartfelt spirit of the many students who "care." Many times the same students who were the most vocal in the student unrest, or who are the Saturday afternoon cheerleaders, are found most active in programs of caring.

As director of student activities on an urban community college campus in Kansas City, it was my good fortune to work closely with the students during this tumultuous period. We had our problems, but comparatively speaking, they were minimal. Why? The answer was how and into what areas this burst of social concern is channeled. If students feel so much concern for oppressed people, why not act rather than beat the air with hot vocabulary?

Just because the unrest did not build till the close of the spring semester was no reason not to prepare for the fall semester. Early one fall the challenge was laid before our students: Do not slam the "establishment" unless you are ready to understand and become involved in this same society. In offering such a charge we were giving ourselves an even greater challenge, to have the right programs in response.

It is at this point I have a confession that probably every student director must admit. I practiced "autocratic democracy." I had the program, but I realized the students must invest in it sufficiently to make it their own. This was not deception, for the students took the details far beyond my expectations.

It was agreed that the only program strong enough to engross a wide segment of the campus would be a Christian community outreach program based upon the spirit of Christmas. We knew there would be adamant advocates of anti-Christian, Madalyn Murray O'Hair ideals and the God-is-dead outlook looking for weaknesses, but we decided to "hang our hats" on this approach.

At first, many students were critical, even cynical. We had those who gave us the old Scrooge routine of "Bah, Humbug!" to the comment that we were fortunate to have so many poor to make us feel so good at Christmas. We knew with that type of cynicism that what we did must start immediately (October) and above all, it must not be superficial.

Because of strife over school integration, we began by pairing black and white students to work together as tutors in elementary schools. We sent them as readers and writers for the elderly in nursing homes and in private homes. We sent them as drivers for cancer patients going to treatment centers and for those needing transportation to buy groceries or pay bills.

What tremendous stories were coming in of their experiences! I asked the students to write them down; some were so "filled" they could not express themselves in writing. We published some of the accounts discreetly. And we soon developed a waiting list of students wanting to help.

By this time our program for Christmas was pretty well set. One could feel the spirit radiating on campus with the faculty, administration, staff, as well as the students getting involved. First and foremost, it was agreed that in our effort the Christ emphasis be kept. These students felt they too were following a star, though they had no king, no gold, no frankincense, no myrrh. They felt they were more like Artaban, the other wise man. Lacking gems of sapphire, ruby, and pearl, they had three qualities even more precious—time, talent, and love. And they were willing to share these precious qualities.

From contributions of the entire campus community we "adopted" two families the first year, and we have kept the precedent going. What a revelation this has become for the students!

The first two families brought both a cloak of gloom and a ray of hope. One family, a mother and her five children at home, her second set, was in the fourth generation of poverty. When the students took the mother and children shopping for one complete change of shoes and clothes and to the grocery store to stock their larder, they learned that the mother did not know how to buy sizes for the children and herself or what staples to purchase. She had always picked the children's apparel from piles of clothing at relief centers.

Because benevolence is not only a concern at Christmas, we had a follow-up contact with each family in February. It was a shock to the students in the above instance to find that the woman's older set of children, also on poverty programs, had taken all the clothes and most of the food for their own children. Again, we provided.

The second family was that ray of hope for all the later "family adoptions." A high school drop-out, the young woman was a mother of two children. She and her children had one change of summer clothing, no bedding, one quart of milk, and the two rooms they were heating with the kitchen cook stove. The students provided for the immediate needs of food, clothing, and heating. The women of the First Central Church of the Brethren gave them bedding. For the long range needs the students helped the mother get her GED (General Education Development), and she went on to get her Associate of Arts degree from the community college. She found her own job and is supporting herself and her children. Because she is now so active in church and community work, one would hardly believe her rise from poverty without hearing her own testimony. A post script: this spring her daughter graduated, with honors, from college.

Another lesson for the students—regardless of the Horatio Alger stories—was that no one in the quicksand of poverty ever "picked themselves up by the bootstraps" and became successful. Someone reached out (not down) with a helping hand.

The second part of the program, the "adoption" of children, involved more people from the campus community. Here couples were to share an evening meal with the children and give them gifts. Only couples were eligible to be hosts (husband and wife, boy friend and girl friend, "dates" for the evening). Each couple was to pay for its own meals and those of the child or children. No used or extreme toys were to be presented, nor toys with batteries. (It would take one quart of milk from the table for replacement.) At no time were the hosts to display shock at what the children said or did; they were never to embarrass the child; they were to be prepared for a child from three years of age to junior high school and possibly a child of a different race; they were to travel in buses for purposes of insurance and to relieve the anxiety of parents whose children would be riding in cars driven by students.

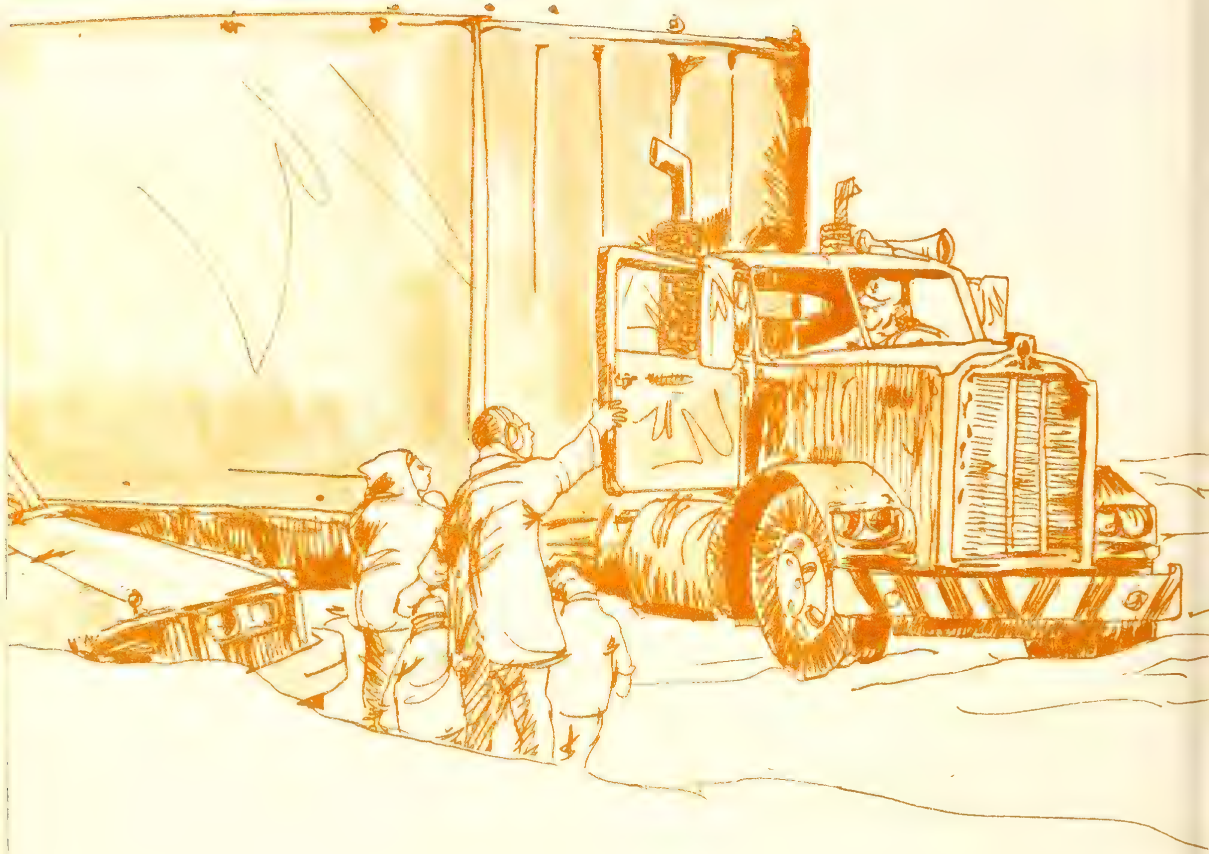
Our first year, in a way, was a mistake. We "adopted" the children from a children's home, but so did eight other groups that year. After that, we worked in cooperation with Cross Lines Center, an agency that acts as a liaison between persons in need and the community. This led to other cooperative programs.

From the beginning, each year was a touching, heart-warming experience. It began with couples who used the money they would spend on gifts for each other. Many students could not believe such conditions were in our city. They met children who in their best clothes were never warm, who had no knowledge of personal health habits, who had never used table utensils, who had never sat at a table, who had never eaten at a table with a man present. Each case was a story in itself.

Naturally, there were long discussions as to why those conditions exist, though such probing was not our direct purpose. In our planning we decided that if we could bring a smile to the face of a child or let a discouraged parent know someone truly cared, then the program was a success. To our gratification, practically every child continued to be "adopted" for over a year.

What of the student spirit? The case that best exemplifies the results of our program was when a young, bitter, cynical veteran was virtually coerced into joining us for an evening with the children. A four-year-old tattered boy climbed upon his lap, laid his head on his shoulder and went to sleep. The young veteran's tough, bitter veneer was completely shattered. Few saw the tear in the veteran's eyes because of the moisture in their own.

These programs were only the mustard seed. As these students have now gone to all parts of the world, they have taken with them the greater challenge "And the King will answer them, '. . . as you did it to one of the least of these my brethren, you did it to me.'" ☐



The most beautiful Christmas

by Charlie Harshbarger

Many years ago I volunteered to take the freight relay run to Albia, Iowa, on a Christmas night. It wasn't exactly a happy time to be working—on a holiday—and besides, it was very cold and windy. The trip over was made without incident. The Omaha driver was there, and we exchanged trailers and the usual Christmas greeting, feeling sorry for ourselves because we were working.

My sole intent was to return to Peoria and cover that 200 miles home from Iowa as quickly as possible.

As midnight approached, the traffic had slowed to almost nothing, and I thought I was the only person in the state out on the highway. As I rushed through the small towns, their gaily trimmed Christmas scenes were wildly proclaiming the end of the holiday because most were coming loose from their moorings.

As I pushed into the country, the strong cross-wind was making driving a chore. The cab was getting colder. It was near zero.

My thoughts were turning back to the happiness of the Christmas Eve gift exchange: the grandchildren's shrieks of happiness as they opened their gifts; the "oh's" and "ah's" of the parents as they exchanged "thank-yous" and appreciation for correct size and color. I thought, "Yes, this must be Christmas."

Suddenly up ahead, I could see two red tail lights being rhythmically pumped. Probably a drunk, I mused as I stayed hard on the accelerator. I didn't want to do anything that would interrupt the pleasant memories of home and family. "There is someone in that car," my conscience

I was in a hurry to get home for Christmas with my family, but my conscience told me there was someone in deep trouble in that car.

screamed back at me. "Look, the windows are frosted up." That means human occupancy and no heat.

As I hit the brakes hard and slid past the car about 40 feet, I watched in my mirror as a man came struggling up alongside the cab. I started to say, "Get in, and I will drop you off at the next town."

He looked at me and the one extra seat and said with panic mirrored in his eyes, "Mister, my family is back there, and they are cold."

"Go get them," I replied.

Would you believe you can squeeze a father, a mother, and three children in an area of about four square feet? I held the baby on one knee and slid one child under the gear shift handle, and the rest were stacked in the available seat.

As we started down the slab of highway I said I would drop them in the first town, and they could find help. That town wasn't offering any help for the situation; it seemed deserted. We pushed on to the next and the same story. No help here for a stranded family. "No room in the inn." The phrase hit me hard. That is what Christmas means. Helping one another.

Suddenly, my attitude changed as I questioned them about their destination and where they had been. It was the traditional story of going home for Christmas, near Sioux City, Iowa. They lived in a small town in western Illinois. This was their return trip and the situation meant that the baby's diaper hadn't been changed for a long time and my leg was wet and cold.

As we crossed the big Mississippi, the friendly lights of a small truck stop beamed a bright invitation to stop on the Illinois side and get food and repairs to the baby's wardrobe.

As I paid for our eggs and pancakes, the cook came out and gave the children some candy to take home. As she squeezed my hand and said, "Merry Christmas, Charlie," the tired look went out of her eye and a sparkle took its place.

STURM
1684
STURM

Retired trucker Charlie Harshbarger stays busy writing a weekly column for a Peoria, Ill., newspaper and gardening. He creates flowerbed displays at a local nursing home.

It was quiet in the cab as we rolled the last 30 miles to their home, not too far off my route. As I stopped in front of the modest house, the deep snow in the front yard prompted me to help the children into the house. Still clutching their candy bars, they put their arms around my neck as I carried them in and they didn't seem to be a heavy load.

The father turned to me in the small kitchen and started to ask how much he owed me. "Forget it," I said, "it was my pleasure."

He was saying, "What would we have done if you hadn't come along?" And his voice broke.

I slipped out the door. The tears were streaming down my face so bad I could hardly find the tracks in the snow back to my truck.

Suddenly, I knew—this was my most beautiful Christmas. □

FAITH SHARING

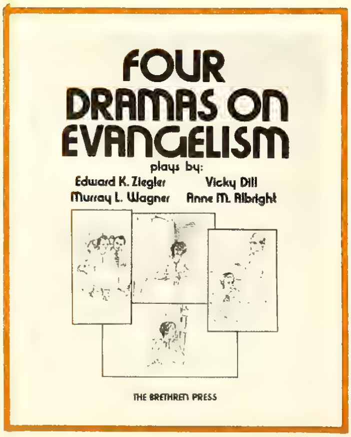
New resources continue to be produced to aid the faith-developing, faith-celebrating, faith-sharing process. Here are four that will assist congregations in carrying out their commitment in evangelism.

All items below are available from The Brethren Press, 1451 Dundee Avenue, Elgin, IL 60120.

Evangelism dramas

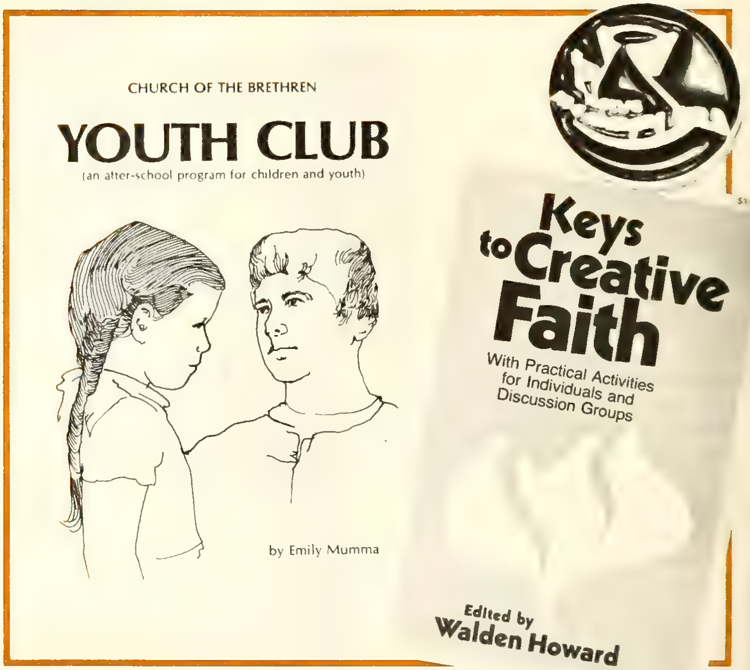
Four Dramas on Evangelism is a book of plays commissioned and published by the Church of the Brethren this year. The titles are: *One Hungry Beggar* by Edward K. Ziegler: *Latkes and Potato Pancakes* by Murray L. Wagner; *Dancer* by Vicky Dill; and *Where Two or Three Are Gathered* by Anne M. Albright.

While all are concerned with evangelism and faith sharing, the 30-minute dramas vary greatly in style and setting, presenting the complexities of an interfaith family, the dilemmas of a traditional local church commission meeting and the call for celebrating life more fully. Central is the theme of how to share, effectively and in good taste, the faith that is ours. All are suitable for local church events. $1.00 plus 50¢ p&h.


FOUR DRAMAS ON EVANGELISM
plays by:
Edward K. Ziegler
Vicky Dill
Murray L. Wagner
Anne M. Albright
THE BRETHREN PRESS

Youth Club

Written by Emily Mumma and produced by the Church of the Brethren Evangelism Team, *Youth Club* is a 60-page booklet filled with detailed suggestions for local churches to prepare and establish an after-school weekday program for children and youth. Included is much information on approximately 40 existing programs in Church of the Brethren congregations.


CHURCH OF THE BRETHREN
YOUTH CLUB
(an after-school program for children and youth)
by Emily Mumma
Keys to Creative Faith
With Practical Activities for Individuals and Discussion Groups
Edited by Walden Howard

From my own work as consultant for evangelism, I see the Youth Club as the best program I know for ministering to the needs of children in the local community. It is also a very effective evangelistic program. I hope every local church gives serious consideration to youth clubs. $1.00 plus 40¢ p & h.

Annual Conference pin

This pin, as part of the Richmond Conference Sunday morning worship experience, was available to participants in a dedication service. It continues to be available for use by individuals, local churches and districts for personal and group commitments on the conference theme, To Serve in a Changing World. Blue and gold, ¾ inch in diameter. $1.00 each; 90¢ each for 50-99 pins; 75¢ each, 100 or more pins. Postage up to 5 pins 13¢; 5 to 11 pins, 14¢ postage.

Keys to Creative Faith

Editor of *Faith/at/Work* magazine Walden Howard has recently brought together a series of messages and stories to form a book, *Keys to Creative Faith.* Included in the publication are such topics as: Success Is a Moving Target, Coming to Terms With Power, The Trouble With Money, Living Together or Alone, At Home in Our Bodies, Being a Responsible American, Getting Involved for Our Faith, and The Bible as Authority.

These writings are up to date in addressing significant issues and situations. Recommended strongly as a stimulating text for a small group series or Sunday school elective, this Word Book release is available for $3.95, plus 40¢ p & h.
—MATTHEW M. MEYER

HERALD PRESS: Books That Give

HANDSOME HARDCOVER GIFTS

For the person who loves novels, give TO ALL GENERATIONS ($6.95) by Clara Bernice Miller, a warm, wise look at an Amish/Mennonite community. For anyone who likes fictionalized biographies, give Charles Ludwig's HE FREED BRITAIN'S SLAVES ($5.95) on the life of William Wilberforce. And anyone will be touched by the love, humor, faith, and sadness in Maureen Hay Read's LIKE A WATERED GARDEN ($5.95).

HE FREED BRITAIN'S SLAVES
To All Generations
Like a Watered Garden

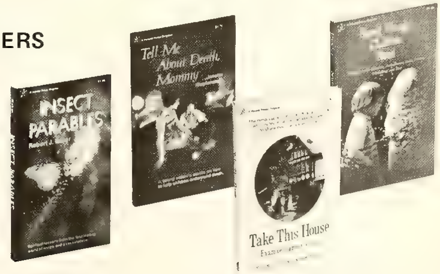
WHEN YOU DON'T AGREE
Love and Sex
The Devil Did Not Make Me Do It
More-with-Less Cookbook

QUALITY PAPERBACKS

Over 100,000 families already enjoy the simple, responsible cooking in Doris Longacre's MORE-WITH-LESS COOKBOOK ($5.95)—why not give a few to your friends? And for your boss, neighbor, or spouse, Jim Fairfield's WHEN YOU DON'T AGREE ($2.95) is a gift that will help them creatively handle conflict. For any young person, LOVE AND SEX ARE NOT ENOUGH ($3.95) will provide welcome guidance on dating, courtship, and mate selection. For your pastor, give THE DEVIL DID NOT MAKE ME DO IT ($4.95), Paul Miller's provocative challenge to exorcism.

PAPERBACKS: THOUGHTFUL STOCKING STUFFERS

For an extra, little gift that will give the year through, share SEVEN THINGS CHILDREN NEED ($1.95) with parents who care about children. Or share a joyous blessing in TAKE THIS HOUSE ($1.95) where Evamae Crist tells of her household of nine Vietnamese refugees. To any parent who must explain death to children, TELL ME ABOUT DEATH, MOMMY ($1.75) by Janette Klopfenstein makes a thoughtful gift. And INSECT PARABLES ($1.95) by Robert Baker will provide hours of enjoyment for anyone fascinated by the world of tiny six-legged creatures.


INSECT PARABLES
Tell Me About Death, Mommy
Take This House

The GHOST BIRD MYSTERY
Rosalie
Dorothy Hamilton

BEAUTIFUL GIFTS FOR YOUNG READERS

Youngsters will be captivated by the excitement in Ruth Nulton Moore's GHOST BIRD MYSTERY (Hard, $3.95; Paper, $2.95). ROSALIE (Hard, $3.50; Paper, $2.50) by Dorothy Hamilton will take children back to the turn of the century where they will learn what it means to be a schoolgirl growing up in Indiana.

At your local bookstore

Herald Press
Dept. MS, Scottdale, PA 15683
Kitchener, ON N2G 4M5

On Panama, ERA, novel, Japan, peace church,

Phill Carlos Archbold

Healing wounds in Panama

I urge Congressional support of the historic United States/Panama Treaties which will result in the transfer of control of the waterway to the government of the Republic of Panama at the end of the century.

"The Land Divided, the Seas United" has been one of the slogans used to describe the Panama Canal, at one time also called the Eighth Wonder of the World. Surely, we want not only the seas to be united, but the entire world.

This historic occasion took place in the presence of nearly all of the heads of states of the Western Hemisphere. These leaders represented the hopes and aspirations for freedom of some 300 million people. These freedom-loving people are the same ones whose loyalty and allegiance the United States has taken for granted for decades. Yes, benign neglect has been the lot of the faceless masses of Latin America. There has been no Marshall Plan for the Americas.

Reviewing the "Point Four Program" of past years—one wonders, in the light of the disclosures of US history—whether it was really aid that was being given or was it intelligence that was being gathered, and to what end?

President Carter obviously wants to remove that treacherous dagger which was plunged into the heart of Panama; that dagger which interrupted the life flow of basic dignity which ran throughout Latin America, even though marred by national differences—not unlike the differences that prevailed at the founding of these United States; that dagger which severed the Isthmus of Panama and polluted that sovereign land with insidious apartheid, the stigma of *"Jim Crowism"* and *"Gold"* and *"Silver Rolls."* That dagger must be removed and the wound repaired. President Carter is aware of this and is applying the bandages and the healing salve that will arrive at this solution.

The dignity of Panama must be restored so that Panama can again lift her head high with pride to meet the eyes of her neighbors of Latin America who have silently mourned and often ostracized this unfortunate country. Let it be known also that Panama was no mere province of Columbia, but a free nation born in 1821 after throwing off the yoke of the Spanish tyrants.

Join me in supporting President Carter's genuine *act*—not *gesture* of good will to Latin America. Let our morality support his morality. Let our prayers reinforce and echo his prayers.

Let us appeal to President Carter and to General Torrijos to speak and write, in clear languages, what is meant and what is intended. Let us, once and for all, rid the scene of the perversity of diplomatic double talk. The lives and hopes of millions are at stake. Let us, both the United States and Panama, avoid the speech of "forked tongues." Let us deal sincerely in the spirit of truth.

Let us appeal to our legislators to support our President. Remind them to shed the yoke of partisanship for the greater glory of the United States.

Let us hope and pray that we will see never again *Yanqui go home* scrawled on a wall in Panama, but instead *Bienvenido hermanos del norte* (Welcome to our brothers from the north).

Join me in placing our signatures, as it were, to this historic document so that Panama and Panamanians may be free . . . *free to serve themselves and the world.* ☐

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Here I Stand" responses are invited.

James and Penny Ott

'ERA ban divisive and self-defeating'

This letter is addressed to the General Board and the Council of District Executives:

You have decided *not* to meet in those states which have not ratified the equal Rights Amendment. Your intent is to side with women who are not treated fairly and equally. And you are seeking to make a witness to the world, for justice and equality. Your intent is noble!

But please look deeper: Some of us receive your witness differently.

Objection #1: You are withholding your funds and your presence because you do not agree with the beliefs and practices of certain groups. But by doing this, are you not setting an example for all congregations in the Brotherhood? We believe that you are setting, potentially, a divisive, dangerous and self-defeating example. What do we mean?

You withhold meeting funds and your presence from states like Virginia and Illinois, because you want them to come over to your ERA way of thinking. But what if every congregation in the Church of the Brethren were to withhold funds from the Brotherhood Fund, because they do not agree with your actions?

Example: Virginia and Illinois have not ratified ERA. The total giving from these states last year was $370,600. The Brotherhood Fund was $2,290,310 last year. Would you want our 16.16% support cut off, merely because we don't agree with some particular stands you have taken? I assume not.

Objection #2: Your witness was against the stand of legislators and government officials in certain states. But what about feelings of your Christian brothers and sisters in these states? Some of us feel personally hurt and disappointed at your action.

We are citizens of Virginia. We do not agree with several probable results which the ERA will have. For example, our daughters will be drafted in the event of war; or they will have to prove their CO stand—just as our sons will. Is this the equality we seek for our daughters? This is our disappointment. What about our hurt?

You ate our food in Roanoke (1974) and in Richmond (1977). You stayed in our motels—some of you may even have saved some money and enjoyed our fellowship by staying in our homes. You enjoyed and appreciated the superhighways that brought you to Annual Conferences. Virginians originated the Friday

alien faiths

Night Fellowship Hour, where you ate our home-made cookies and drank our personally mixed punch. You spent hundreds of dollars and many staff hours compiling a slide presentation about your own General Secretary from Virginia—one who has faithfully served our Brotherhood for 25 years. You helped elect a Moderator from Roanoke; and now he can't even invite you to his own home state, to hold a meeting. (Isn't it ironic, also, you can't even meet as a Board in our headquarters in Elgin, or at Bethany Seminary because Illinois has not ratified ERA, either?)

You want us to send our funds to you. But then you say to us, "No, we don't want to come to your state—at least not for the next two years." We don't understand you . . . please forgive us. I know you didn't intend our reaction to be this way; but this is the way *we* receive your "witness."

Objection #3: All my life you've told us that Brethren use the New Testament as our rule of faith and practice. We have believed and tried to follow Jesus as our example and Lord. But I've looked in vain for the place or persons whom Jesus boycotted.

Was it in Luke 9:51ff., when Jesus travelled through Samaria on the way to Jerusalem? The Samaritans wouldn't agree with what he stood for; they wouldn't receive him. Was Jesus' reply that he would not let his disciples meet in Samaria until they agreed with his viewpoint? No, in fact he rebuked those disciples who wanted to take hot action against the Samaritans. Then he reminded his disciples that he came not to destroy men's lives, but to save them.

Was it in Matthew 21 where Jesus drove out the moneychangers from the temple? Did Jesus boycott the temple in Jerusalem, where the leaders had turned the house of prayer into a den of robbers? The same chapter tells us that Jesus later returned.

In Mark 12, did Jesus boycott (and encourage others to boycott) the tax-collectors of Rome? After all, Rome funded capital punishment by executing criminals on a cross. Jesus died by this means himself, for your short-comings—and for ours.

Was it in Matthew 11 when the Capernaum Synagogue rulers asked Jesus to pay the half-shekel tax? Capernaum was Jesus' headquarters, where he concentrated many of his mighty works. But they refused to repent, and to receive him as their Messiah. But Jesus returned, time and time again.

In Matthew 20, division broke out among Jesus' own disciples. Why? Because two of them requested places of power and privilege. The other 10 were indignant. Division among them reared its nasty head. How did Jesus respond? He told them that the world's rulers try to control other persons' beliefs and practices. But Jesus said that it shall *not* be so among us.

Is your action reflecting the world's ways of changing practices? Or are you witnessing to the ways of Jesus?

For the time being, our Green Hill congregation will continue to support the Brotherhood Fund. We will continue to pray for you, our leaders. We have only shared how we feel about your actions, and how we see it. We cannot control your beliefs or your actions. But in light of what we have said, would you reconsider your witness to us, as well as to the world? □

Murray L. Wagner

John Engelsinger 'vonderful good'

Anyone who appreciates how Alex Haley can tap the inexhaustible roots of his heritage to evoke both the joy of the emancipated and the shame of the oppressor will also recognize the rich resource which is available to the black artist alone. Similarly, any white male who has self-consciously laughed through the impotent adventures of the poor schnook Woody Allen, must know that behind his brilliance is the unique history of the Jews, a people guilt mongered and put upon since Abraham and his kindred decided to clear out of Mesopotamia.

Ethnic writers are the fortunate heirs of huge treasures virtually inaccessible to Wasps. With ethnicity comes poetic imagination and license which are granted only through birthright. By contrast, the stories about the sordid affairs of poor rich New England children coddled by servants and endowed by old money usually make for dull reading.

The Brethren are Wasps, to be sure, but with a peculiar difference. We are not totally impoverished of those minority qualities which can afford the skillful writer many chapters of lively material. Take that enduring suspicion of the acculturation which always threatens to buy up our inheritance with cheap thrills, both secular and sacred, put it alongside vices like temperate appetites in all things but seven-course meals, together with the special guilt which burdens the conscience of one caught at an idle moment, and the Brethren have deposited a rich vein of ore, all for the working of any would-be writer among the progeny.

Few, if any, have mined the special ore of the Brethren with as much skill and enthusiasm as Jim Lehman. In the Continuing saga of John Engelsinger, Brethren of all varieties will find a wonderfully self-indulgent story of ourselves. It reveals the virtues and the vices, the loves and the fears, which carry us home to joy over what we have been given and pain over what we have squandered. The serialized *History, Adventures, and Pilgrimage of John Engelsinger* by James H. Lehman is a mirror to linger before, to see ourselves, warts and all, not to be taken as neurotic venture in narcissism but as a wholesome exercise in self-recognition.

Do I recommend John Engelsinger, *et al?* Vell, I chust cain't make ukly anuf how vonderful good it 'tis! □

Robert C. Walker

When people learn to know and love

It was hard to say good-bye. This was the often-expressed sentiment of 38 persons from California who participated this summer in a home visit tour of Japan.

The home visit idea was conceived and initiated several years ago by the Rev. Yoshiaki Toeda of Educational Development International, Tokyo, Japan, in cooperation with Jeffrey and Karen Bynes of San Luis Obispo, Calif.

For a number of years many Japanese young people who had been attending the Pacific English Language Institute in San Luis Obispo had been provided a home

Brethren Bible Institute

FOR—Persons 16 years old or older with sincere interest in searching the Scriptures and with motivation that will accept the discipline of study.

AIM—That participants may be led by consecrated teachers into serious Bible study. To grow together in fellowship. To come to know Jesus Christ in a more intimate way, and be better fitted for service under His Lordship.

SCHEDULE—Morning: classes and chapel; Afternoon: classes and study; Evenings free (Classes held Monday through Friday).

COST—$200 plus textbooks for tuition, room, and board; commuters $75 plus textbooks.

WRITE—Brethren Bible Institute, P. O. Box 171, Ephrata, PA 17522.

Brethren Revival Fellowship

6-Week Winter Term
Jan. 9—Feb. 17, 1978
New Windsor, MD

From the author of
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"Challenges our most cherished myths about world hunger."
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Beyond the Myth of Scarcity
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away from home by the local citizens, largely through the efforts of Jeffrey and Karen Bynes and the San Luis Obispo International Friendship Club.

In appreciation for the hospitality and friendship shown by the Bynes and others for these Japanese students over the years Mr. Toeda was motivated to do something in return. For the past three years now, approximately a hundred persons, mainly from San Luis Obispo County, have been invited by Mr. Toeda and members of Educational Development International to be their guests in home visits throughout Japan.

This past summer my wife, Arnelia, and I were privileged to be invited to participate in these Japanese home visits. The homes we visited included those of a plumber, teachers, a Buddhist priest, a *sake* distributor, and a surgeon. In most of these homes at least one member of the family, often a high school student, could speak enough English to bridge the communication gap. In other cases a Japanese interpreter was on hand to assist.

We slept on *tatami* mat floors, ate typical Japanese foods, including raw fish, eel, and rice. We took the regular evening Japanese baths, which were a unique experience, were hosted at tea ceremonies, and were taken to local points of interest. Our particular home visits began in the Saitama Prefecture near Tokyo; then northward along the Sea of Japan to the cities of Naoetsu and Nagaoka; thence to the cities of Odate and Yakote in the northern tip of Honshu. Other tour members went as far as Kyushu to the southwest and Hokkaido to the north.

At the train station of each of these cities we were met by a contingent of from 3 to 20 people, including students, parents, and friends of the various families. Farewells at these same stations were often highly emotional experiences. It is extremely difficult to explain in words the strong bonds of friendship that were established between our host families and ourselves over a brief two-week period.

We asked ourselves many times how people who suffered the horrors of the atomic blasts at Hiroshima and Nagasaki can be so warm and friendly to us Americans. One Japanese student expressed it well when he said that there would be no more wars if people would learn to know and love each other as we have experienced it these few days together in Japan.

One thing we are sure of. Our lives will never be the same following this unforgettable experience in Japanese homes. ☐

Christian Bashore

Greed is idolatry in a peace church

We in the Church of the Brethren count ourselves among the historic peace churches, in company with the Mennonites and the Friends. Our anti-war stance is perhaps stronger today than it was a generation or more ago. How deep and pure is our love of peace?

What would be the response to an every-member poll (in the US) posing the following two questions?

1) What is your attitude towards war?
☐ For ☐ Against

2) What is your attitude towards a house and garage full of costly furnishings and equipment? ☐ For ☐ Against

Do we suppose that there is no correlation between war and economic greed? We do not call it greed, of course—it is "a decent standard of living." Unfortunately, our standard does not remain "decent" for very long. We must continually have more, more, more.

Edward K. Ziegler, in his book *Simple Living*, quotes Jason Bauserman: "The fact that the United States with six percent of the world's population uses about 50 percent of the world's goods and resources is extremely tormenting to me. That is nothing but pure greed."

There seems to be a widely held, thoughtless belief that the way to build world peace is to develop the so-called backward countries, that is, to mold them in our image. When every person in the world becomes a "decent" fat hog like us, there will be peace! It is doubtful that God shares this view. "Your life does not consist in the abundance of your possessions."

On what do we set our hearts? "Where your treasure is, there will your heart be also."

Jesus wept over Jerusalem, saying, "If you only knew today what is needed for peace! But now you cannot see it!" (Luke 19:42, GNB). Later, as Jesus was being led out of the city to be crucified, "a large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, 'Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children'" (Luke 23:27-28, NIV).

Have we Brethren become so zealous for the sixth commandment—"You shall not kill"—that we neglect the first—"You shall worship the Lord your God, and him only shall you serve." If we will not give up our idolatry, perhaps we should give up our claim to be a peace church.

This is not to say that our efforts at peacemaking are a waste of time. No. But let us not cherish the illusion that we can achieve world peace. "How can the blind lead the blind?" The universal peace of God will not come until Jesus Christ returns to this world. ☐

Joe Van Dyke

Accepting as valid an alien faith

In "Here I Stand" (March), I said that any honest attempt to know God is legitimate or valid and should be respected. I do not quarrel with the judgment that the organized religions vary in how well they succeed in understanding the mind and heart of God (I believe mine is probably best), but I am very sure that I have no business denying the validity of any search. Nor does anyone else, in my opinion.

In subsequent issues of MESSENGER brethren Alfred Alling and Richard Owens expressed profound disagreement. I believe they honestly think I am spreading false doctrine, and I'm glad they felt compelled to take their own stand. However, from my point of view they are failing to see a truth whose time has come to be generally accepted.

As a theologian I am a rank amateur, but I take it that most people agree with me that religion is merely the name we give to our search for, and our service to, that in the universe which we know holds us in being. My religion is my way of attaching myself to what is real and beautiful and permanent in this existence. I get direction from an organized church, a community of fellow seekers, but much of my search is individual and private.

To me the Bible is a uniquely valuable resource to use in my personal efforts to discover what God is like and what he expects of me. It is not the only resource. I listen to the voice of the church, of course, but I do not rely on it alone either. We are surrounded by a cloud of witnesses, said Paul, witnesses living in our own time and witnesses who lived in all the centuries before Christ and those after Christ. The events of history, the record of God's activity in his creation, witness too. And besides all these, individuals have experiences of their own with divinity; if these are not valid they are surely lost souls.

As a child at the beginning of this century, I was told by the preachers that the Dunker interpretation of the nature of God and his claim on my life was the only valid one. I believed it. But my teachers were mistaken and both I and the church left that position behind long ago. Today we no longer exclude Methodists or Baptists or even Roman Catholics although some of us still hesitate at including Mormons or Jehovah's Witnesses. We tend today to accept all denominations and sects of Christendom as genuine seekers—and finders.

But we refuse sometimes to take the next step in affirming the brotherhood of people of all cultures, of all languages, of all ideologies. We have learned to accept color as meaningless, but we bristle at accepting an alien faith as valid outreaching towards the divine. We seem to still hang on to the idea that there actually are many gods, though Christians possess exclusive rights to the one true God while the others worship inferior gods (for they certainly are worshiping something). We still see ourselves as saved because we accept Christ as the only true interpreter of God and doorway to a life with God; if we are coldly logical we must believe that God condemns the billions of non-Christians to eternal punishment.

I am grateful to both brethren for trying to set me right, but there are no verses in the Bible that can convince me that God does not love and communicate with Buddhists and Jews, to mention two groups that do not see eye-to-eye with us, as much as he loves me. The essence of Christ's teaching was that salvation for anyone on the globe is in loving God the best one can with the incomplete knowledge of God that one has. And loving each other as best we can. Christians do not have a monopoly on love. ☐

CLASSIFIED ADS

TRAVEL—To Holy Land for Easter season, March 13-28, 1978. 16 days, 14 nights with 10 days in and around Jerusalem. Leave from Los Angeles or Oakland, CA. Tour coordinators: L. P. Robertson, 2621 Prescott Rd. Sp. 101, Modesto, CA 95350, Tel. (209) 524-9775 and R. Truman Northup, 1973 10th St., La Verne, CA 91750, Tel. (714) 593-4635 or 593-2554.

TRAVEL—To Holy Land, Feb. 13-20, 1978, from New York. 15 days. Christian guides. Congenial group. Reservations limited. Write or call Lilia Shearmire, 1501 Taylor, Garden City, KS 67846. Tel. (316) 276-8153.

TRAVEL—with a purpose. Join Sister Anna Mow in the Missionary Journeys of St. Paul. Visit the Seven Churches of Asia—Visit Corinth—Visit Damascus—Visit the Garden Tomb—Visit Masada. Also included will be a stopover in Europe and Rome. All of this will take 15 glorious days leaving New York on October 23, 1978. The price is $1295.00 which includes air fare, first class hotels, 3 meals a day, full sightseeing, Bible Study, outstanding guides, transfers/baggage handling. For further information write tour hosts. Reverend Wendell Bohrer and Joan Bohrer, 96 Penrod Street, Johnstown, PA 15902. Tel. (814) 536-1811 or 266-2629.

TRAVEL—Juniata College Tours. 1978: Holy Land/Egypt (Fall). 1979: Alaska, following Seattle Annual Conference. Repeating highly successful Alumni Tour including Inland Water Passage Cruise. 1980: Oberammergau Passion Play, with Southern Germany and Austria. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel, 405 Penn Street, Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—to the Holy Land, including Palestine, Rome, Athens, Damascus, Egypt, and Istanbul. Leave after Annual Conference, June 29, 1978. Write Dr. J. Kenneth Kreider, R. 3, Box 660, Elizabethtown, PA 17022.

FREE ROOM—Free to some Christian person or couple 60 or over with good health—a pleasant private room in Florida with private entrance, completely furnished with tv and refrigerator, only 4 blocks from senior citizens dinners. Less than a mile from Church of the Brethren. This in exchange for helping maintain our home and helping care for semi-invalid husband, a retired pastor. Small work shop available for crafts or wood work. Write Mrs. Medford Neher, 278 NE 42nd Ct., Pompano Beach, FL 33064.

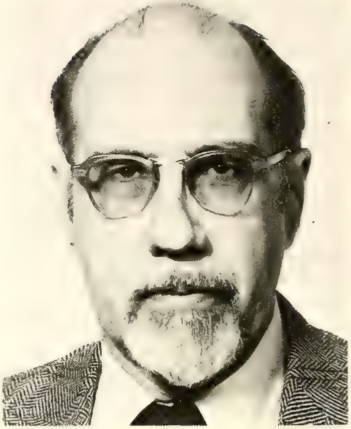
Are you interested in

GOING SOUTH

for the winter or making your retirement home there? If so, why not consider the **State of Alabama** where four congregations of the Church of the Brethren will be happy to welcome you. Two in the South near Mobile: **Cedar Creek** and **Fruitdale**, and two in the north near Birmingham: **Easley** and **Sun Valley**.

For more information contact Dr. Paul Petcher, Chatom, AL 36518.

by Herman Will



On choosing your issues

The leaders of the Church of the Brethren have consistently been concerned about and faithful to its peace witness. They have recognized the importance of peace education, especially of students and youth (although I am glad to see that On Earth Peace is doing more with adults). Brethren understand the necessity of personal giving and of support for the relief of human suffering and injustice. In this they have served as a notable example to larger churches.

The Church of the Brethren is ecumenically oriented, engaging in much cooperative work with others, a leader far out of proportion to its size. An example of this is the prominent role played by M. R. Zigler in the development of Church World Service and similar work on Interchurch Aid in the World Council of Churches. The development of the New Windsor Service Center itself is a sign of the ecumenicity of the Brethren and of "M. R."

The Church of the Brethren has maintained to a remarkable degree a genuine sense of community both in local churches and in the denomination as a whole. It is a significant supportive fellowship expressing personal and group concern.

My suggestions for future program, growing in part out of recent participation in a Fellowship of Reconciliation national council meeting, are these: Remember your uniqueness when you set your priorities and choose your issues. Violence, whether in the form of hand guns, crime and the penal system, capital punishment, or auto accidents, should be of special concern to the Church of the Brethren. Internationally, disarmament, arms sales to other nations, military assistance and training, US military intervention, whether direct or indirect in other countries, are of special interest and deserving of attention for a pacifist church.

Similarly, the whole question of liberation and the wave of violent revolution and terrorism around the world are subjects of grave concern. Christians need to support independence and justice and yet at the same time press for a nonviolent struggle and witness. This is very difficult for people in the United States, many of whom are ready to use violence against revolutions and others for revolutions. We need to press home a warning, a prophetic word, about the injustices that are so often compounded and the corruption that so often results when violence is used, especially on a mass scale.

In a very positive way, we must work to safeguard human rights in all countries with a special obligation in the case of those with which our own nation is allied and to which it supplies arms or economic aid. We must guard against militarism, whether it be in other countries or at home, such as in the spread of Junior ROTC among our schools.

The Brethren and their peace church witness must remain a beacon to other churches. Your leadership already has influenced others in more ways than you may know. You might undertake the publication of a book on all the churches and their peace witness. an ecumenical undertaking which could help to influence other denominations now without an adequate peace witness.

Militarism in the United States is of special concern. ROTC is a threat in our schools and conscription is now off-stage, still hanging around in the wings. We need to resist any return to conscription and also any move toward compulsory national service for youth. It is understandable why UN Ambassador Andrew Young, when a member of Congress, favored legislation which would take unemployed youth off the streets and give them opportunities for special education and training as well as work; but it will be a tragedy if this kind of service program for youth becomes a substitute for social change needed to do away with large scale unemployment. If expanded youth programs are undertaken, they should be conducted on an individual assignment or small group scale and not on a large camp basis where they may open the door to mass indoctrination and militarization.

I urge that the Church of the Brethren consider creating communities with a Brethren flavor, like the housing cooperative in York Center in Illinois. This is a supportive community with genuine healing in its wings. It is like leaven in the lump, not only in the lives of the non-Brethren in the community itself but in the surrounding neighborhood as well. In a real sense, such a community becomes a church for all.

Peace curriculum and peace education in the churches are of great importance. I would hope that the Church of the Brethren and other churches with a special concern in this field might convene ecumenical meetings to consider common publications and approaches to the whole question of Christian education of our members and our youth.

Brethren, set your priorities, choose your issues, and make the needed witness for which your pacifist heritage has so uniquely equipped you. ☐

Adapted from an address given at the fifth On Earth Peace assembly. Herman Will is United Methodist Church executive for peace. During World War II he was involved in Brethren Workcamps and in Civilian Public Service in Castañer, Puerto Rico.

REMIND US AGAIN/from page 17

this? Why are you selling all these bows and arrows?"

"Ah," he said, "everyone is getting ready."

"For what?" John asked.

"Have you not heard?" replied the merchant.

Yes, we had heard. We had heard of both the present triumph of the Christian faith and the fear and concern for the future. The large Northeastern State had recently been divided into three states: Bauchi, Borno, and Gongola. As one Margi aptly put it, "God makes boundaries like mountains and rivers. They do not change. But whoever heard of making a road the boundary?" And the middle of the road at that! For that is what has been done.

Uba and Mushara villages have been divided in half. Yet deeper than the division of families and farms is the smouldering suspicion that the move is a scheme to weaken the solidarity of the Christian Margis.

Time and again we were told, "If it had not been for the Christians, there would have been much bloodshed. The Christians have tried to follow the way of peace which Jesus taught." This is the present triumph.

But the danger is still imminent. "Tell us again, Mdurki, about the way of reconciliation, about the way Jesus taught us to live," they asked. "We need to be reminded again and again for it's easy to lose our heads and forget what the Master said when we feel anew the injustices of this division of our people. Tell us again."

The Christian church is strong and enthusiastic. However, it is weakened, not only by the reduction of fraternal workers from our Brotherhood, but also by the loss of strong, educated, dedicated church men and women who have left their church area to serve in important government and business positions in other parts of Nigeria. The rapid social change which we witnessed on every hand has made critical the problems of family life, clannism, education, employment, the use of money, integrity, and the adequate nurture of the thousands of new Christians every year! It is no wonder that at times the church is bewildered. "Tell us again," they asked, "we need to be reminded . . . it is easy to forget."

The question has been, "Why did we leave?" Now the question is, "How can we renew a sharing ministry?" ☐

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turning points

129th BVS Training Unit

(Training completed
Aug. 24, 1977)

Bradley W. Collins, of State College, Pa., to Camp Woodland Altars, Peebles, Ohio
Florence Seese Earl, of Fostoria, Ohio, assignment pending
Alma Hartman Espenshade, of Elizabethtown, Pa., assignment pending
Wilbur and L. Ann Snavely Gump, of North Manchester, Ind., to Florida Brethren Homes, Inc., "The Palms" Sebring, Fla.
Harold and Iris Howe Holsinger, of Wenatchee, Wash., to Brethren Service Center, New Windsor, Md.
May Warstler Ober, of Goshen, Ind., assignment pending
Anna M. Warstler, of Goshen, Ind., assignment pending

Ecumenical Service

David and Suzanne Cockley, 30-month term with Mennonite Central Committee at Mombia Crochu, Haiti 8/5/77
Theodore D. Beels, 3 year term with Mennonite Central Committee as a doctor with the United Mission to Nepal 8/5/77

Licensing/Ordination

Thurman Andrews, ordained March 20, 1977, New Hope, Northern Plains
Jeffrey Alan Bach, licensed Aug. 21, 1977, Middletown, Southern Ohio
N. Annette Burger, licensed July 24, 1977, Fairview, Northern Plains
Wanda S. Callahan, ordained Aug. 7, 1977, Winter Park, Florida/Puerto Rico
Mary Lou Hall, licensed July 10, 1977, Curryville, Middle Pennsylvania
Howard Johnson Lutz, ordained July 24, 1977, Community Mission, Shenandoah
Fred William Mauck, ordained July 17, 1977, Antioch-Woodstock, Shenandoah
Robert Eugene Morris, licensed July 24, 1977, Pleasant View, Shenandoah

Pastoral Placements

Leroy Baker, to part-time, Mt. View, Mid-Atlantic
Lester Boleyn, from secular, to Morgantown, West Marva
J. Warren Campbell, to part-time, Turkey Creek, Missouri
B. D. Hinegardner, from Iowa River, Northern Plains, to Prairie City, Northern Plains
Ralph Hodgens, from Ottawa, Western Plains, to Paint Creek, Western Plains
Christopher G. Holmen, to Reedley, Pacific Southwest
Donald Hoover Jr., from Camp Harmony, to associate, Ephrata, Atlantic Northeast
Andrew Laslo, from Leakes Chapel, Shenandoah, to Danville, First, Virlina
Dwight Mills, from layperson, to Shoal Creek, Southern Missouri
Gerald Moore, continues secular, to interim part-time thru 12/31/77, Oakland, Pacific Southwest
Lowell Ritchie, from Salem, West Marva, to Fruitdale, Southeastern
Robert S. Roller, from secular, to New Philadelphia, Northern Ohio
Herbert Thomas, from retirement, to Ivester, Northern Plains
Gene E. Wenger, from Kansas City-Messiah, Missouri, to Hartville, Northern Ohio
John Whitcraft, from Eversole, Southern Ohio, to Union Grove, South Central Indiana

Wedding Anniversaries

Mr. and Mrs. O. Clark Auspach, Lima, Ohio, 65
Mr. and Mrs. Earle Ballard, Mt. Morris, Ill., 56
Mr. and Mrs. John Beard, Westminster, Md., 60
Mr. and Mrs. Wilson Burket, Martinsburg, Pa., 51
Mr. and Mrs. W. Floyd Bush, Martinsburg, Pa., 50
Mr. and Mrs. Henry Cosner, Petersburg, W. Va., 59
Mr. and Mrs. T. Albert Davis, McFarland, Calif., 50
Mr. and Mrs. Harry Fields, North Manchester, Ind., 60
Mr. and Mrs. Ota E. Gibson, Westmont, Ill., 60
Mr. and Mrs. Merle Heatwole, Prescott, Ariz., 50
Dr. and Mrs. Paul G. Holsinger, Martinsburg, Pa., 52
Mr. and Mrs. I. Harvey Kagarise, Martinsburg, Pa., 51
Mr. and Mrs. W. L. Karlson, Kingsley, Iowa, 60
Mr. and Mrs. Harley Kinzie, Peru, Ind., 54
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Baldwin, Bonnie, Caruthers, Calif., June 20, 1977
Barrick, Ernie, 51, Ashland, Ohio, June 2, 1977
Brill, Anna, 75, Clayton, Ohio, June 10, 1977
Brumbaugh, Clarence, 88, Nappanee, Ind., July 19, 1977
Buckingham, Benjamin F., 90, Prairie City, Iowa, July 13, 1977
Burget, D. Elvin, 76, Curryville, Pa., July 3, 1977
Butterbaugh, Charles, 82, Dixon, Ill., July 11, 1977
Charters, Edward, 47, Collegeville, Pa., July 11, 1977
Christner, Almon M., 102, Cerro Gordo, Ill., July 27, 1977
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Coffman, Carl Flory, 87, Roanoke, Va., July 26, 1977
Coon, William, 51, Glendora, Calif., June 27, 1977
Cripe, Nora, 82, North Manchester, Ind., July 6, 1977
Daggy, Ruby G. Curry, Harrisonburg, Va., July 27, 1977
Fasnacht, Roger E., 56, Grand Junction, Colo., August 11, 1977
Ferguson, Pearl, 77, Grand Junction, Colo., July 23, 1977
Finch, Mamie, New Carlisle, Ohio, July 4, 1977
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Gill, Dorothy Greenleaf, 64, Martinsburg, Pa., March 11, 1977
Gordon, Mary, 80, Walkerton, Ind., July 23, 1977
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Heisey, Nathan, Myerstown, Pa., June 21, 1977
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Treasure in an earthen vessel

On October 25, when Wilbur Brumbaugh died, a part of me died too. Each of us experienced that in a larger or lesser degree. We are all diminished by his going. And the suddenness and circumstance of his death have left us stunned and perplexed.

Together we need to face and accept the Wilbur we did not know, and celebrate the Wilbur we did know. I do not desire that my thoughts be an official kind of statement. I want to speak personally, with the hope that in so doing we can all share in our own personal way.

There is a text for this day. "We have this treasure in earthen vessels." A simple jewel-like statement tucked in a Pauline Epistle signifying that whether it is God's own Good News—whether it's the living Christ radiating within life—whether it's the human gifts that enrich life as they are given one to another—the treasure is, after all, in an earthen vessel. In our own way we know that.

The most that we can do has a residue of what we didn't get done.

The best we are is less than we would like to be. We know that there are times when the earthen vessel we are would cringe if it had to be subject to the full view of the world. But the message of the gospel we share is the good news that with all its limitations, with all its shadows, with all its secrets, with all its potential, this earthen vessel we are is known and accepted by a loving God.

Wilbur was a private person—a creative treasure in an earthen vessel—understood, accepted, cared for within the same faith that you and I own.

That pot of clay over there on the altar, that earthen vessel has a signature on it—WB—the signature of its creator. The Wilbur I don't know is a man I don't need to know because he and I and you bear the signature of the same Creator. It is a sign of love and acceptance. And with that signature we are all more than an earthen vessel.

I'm ready to move to the treasure—the Wilbur I knew. His initials—his simple signature—is on so many fantastic creations and experiences that its hard to have enough space for a list. Mine would go something like this:

Whenever I see a perfect harmony of sight and sound, exquisite in its beauty and symbol, I will be tempted to think, that is worthy of a WB signature.

Whenever I see a book with a layout that enhances the content, sometimes I will think, that's as good as a WB signature.

Whenever I see a man energized by a creative idea that won't let him go, working all hours at odd hours in a frenzy of creation, it will flash through my mind, that's like WB.

Whenever some pompous balloon-like statement gets floated in some stuffy meeting, and someone with a sharp word or questions pops us all back to reality, it will have a memory signature for me—WB.

Whenever I see someone investigate the usual and find the *unusual*—someone who is curious to know more than the ordinary, I may have to struggle to keep from thinking the signature WB.

If ever again I see a man so outraged and indignant at the insensitivities of bureaucratic procedures that he stalks from the room in protest, I will be forced to think of WB.

Wherever I am, and I touch a beautiful pot of clay, or see some vase with a unique character that says to my soul, "I'm special," I'll have trouble not turning it over to look for a WB.

And whenever again I run into that strange phenomenon of a man who can do so many difficult things right but can't find anything in his own desk or files, I'm liable to smile—Like WB.

I rejoice in all the exquisite beautiful creations—the simple designs—the posters—the combination of sights and sounds—the clay—the silk screens—the Christmas cards—the layout—the book covers—the banners—the music—the workshops—the logos—the times of creative working together. I rejoice in all those things which bear the signature of WB. We have this treasure.

I want to close with something that bears his signature—some verse written on March 3, 1977 as he returned from his dying mother's bedside—words scratched on an airline napkin while his plane circled over Chicago. The verse shows that the Wilbur I knew was a man of faith—a doubting, restless, probing, searching, growing faith. Listen. We have this treasure.

God, if I, too, should leave this life
as helpless, dependent, and frightened
as when I entered it,

Help me to wait patiently
to learn the mystery of life:
how it begins from nearly nothing,
and returns again to its source
to be born again.

And, as a mother tenderly holds in her arms
the new life brought through her labor
and in her image,

So God, I know you will safely hold me
when once again I must lean on your arms
and trust them to bear me into a new world,
created then completely
in your perfect image.

—Verse by Wilbur E. Brumbaugh

This guest editorial is an adaptation of a tribute shared at a memorial service in the General Offices chapel on October 28 by Earle W. Fike Jr., executive secretary of the Parish Ministries Commission.

COME SOAR WITH US!

National Youth Conference 1978

"Be exhalted, O Lord, in thy strength! We will sing and praise thy power" (Ps. 21:13). Power is the core of the National Youth Conference theme, and will be the focus of the week's study and worship. It is our goal for NYC to show power to be a gift from God that enables us to serve, to share, and to grow.

"Break forth, O mountains, into singing!" (Is. 49:13). Set in the snow-capped mountains of Estes Park, Colorado, NYC is scheduled for August 22-27, 1978. The conference promises opportunity for worship, study, recreation, and reflection. Nearly 3000 youth from across the country are expected to attend. The mountains will surely break forth into singing as we celebrate God's gift of power.

"O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?" (Ps. 15:1). If you are in high school or just one year beyond, you are eligible to attend NYC. Registration begins January 1, and continues until the conference center capacity of 3000 is reached. Free NYC T-shirts will be given to early registrants. Interested? For more information and/or a registration form, contact your pastor or local youth advisor or write to Dave McFadden, Coordinator - NYC '78, 1451 Dundee Ave., Elgin, IL 60120.

Come soar with us, praising God's power and sharing in celebration of life together. Accept our challenge to grow, to reach out, and to serve!

NYC'78

Out of the Mountain
Power to Fly

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Your generous response to the Brotherhood Fund witnesses to your having received the message of Christmas, and helps to assure the church's continuing ministries in the name of Christ. Gifts may be sent to:

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